Ernth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Spplause: She only Esks a Pearing.

JOHN C. BUNDY, EDITOR AND | VOL XXVII.

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CONTENTS.

FIRST PAGE .-- What and Where is Truth?-- An Address by Andrew Jackson Davis, delivered in Music Hell, New SECOND PAGE.—Etchings, Items and Criticism. 1469 with

the Spirits. Are all Human Souls Immortal? THIRD PAGE.-Woman and the Household. Are All Souls Immortal? Book Notices. Magazines for March Recelved. Miscellaneous Advertisements.

FOURTH PAGE.—Editorial Notes of Travel. An Investigator wants Information.

FIFTH PAGE.-Religious Vagaries. The Second Society of Spiritualists of New York City. Death of M. C. Vander Dream. Laborers in the Spiritualistic V' seyard, and Other Items of Interest. Campbell Starr's ophecy, Brooklyn Spiritual Fraternity, Downlog Hall. Business Notices. New Advertisements.

SINTH PAGE.—Concerning the Women and the Twelfth Annual Convention of the National Woman Suffrage Associstion. Brooklyn (N. Y.) Spiritual Fraternity. Items from the Pacific Coast. Items from Philadelphia. Notes and Extracts.

SEVENTE PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscelleneou

FIGHTE PAGE.-Mr. Kiddle and his Book on Spiritualism. Those Vampires of Evil-An Inpromptu Letter Raviewing Mrs. L. Saxon, by J. G. Jackson. Letter from Switzer land-A Plea for Dr. Monck.

WHAT AND WHERE IS TRUTH?

An Address by Andrew Jackson Davis Delivered in Music Hall, New York.

[Reported for the Religio-Philosophical Journal, by Clara E. Brockway.]

I will say to the good friends assembled, that in accordance with the notice published and printed in circular form, this is the beginning of a series of discourses in this hall, commencing at 11 o'clock every Sunday morning, on the live questions of the nineteenth century, from the harmonial standpoint of observation and of speech, as far as

A few ladies and gentlemen of New York, having made themselves acquainted somewhat with the spirit and the letter of Harmonial Philosophy, have at last taken this step for the purpose of giving other persons, other ladies and gentlemen, an opportunity to hear some of these proposi-tions; and they have, not being able to do any better, engaged me to speak those propositions and to state those questions, which I shall undertake to do faithfully, and in as plain language as my experience and judgment will furnish.

These meetings are preeminently free and I think they will be found essentially religious. I do not undertake this morning to run the flag to the top of the mast, because remember, as you do, that whatever goes to the pinnacle, must, the very next move either vanish or come lower; so I prefer this morning, to begin about one-third the way up the mast, not one half mast. This will give me an opportunity to use the halyards a little more hereafter.

The subject this morning will be concerning the efficiency of the nature of ideas. This I think is one of the best lessons to start with on a campaign of this nature, in which I trust every person will enlist for three months or during the war. The subject advertised for this morning is, "What

and where is Truth?'
What is truth? I should answer it is a correct, an exact, accurate statement of a principle, or of a fact, or of circumstances and facts which are strung like beads on a rosary. Truth is not a principle, as I understand it, like the attraction of gravitation or the great powers that move it or the universe. Truth is a statement, and a lover of truth is the only person who enjoys it. All the other persons tell it when it is convenient, when it suits their probable objects. The lovers of truth are the worshipers of the exact and merely conscientious, ers of the exact and merely conscientious, not a sense of having a thing stated literally, but a love of what is supreme in the human spirit; that love so warm that no one holds it, feeling its glow, and its expanding power, can vary from it not so much as the needle varies from its great magnetic attraction at the north, for that under circumstances will quiver and change. I believe every person here would how before lieve every person here would bow before another person, whom they know, under all circumstances, whatever the temptation, would speak exactly what he understood

Where is truth? At the heart of any thing, or fact, or principle, or person. At the heart! I do not mean now the physical organ merely, though that itself is a temple that covers affection and is a portal for the action of love through the system, as well as for the blood, which is very low and crude as compared with it. But I mean the heart of things, the sonl of things, of principles,—that veiled goddess in the temple that can be approached only when your shoes are off and you are clad in garments of pure white

Truth hides herself from any insincere person, any sophist, from one who is simply in love with intellectual ability, splendor and display, and loves that supremely, because it influences his fellow men and women. Such a person stumbles upon the truth and passes it without knowing half what it is, or the force, or beauty of it. Now. I say truth is a correct statement

fact is local and special. No person with intellect alone can understand a principle, except mechanical principles, principles of science, as we say. Only wise persons see principles of truth, or see the statements of principles which are truths. Intellectual people are the skeptical people, the analyzers, the atheists and the sturdy, scientific dissectors. They have important missions to perform and each of us can drop into that state and be as much of an atheist as any other person. But I feel to sympathize with a person who has not the power to say, "Stop there and let us go up higher." There is a part in man's nature which we may

call wisdom, that is as much superior to knowledge, as knowledge is superior to the ordinary emotions of the senses.

Every century has a plant, that plant we will call an idea. Not that every century, with great regularity, produces a plant of that nature, but that they are about centuries apart. And an idea is something turies apart. And an idea is something totally different from a thought. I have no doubt there are many here who are thoroughly settled upon this question and there are others who have imagined there must be a difference between thoughts and ideas. The world is full of discords and misunderstandings, leading to litigations and wars because men's thoughts conflict with one

Now, I am for a harmonial understanding of thought which will be to them a voice stilling the tempest. Here is a man who sees only what is local and special what who sees only what is local and special, what is applicable to circumstances and who is very clear and circumspect, and very cautious about the application of his thoughts to the circumstances of the case. There are professions that require just that kind of talent. But if man wishes to get at the essence in which thoughts are hung, the life of the vine in which all the truth clusters and blooms, why, he will go deeper than go into what we call intuitions.

Thoughts are recognized by a cluster of powers in the frontal region of the brain, which we call intellect, which is not always intelligence, for you will find many intel lectual people, smart, brilliant, energet-ic persons who are not intelligent people; make blunders, falling over the things that are blessings, destroying often those very saviors that would make of them beautiful beings and a happy life. We have wise people who are even more imperfect. They make more blunders, larger ones. They often get a reputation for genius, and not only for that, but for making genuine mistakes and failures. You can pick them out among your acquaintances and friends; they are no

strangers.

1 wish to call your attention this morning to ideas, as separate and apart from thoughts, so that you may see how gloriously the great Providence hovers over and rules all, and has brought in the world these beautiful and eternal realities, which I call ideas.

Ideas, not thoughts, rule the world. Meu are moved by their passions and their thoughts, but centuries, nations, worlds, are moved by ideas. They are the disclosures of the Infinite Mind, and how slowly, how steadily, how harmoniously, they are evolved and expanded, made part and portion of human life, without any one—not even the man or the woman who gave expression to them, knowing what they did. That is the glory of all genuine inspiration and of all ideal evolution, that the man or woman who is engaged in bringing light into the world, knows but very little of the work he is performing: that is for others to see. The spectators are all about; the audience is immense; people have great facili-ties for communicating with one another what they have witnessed, but the actor, the recipient, the expression is always building wiser than it knows; otherwise it might be puffed up with vanity; it would not add to its goodness and gentleness and faith, the superior merit of meekness.

Ideas have come into the world in that way. One, sometimes three or four to one century, and those ideas or the idea has always been spiritual. Every evolution of an idea has been a religious evolution—not mechanical, not scientific, not philosophical —religious. Now I mean by the word re-ligious, spiritual, in the sense that it partakes of the Divine Nature and is, so far as it goes a revealer of the Divine Nature. I wish this morning to illustrate these proposition by reference to some characters who have been instruments, receptacles, and

organs of these expressions.

If we go back about 400 years ago, we will find Martin Luther. Where was he? He was a priest buried under an immense number of Bishops, under a large conclave of Cardinals, under, a mighty weight, called the Pope. Now this weight is enough on a man so that if he has any wine in him—if he is not a dead cluster of grapes—it will bring the wine out of him, and that is just the way we are ourselves made to bring forth all that is worthy in us—by the actual suffering we have, not by the method of escape; not by this joyous and easy-going

and go-as-you-please style.

Martin Luther had this pressure brought upon him. What was the result? At first it opened his eyes. Now I suppose you thought he was not a blind man before, but he was The first it did was to even his he was. The first thing it did was to open his eyes, and the first thing he saw was the selling of indulgence in a mighty church, that was understood to be the embodiment of the Divine Will and Love. The selling concerning a principle, a fact. The principle is always universal, unchangeable. A lations in the keeping of the magnates of

the church so that these persons had a credit in the other world and they could do certain things or not, do them good, bad or indifferent, and draw upon this extra capital, whenever the occasion required, even before they went. That was understood between the Father and Son and the Pope. Luther denied this right. The moment he did that, a flash of lightning came out of the sky and struck that church in its most vital nerve. He did not disturb or oppress it on the turbid sale of indulgences in order to circumscribe its revenues; that was nothing to a great and mighty movement of that nature. Luther revealed an idea. It was this: that man's faith—not the Pope, not the church, not even the Bible; not the bishops, not the cardinals—man's faith was his justification; if he only believed, he would be saved. Then he taught that that was the same as being reconciled to God

through the Son. The idea was the exact devotion of the human spirit to what it understood to be the truth. Well, I think you and I believe the same thing. That is a universal and omnipresent principle. Now, his thoughts were numerous concerning all this. His stroke upon the church was a boomerang. Why! Because it came back and struck him, and made him and all his followers larger than he intended. Because his faith was supreme in human reason, it resulted in people's saying, "Ah, well, if Taith is su-preme, so are also my reasoning powers. How can I have faith unless I have evidence? How can I read the Bible unless I look into its meanings? If I do not that, I construe it for myself. And if I do that, where is your supremacy of reason for the church?"

Luther did not want that, but he could not help it. He broke with the church and with himself at the same time, and if it had not been for the speech of Malanethon he who would speak in silver, golden words all the great things he did, very much as Mr. Olcott, who is a living fountain, springing up always, found a beautiful voice in Emerson. Now how beautife it was! Another Damon and Pythias! These persons coming together, one to work, to evolve, the oth-

John Calvin had a pressure upon him, hirty years or so after. Was it not all aid? Nay. John Calvin had an idea pressed through him into the world and it was something you and I accept, though in different language. He said God, being an unchangeable God, must have unchangeable decrees and being all-wise, must have known from the foundations what would be the result in the ultimate, and then he said, "He will save, he will have mercy on whom he will have mercy, and on whom he will he hardeneth." He said God knew from the beginning the destiny of every per-son. Millions of ages, innumerable ages before a person was born, he knew what they would result in. But he said, it is well enough to feel that you are connected in some way with the kingdom that Christ is building in this world. You better keep yourselves all ready. How do you know that you are elected? If you are not, you at least have the benefit of feeling you might have been. There is some cold comfort in that. At the heart of John Calvin you find that glorious idea, the unchange-able law of nature or the irrepressible de-crees of God. I am a Calvinist, I believe that. I am a Lutheran also, I believe in accepting a faith that is obedience to the

spirit of truth. George Fox had to come next. He did not know the work that was before him; neither do you that which is before either of you. When he had the pressure upon him of the whole descending world of religion, in the quiet chamber of the Penetralia where he lived, he found that the Divine Spirit is a guest of every man's bosom and so he said, "Listen to that still, small voice, and in order to listen, keep still; silence." So the friends got together, and how silent they were. Those who heard but little voice went to sleep, and those who had never heard it, kept awake waiting ito hear it, and so between persons who were indifferent and those who yearned, he came to hearers of the truth. George Fox gathered thought after thought, man after man, and woman after woman, until how large, and sweet, and beautiful became the great church of the spirit! We will take the idea. I am a member of that church, The thoughts of George Fox, of John Calvin, or Martin Luther, I have little to do with tle to do with.

But do you suppose that John Wesley ould keep still when there was all this going on in the world about him? You might as well suppose that you could repress the action of nature when spring comes. It will blossom. She will put forth her beauties and her fragrance and her fruitage at last, whether you will or not. If you do not help her she will do it alone. Well, now, an idea came into the world from John Wesley. What did he say? Every man in Divine Providence has a work to do; if he has only the grace he will be helped by the spirit of the Lord to do it at once, here and now. That work is the work of the missionary to his fellowmen. So you see the great Methodist church came from one single idea—that the human spirit is a power to bring into the world true salvation. Well, that is only stating it with thoughts. We have nothing to do with thoughts. I differ almost totally from John Wesley, as I doubt not many of you do. But the idea that we are missionaries to one

another, you all accept without controversy. You do not need a great intellectual display to say that living for others —as a mother for her babe or grown up daughter and son, or the father in the oth-er world for them all—is performing a sublimer and more beautiful, grateful service than you can possibly do for your personal self. All you love is added to you; all you love, you own. You possess more than they know who are possessed. Whatever you can thoroughly take into your nature is thoroughly your property. You have no other property that will last forever. All the rest will go with the wings of the morn-

I like to think how these glorious ideas got into the world. Just think of that woman, Ann Lee, a woman whom Paul dis-couraged with his thoughts, not with his ideas. By the way, it is difficult to find an idea in Paul. Paul had many glorious thoughts, enthusiasms, heroic bursts of noble nature in religion and was willing to do and die for the truth. But he said that women must keep silence. Could Ann Lee keep silence? She could not. She had an idea that had to be born through her. Oh, the newspapers made great fun of her; the Nast of that period caricatured her. How many persons had their fun while she suffered, more than words can tell, under the divine pressure that evolved, through her, its expression. "There is a mother as well as a father side to God." Mother God! The woman nature will cling to the Father. That is because vines always grow up towards the sun. The feminine nature will grow up towards the Father spirit above and the masculine towards the Mother's

Ann Lee said, "God is Mother and Father too." How beautifully Theodore Parker expressed that so long after in a great hall in the city of Boston and surnoblest of that great centre. When Ann Lee brought her great idea into the world she did not see its import. I tell you the Shakers do not understand it any more than the Methodists understand John Wesley or the Presbyterians the works of John Calvin. I tell you the Shakers do not understand, any more than the Quakers do, the beautiful spirit that was at the very heart of their first worker. But something more had to be said. John Murray had to come. Well, how was he led by the spirit? What did he announce? Something new; the perfection and the universality and the all-conquering power of the love of God. Well, I am happy to announce that I am a disciple of John Murray. John Murray had innumerable thoughts about the texts, just as Wesley had instant by other theologians. as Wesley had, just as the other theologians and ministers have. That is their property; I have nothing to do with that. If you have nothing else to do, read their thoughts; it may amuse you, perplex you ; it may teach you what not to believe, but it will enlarge your knowledge of what has been done, and when you come to his idea, you will be at home and happy. I am happy with John Murray, and I believe this moment he knows it and all the others, too. New let me call your attention to another

instrument—Dr. William Ellery Channing. He read all the thoughts of all his predecessors and the thoughts of those who wrote the Bible and saw that the whole was predicated upon the infinite capacity of the hu-man spirit for eternal improvement! The infinite capacity of all things human for eternal improvement,—that is the seed of the whole Unitarian movement. I have seen plenty of Unitarians, however, who do not always recoming the ideal part with not always recognize the idea, notwith-standing they preach thought after thought. What cultured men they are! What charming literature they evolve. Some of them are the very paragons of elequence and of cultivation. But I tell you they do not al-ways recognize this idea amid all these beautiful thoughts, that man's capacity for eternal improvement is the basis of all human concern and progress. O, I am a disciple of Channing, too. I sometimes think that when Theodore Parker got hold of the Bible and turned it the other side foremost it was a new book. He found something in it entirely different from all others. He read it over and again. He had a mind that could take in a whole library of intelligence. The books were gathered in his sacred room from floor to ceiling. You were obliged to go up steps as they do in book-stores, to get at the great domes full of wealth. He could read them in any language and he road the Publis in any language and he disread the Bible in any language, and he discovered this idea, that man's spirit has within itself, the consciousness of its own destiny; the truth that we are born for : purpose and for an infinite purpose. Well now, it is not often that we are blessed with that idea. But when we catch it, it warms everything and makes everything blossom as the rose. So when we come to Mr. Parker, he re-

affirmed Ann Lee and Chaming, and developed so much more, made the human spirit equal to itself and the repository of the prophecies of its eternal career. O, how often we may think upon that and yet not see the fullness of the grandeur of it But it is there, and however long we may live, whenever we come to a serious, in ternal state of mind, we will realize it. "was not made for this; I am not at home, am uneasy, I am homesick. What is the matter with me." Ah, those are the vague thoughts, the savage language of the soul before the speech has arrived, before the intuitions have declared their fullness of voice. If you only have some light coming

down through those beautiful windows that open up into the infinite, right over head, why, down through the still air you will hear the notes of voices that you will be glad to hear again and again. They will tell you that you are for another and better world and a batter gareer. And I gave not world and a better career. And I care not how low or high a man may be in the estimation of his fellows, whether he is in a cell in Center street, or whether he is in a beautiful mansion in Fifth avenue, if he is dark in the summits, he is without God and hope in the world; and whatever can open a higher place in his spirit—a prayer, music or the love of his child—that moment a man feels the primal idea of Theodore Parker. It may not last; it may vanish, but will it not be well to cultivate it? Will you not cultivate it?

But here are men about us; let us see. We come first to our brilliant diamond upon the bosom of intellectual progress in the religious world-Mr. Frothingham. I cannot say that he has yet developed an idea. His thoughts lie so close to ideas, make a bouquet so perfect, that you almost think the tree is here or the stalk or stem. But you find the same down through the histories of the past, and in Mr. Frothingham's discourses and in his spirit you will find the bouquet of the thoughts of the past. He knows them by name, he can give them in Latin with a grace that surpasses almost any other orator in New York. Let us send our prayers and gratitude after him.

Here is a sweet and glorious spirit, on the hill, trying to make an orthodox church, Unitarian, a church that did turn Osgood over into the Episcopal and did destroy Hepworth. Yes, it destroyed him, that is for a Unitarian, turned him over into a great tabernacle by the Central depot. From that depot he has sent people onward to wherever they propose to go. But you will notice that church is a medium. They cannot make that a Unitarian church. I believe that places are often more mediumistic than persons. The first moment I met Mr. Collyer I remember was in Chicago many Collyer I remember was in Chicago many years age. I went down some steps—everybody had to go down steps from the sidewalk to get into anybody's house. His was a little house, unpainted, with a little sign—"Robert Collyer, City Missionary." I saw people going in there with bundles of clothes. That was going on all the time. Robert Collyer was helping people to help each other. I do not see that there is any idea to be mentioned further than that he idea to be mentioned further than that he is giving expression to these glorious and beautiful thoughts that associated with ideas have come down with the tide of centuries, surging up against him because he is all sensitive to them and the moment he feels the lapping of the waves of thought, he is kindled, and like the angels who kindle their beacon fires on the pinnacle of their temples, he warns and leads humanity. He is a large and glorious man.

Here is another man, what a genius for work and what a close, critical man he is! He is an Assyrian, who brings to bear the conscientiousness of the Hebrew mind, its determination to carve out clearly, in accordance with righteousness, whatever there is to be done. What a sublime sin-cerity and enthusiasm there is blazing behind his words! He is one of the live, fine men of the times, who is bringing human-ity clear out into the sunlight of definite information. Let us be thankful for him.

There are other lights that are burning in our midst. Here is a lady who from Sunday to Sunday is feeding the people about her most excellently—Mrs. Van Cott. I have listened to her; I make it a point to listen to any woman or to any man. Then there is a sweet ministry in our city, who has the simplicity of a child and the sweet majesty of a woman, who declares the glory of truth as it is poured over her tongue. She is giving expression to these thoughts, aspirations, ideas. They are often very harmonial. They are always spiritual and

sentimental.

Now I feel thankful that I am alive today and here, and I am thankful, good
friends, that you are here alive and that
you mean from this time to sit down at this table of the feast of the Passover—this table of ideas. Let the thought go. We are Lutherans, we are Calvinists, we are members of the school of George Fox, of John Wesley or John Murray, of Ann Lee, of Channing, of Theodore Parker, of Froth-ingham, Collyer, Adler, Brigham, all these. But I tell you we are that and something more. I ask you to sit at this feast. The dishes that are brought on are the work of centuries and they are spread upon this table before you.

I know you will be fastidious. You can not take the side dishes especially, but take time, taste one and then another. They are all before you. Isn't this the Lord's supper? I know of no other.

I have one more word to say to you this morning and that is, there is another movement in the world that has an idea at its heart. It is known as Spiritualism. Oh, how many discords, how many disasters, how many impositions, frauds, false prophets and false Christs cluster about this beautiful diamond. What is it? The demonstration of the personal immortality of every human being. Luther did nothing with that, nor Calvin nor any of these persons. That is a new idea, and it is central to the progress of the world. We are talking from the Harmonial stand-point. That stand-point is from an idea, philos and sophos. Philos, to love; sophos, wisdom.

Continued on Righth Page.

Etchings, Items, and Criticisms.

BY J. M. PEEPLES.

To the Editor of the Religio Philosophical Journal: While far from endorsing all the racy things and theories that the Rev. Joseph Cook puts before the public in his Bosten Monday lectures, I nevertheless admire the man. He is evidently in earnest. He dares to grapple with every living issue—dares, and did tell a late Boston audience, mostly orthodox, that "Profs. Zoellner, Fechner, and Scheibner, of Leibzig University, Prof. Fichte, of Stuttgart and Prof. Ulrici of Halle University, are all believers in the Halle University, are all believers in the reality of the alleged spiritual manifestations." In the same lecture he gave the impudent and arrogant Prof. Hammond, of New York, a deserved slap, and then dubs him professor of the "Cravat Philosophy."

WAILS FROM THE UNIVERSALISTS. The last autumn Universalist General Convention, held in Minneapolis, "seems," says the Star in the West, "to have been utterly lacking in legislative ambition, and accomplished nothing to mark its exist-

ence," etc.

A delegate writing in the same Star pronounces the convention "tame" and utterly lacking enthusiasm. . . "We have not a live church in Kansas, since Bro. Bishop's was burned; not one in Colorado, nor Dates. kota, or Texas lor in the flourishing State of California], or in any of the territories.

And yet we boastfully talk of being the church of the future! Rather let us ask if

we shall have a name to live in the future!" Exactly so. This much is certain: Universalists have a less number of churches in Boston, and a less number of clergymen active in the ministry now than they had a

quarter of a century ago.

They are not quite orthodox enough to be fellowshiped by orthodox christians; nor liberal enough to be much in sympathy with cultured Unitarians. Hence they stand out in the cold growling and gnashing their

But another wail! The Rev. Mr. Briggs, Auburn, N. Y., recently wrote to the Universalist Star as follows:

There could be no more inviting field for missionary enterprise, particularly in view of the fact that some fifteen church edifices in good order and unincum bered with debt stand ready as rallying points for any one who has the zeal and self-devotion to undertake the task. . . Into the causes of this declension we are not careful to inquire. . . But we may say that our cause has suffered seriously from Spiritualism. At McLean a fine meeting house with organ and all appurtenances complete, has drifted into the hands of the adherents of this delusion. Those who have been thus led astray have never been indoctrinated with the gospel, and hence fell an easy prey to superstition."

Will Mr. Briggs permit me to tell him before proceeding further that his ignorance.

fore proceeding further, that his ignorance of genuine Spiritualism is only excelled by the impudence he manifests in the above quotations. But what is to be done, Bro. Briggs, to resurrect those "fifteen" dead churches? Pardon me for suggesting that you appoint Rev. Mr. Austin ("who is rarely absent from church"), Rev. Mr. Fiske, of Syracuse, Rev. Mr. Foster, of Utica-all pure and saintly-with some twelve others of like ilk, to take charge of them; and I will assume the responsibility of appointing the Rev. J. H. Harier to conduct and install these ministers

into their respective churchal offices.

Spiritualism, a "superstition" and a "delusion," is it? Then I personally know thirty Universalist ministers that are "superstitions" and "deluged". stitious" and "deluded."

A year or two since a prominent member of the Universalist Society, here in Hammonton, N. J., called upon Mrs. Peebles for a contribution to aid in the support of the Rev. Moses Ballou, of Philadelphia. And during the conversation this gentleman admitted that "every member of the Universalist Society, so far as he knew, except two, were Spiritualists "—and yet "deluded," were they? "Superstitions" are they?

Will Bro. Briggs permit me to further inform him that the lameated Rev. Moses Ballou was an avowed Spiritualist—that he patronized the Spiritualist journals—that he held spiritual scances in his house at Atco, and that I once sat with him in a spiritual circle on a Sunday in Philadelphia I the well-known residence of Col. S. P. Kase. Dare you wickedly slander the dead by pronouncing the Rev. Moses Ballou "de-

uded" and "superstitious?" Before the Rev. Mr. Briggs writes for the press again, he would do well to study psychic phenomena, quicken his spiritual nature and read the progressive literature of the age.

DARWINISM BASED UPON A MIRACLE. Turning to Darwin's Origin of Species,

oth ed., p. 429, I find this passage: "Life was originally breathed by the Creator into a few forms or into one; and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been and are being evolved."

If the above passage does not involve a miracle in the same sense that the Mosaic record does in saying that God "breathed" into man "the breath of life," etc., then words have no meaning. It is just a little amusing to see how readily modern Saducees choke and strangle at a Mosaic miracle, or a well-authenticated spiritual manifestation; while a Darwinian miracle slips down like buttered teast.

It is but justice, however, to say that Mr. Darwin himself admits considerable change of opinion. These are his words in "Descent

of Man," vol. 1. p. 146: "In the earlier editions of my Origin of Species, I probably attributed too much to the action of natural selection, or the survival of the fittest. I have altered the fifth edition of the Origin so as to confine my remarks to adaptive changes of structure.

Mr. Darwin in confessing that he "attributed too much to the action of natural selection," and in "altering" his editions reyeals his true greatness. Sincerely do I vish that many of Darwin's American disciples, had the modesty and wisdom of their master. As a fact gatherer—as a patient student of nature, Mr. Darwin has few, if any, equals and one class of his facts form a necessary segment in the grand circleof

COLD COMFORT FROM PROF. TYNDALL AND

FROM HARDWICKE'S "SCIENCE TALK." In Prof. Tyndall's Fortnightly Review article, published awhile since, I find the following admissions:
"If asked to deduce from the physical in-

teraction of the brain-molecules the least of the phenomena of sensation or thought we must acknowledge our helplessness.

"The mechanical philosopher, as such, will never place a state of consciousness and a group of molecules in the relation of mover and moved. In passing from the one to the other we meet a blank which the

logic of deduction is unable to fill.

Religious feeling is as much a variety as any other part of human consciousness; and against it, on its subjective side, the waves of science beat in vain.

"I could see that his (Carlyle's) contention at bottom always was that the human soul has claims and yearnings which physical science cannot satisfy.

"It seemed high time to him (Virchow) to enter an energetic protest against the at-tempts that are made to proclaim the problems of research as actual facts, and the opinions of scientists as established sci-

In the same article Prof. Tyndall says, "I agree with Virchow that the proofs of spontaneous generation are still wanting." These are Tyndall's telling words. "I hold with Virehow that the failures have been lamentable, that the doctrine is utterly discredited."

Prof. Tyndall further says: "If asked whether science has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the prescientific ages.

"There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. "And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution.

"After speaking of the theory of evolution applied to the primitive condition of matter, as belonging to the dim twilight of conjecture, the certainty of experimental inquiry is here shut out.

"Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent."

Hardwicke's Science Gossip in treating of the "contradictions involved in the Darwinian theory" assures us that-

"There are some twenty thousand species of animals, and not one instance is known of different species being crossed without sterility ensuing in the animal thus begot. It seems a law of Nature to keep species apart. Darwin, to support his hypothesis, has to assume that there may have been a time when this law was reversed. What would be thought of an astronomer, if he were to argue that though the attraction of gravitation is true now, there may have been a time when an apple thrown into the air would travel forever in space? Dar-win's argument is precisely similar, though its fallacy is not so obvious at first sight. If the Darwinian theory be true, a multitude of animals should be discovered in various stages of physical change, which would defy the efforts of naturalists to classify. As is well known, the reverse of this is true. A skilled naturalist finds no difficulty in placing each newly-discovered animal in its proper order."

DR. WILLIAM GROOKES, AND "RADIANT MATTER."

Among my acquaintances in the enlightened countries of the world, there is none whom I hold in higher esteem than Dr. William Crockes, of London. He will accept my thanks for "Radiant Matter" and

Speaking of Mr. Crooke's contributions to physical and chemical science, the Boston, Journal of Chemistry makes this observaither documei

"Prof. William Crookes is unquestionably the most indefatigable and successful ex-perimenter now living."

In the closing paragraph of his Sheffield address, before the British Association, he

remarks as follows: We have in these researches actually touched the border-land where matter and force seem to merge into one another, the shadowy realm between known and unknown, which for me has always had peculiar temptations. I venture to think that the greatest scientific problems of the fu-ture will find their solutions in this bord land and even beyond; here it seems to lie ultimate realities, subtile, far-reaching, wonderful."

Golden words these from a man every way the peer of Tyndall, Huxley, and Spen-

All afire with a love for science, Professor Crookes dared to lead off into a field quite unexplored—that field relating to the "fourth condition of matter," sometimes denominated "interstellar ether," where impalpable emanations, and half-hidden causes play important parts in the realm of

Scientists have long treated of matter in its threefold states, solid, liquid and gaseous; but now the fourth condition, the sueous; but now the fourth condition, the supergaseous, has been discovered. May there not be a fifth, a sixth, a seventh, where matter, better termed spirit-substance, naturally unites and assimilates, with essential spirit, thus bridging the chasm, and introducing materialistic—inclined spiritists to the dwallers who meaning clined scientists to the dwellers who people the thither side of the border-land?

HUDSON TUTTLE'S CRITICISM CRITICISED The Parker Memorial Hall lectures deliv ered in Boston, elicit from Bro. Tuttle both praise and censure—all of which is well. As usual, however, in these review efforts, he begins by reminding the public of my "theological education." Of this I am proud—considering it infinitely better to be educated in an institution both literary and theological than to receive little educa-tion and that in a school rampant with materialism and irreligion. Evidently Mr. Tuttle agrees with me in this, else he would

not have sent his children to Oberlin. And here again comes the old complaint of Bro. Tuttle, viz., that in treating of salvation, I used the terms "Christ"—"Christprinciple" and "Christ-spirit"-used them in just the sense they were used by Chan-ning, Theodore Parker, and A. J. Davis, The latter in his Penetralia, p. 69, speaks of "principle of Love, the Christ-princi-

That Mr. Tuttle's criticism, touching the terms Christ-Christian-and Christ-spirit terms Christ—Christian—and Christ-spirit, is untimely and exceedingly inconsistent, will appear the more evident when I inform the resders of the Journal, that Bro. Tuttle some time last year became a member of the Independent Christian Church of Alliance, Ohio—said church giving him a certificate authorizing him to perform the marriage ceremony and enjoy all the the marriage ceremony and enjoy all the advantages of a Christian minister! Possi bly our brother felt when joining this "In-dependent Christian Church," like singing this dear old hymn:

Oh, what a blessing is this
What a heaven of bliss,
How unspeakably happy ain If
Gathered into the fold
What a blesses are alled With believers enrolled,
With believers to live and dis."

Ohio. I've only to ask Bro. Tuttle if— "the Sacred Cross"—and the "Independent Christian Church" are not rather "old bottles" for the "new wine" he writes so much

Again, Mr. Tuttle faults my opinion as to the location of the human soul. Mr. Davis in his Penetralia apeaks of "the centre of the head," as "the seat of the soul." In locating the human soul between the cerebrum and the cerebellum at the point of the pineal gland, or consrium, I followed Descartes, Davis, and intelligent spirits. Mr. Tuttle sneers at their opinions. There-Mr. Tuttle sneers at their opinions. Therefore, it is incumbent upon him to tell us where—just where—in the bodily organism the soul is located! My critic believes that the soul is an entity—believes that it exists, and there is no plainer axiom than that whatever exists must exist somewhere, and the term somewhere implies location. and the term somewhere implies location; therefore I ask Mr. Tuttle—and press the point wherein the physical organism does he locate the soul? If in the thumb, or foot or solar plexus, let him say so. But if he does not know; or if he has no well-matured opinion upon the subject, he had better have kept still. The man who tears down a neighbor's house without constructing a better one, is considered a nuisance rather than a benefactor.

On Sunday next I speak in Philadelphia. Tuesday evening of next week I deliver the opening address in a new hall lately secured by the Spiritualists of New York residing in the vicinity of what was once called Harlem. During the month of March I am engaged to lecture in Brooklyn, N. Y., and so on; there is no end to labor for the willing toiler. The field, now as in the Nazarene's time, is the world. At present I am at home with my family, and in my library, happiest spot to me on earth. Hammonton, N. J.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

MY PUBLISHED VOLUME.

And now at length I came to the special work for which I seem to have been guided into this harmonious and pleasant retirement, although I was not aware of this purment, although I was not aware of this purpose until some time after my arrival here.
I was to prepare for the press a small volume entitled "Spirit-Intercourse," a work
which was wholly accomplished during my
stay here. Crosby, Nichols & Co., of Boston, then the leading publishing house of
the denomination to which I belonged, were
my publishers, but I was able to attend to my publishers; but I was able to attend to my part of the work at Hopedale, by having the corrected proofs sent and returned by mail. This volume was largely a compila-tion of matter previously published by me in papers and periodicals, so that the under taking was not a difficult one, but served to occupy my spare time and energies quite pleasantly. In this, as in most other of my enterprises, I was conscious of acting under a strong impelling influence from the higher grade of my spirit helpers and guides And I have never had occasion to regret that, in this instance, I followed the promptings thus given. I have reason to believe that my little book did a good work in calling the attention of candid and intelligent persons to the subject, then so new and imerfectly understood. Proofs of this have come to me in various ways, even down to quite a recent period. The last of these was in the shape of a letter from a stranger in Sacramento, Cal., dated some six or eight years ago, from which I take the follow-

ing: Are you the Rev. -Are you the Rev. — , who wrote a book called Spirit-Intercourse? If so, I owe you a debt of gratitude; for several years ago, I got hold of such a book, and it set me to thinking, and I have been thinking ever

since.' The book was not stereotyped, and the one only edition published, has long been

out of print. There was one incident connected with he preparation of this volume, that I now teel inclined to give to the public, although by so doing, I may lay myself open to a sus-picion of something like moral cowardice in the past. About thirty pages of the vol-ume were occupied with a series of questions and answers entitled "Conversations with Invisible Friends," various topics having been discussed in this way in a manner extremely interesting to me.

Prominent among these topics were several of a theological character; and herein it was that the radicalism of the invisible writers was, in some particulars, so extreme as fairly to frighten me into a suppression of some portion of what was given me. I will now give that which was by me ruled out of my published volume, being somewhat encouraged to this course by the fact that, since that time, substantially the same views have come before the public in at least two different forms. I now allude to a pamphlet entitled "Jesus Christ; the true manner of his death," purporting to be from an original manuscript found among the Essenes; and to a late work of William Denton's, the views of which were mostly obtained psychometrically, the title of the volume being, "What was He?"

The rejected part of the conversations was as follows, my own part not being fully written out, but sufficiently so, I think, to bring out the full meaning of what came

from the other side: Are these so-called miracles to be generally admitted as historic facts?

"Generally, they are; but there are some exceptions to this admission, as for instance. those accounts which speak of the resurrection of dead persons. But these are not wholly incorrect. The persons referred to were doubtless in an unconscious state, and to all outward appearance dead. But the final separation of the spirit, from the material body, had not taken place, else, in the very nature of the case, there could have been no return of the former into the latter."

"You wish to know how it was in the case of Christ; we answer that even here it was much as stated above. There was, it is true, an unusual time between his apparent death and restoration. But yet it was not otherwise than as already stated. The story of his body being pierced by a soldier, was not of actual occurrence. It was, like many others, an invention of later ages. You do not seem to believe what we are now saying; but we assure you that we speak from certain knowledge when we say that there is no such thing as a return to the body after it has once been fairly

"You may not know our reasons for speaking thus positively; but you will, as we trust, receive our testimony when it is thus firmly and unqualifiedly given. You can ask further questions, if you choose."

In response to a mental question: "You are in doubt as to the truthulness of our testing that the Ro

But more than this—he has joined the account from the known fact that the Ro-Knights of the Sacred Cross" in Mantus, man soldiers were not accustomed to do

their work slightly; and this we confess is, at first thought, a serious objection. But the truth is that they did not wish to be thorough, and hence they were disposed to wink at some few omissions from the usual course of proceeding. It is not true that they thrust the spear into his side until it reached his heart; it was only a feigned action on the part of the soldier employed You do not seem to accept what we are saying; but we assure you that our statement is made on the best authority; we mean that of persons who had something to do with the transaction. We do not mean to say that our statement is made on the present personal authority of Christ himself, but only on that of a general belief which has ever prevailed in the Spirit-world and which rests upon a statement that originally came from that high source. You seem staggered at this claim to a full knowledge; but you should not doubt its truth, for we know what we say on this point." How can we reconcile this with his own

prophesy concerning his death and resur-rection? "You must not suppose that what was attributed to him in this respect, actually came from him; it was an inference which others drew from a supposed fact that another recorded. It is not true that he said that he should be put to death and rise again. It is only true that he said he should be put to death. He did not come to life again; he only recovered from a deep, deathlike swoon, and then lingered for a while among his disciples until the time of his natural departure came, which was not long after that severe experience when all forsook him and fied, whilst he suffered and

bled to perfect exhaustion. Were any of his friends in the secret of this strange transaction?

We do not know as to that; but it is not probable that they were. They supposed him to be dead until they went to embalm What then must be said of his ascension,

or the final mode of his departure?
"He did not ascend in the manner related he only died in a natural and quiet way.

Yes, there was deception among his friends in this. They thought it would not do to admit what they now knew about his not dying upon the cross, for fear that the old enmity of the Jews would be revived. They therefore invented the story of his resurrection and ascension. It is true that Paul and some others believed firmly in this, but it is no less true that they were mistaken. You need not think so strangely of this, for it is only one of the many instances of a self-induced falsity. But Jesus himself gave no sanction to the imposition. On the contrary, he did all in his power to prevent it. But after his severe suffering upon the cross, he was feeble, and not able to do much until the time of his actual death, which was only about a week after. His body was then taken and buried secretly." Were any of the apostles knowing to this

transaction? "Probably not; they were only his most intimate friends and relatives who con-trived and carried out this design. He was not with his apostles after the event of his suffering; it is a mistake of the New Testament records when this is said.

But you must not dwell longer upon this topic; it is a difficult one to you, we know; but you may fully rely upon what we have said as being the truth."

Will you indicate any others of the miracles that are not historically true? "It would do no good, and might do harm

by shaking your faith still more seriously; so we would rather not at present. You can, however, ask questions in regard to some particular ones, if you wish; but it is our opinion that our time might be more

profitably employed."
Thus have I given entire, what of these conversations was suppressed in my published volume. I am very positive that the replies to my questions did not come from my own individual mental action. The view of the case was novel to me; and its view of the case was novel to me; and its expression was a forced, rather than a voluntary one. It is true that by a sudden and energetic action of my own will, I might have thrown myself out of the guiding control; but I was too much interested in watching the unfolding of the new thoughts to do this. Resides the writing was done so were this. Besides, the writing was done so rapidly, and with such an emphasis of willforce, that I was, as it were, fascinated in my position until the impelling power was

To be Continued.

withdrawn.

Are All Human Souls Immortal?

BY SAMUEL EARLE. (4)

It seems that the above proposition has become a topic of quite general discussion, if not of general interest to the readers of the Journal. I have been interested as well as amused, at the different positions taken, and the different conclusions arrived at, by different contributors upon this sub-If the solution of the above problem is of such transcendent importance as brother Case supposes, it becomes quite important that it be authoritatively settled, but who will settle it? Judging from the attempts that have been made, and from the widely different conclusions arrived at it will be a long time before Spiritualism is reduced to a science, if it depends, as Bro. Case imagines, upon the solution of this problem, especially if such decision depends upon the mere opinions of different indi-viduals. The living have been interrogated, the so called dead evoked. Seers, clair voyants and mediums who profess to hold converse with the denizens of the other world. have been consulted, and the end is not yet, some affirming and others denying the proposition; yet I do not consider this discussion as labor lost, for many valuable lessons may be learned from these conflicting conclusions, even when coming from a source we might reasonably expect would be able to inform us definitely whether the doctrine of infant annihilation is true (a conclusion, it seems to me, to be inevitable, if the propositions or statements of Bros. Case and Tuttle are true); a sentiment that every instinct of my nature repudiates, and is only second in the category of absurdities to the old theological notion of infant damnation.

Supposing these conflicting statements and conclusions to have been made by spirits in the other world, may we not reasonably conclude that "death is not a great step in advance;" that the second life is not vastly removed from the first, either in the highth of the grade, or the consciousness thereof, as has generally been supposed. Strip death of its vagaries; make it a common sense matter; call it simply a step forward in continued existence, and that the apparently mysterious change neither makes one better or worse, more wise or foolish. Then these contradictory statements and conclusions, will seem less inconsistent with the reputed gravity of death, and it will not be expected that illiterate spirits will know more than living sages

or a "thus saith the spirits" be a finality—a lesson, I fear, that many who claim to be Spiritualists have yet to learn. It will also teach us not to be discouraged, for there are many things in this life, the nature of which we would like to know that those in the second, at their best, would be unable to

I have not the vanity to attempt an aralysis of the human soul; the subject is too vast, too complicated too subtile for my fee-ble powers. I believe that nothing but its eternal Author, can fathom its intricate susceptibilities or determine its ultimate possibilities. But there are a few proposi-tions or statements made by Bros. Case and Tuttle to which I will call the attention of Tuttle, to which I will call the attention of the readers of the JOURNAL. I do not think their conclusions are logically drawn from the premises stated; neither do I think their premises are true, and in either case it would be impossible to arrive, with any degree of certainty, at the truth or faisity of the matter in question. Bro. Case affirms "It is the brain that makes the mind or in-tellect, and it is the intellect that confers immortality." Both these propositions are mere assumptions, and both mooted questions, and stand in need of proof; hence they are not premises from which correct conclusions can be drawn. The converse of the first proposition would seem to me to be nearer the exact truth. Again he says, "A well developed physical brain, harmoniously organized, will produce a good intellect, and a good intellect, well balanced, will cause one to live in compliance with the laws, and this obedience will confer immortality"-which statements are subject to the same objections as the first. But will Bro. Case explain to us what developed the physical brain? What causes it to be harmoniously organized, and what caused it to produce a good intellect? If intellect or mind is the product of a physical brain, will be also tell us how a product can contain properties and principles that do not exist in the producing cause? Will heafirm the old pro-position that "Something may come from nothing?" a conclusion unavoidable if his premises are true. Nor does his explanation. premises are true. Nor does his explanation, when he says, "By the brain I mean not to be understood strictly in a physical sense, but as representing its mental characteristics," help him, for if the physical brain had mental characteristics, it must of necessity had intellect, in which case the intellect could not have been the product of the brain. The brain could not have been both cause and effect at one and the same time. How did individualized intelligence derive its did individualized intelligence derive its existence, save by virtue of an intelligent cause, I cannot understand, and would like to be informed.

Again, if it is true, as Bro. Case affirms, that the intellect is a product of the physical brain, (and admitting, as all must that the physical brain is subject to death and decomposition,) does it not logically follow from the premises assumed, that when the brain is decomposed the intellect will cease to exist?—not proving conditional immortality, but the total annihilation of all men! The difficulty with Bro. Case's argument, I think, is in attempting to solve purely spiritual problems from a physical or material standpoint, when no analogy exists between the two. Because a persistent violation of the laws of our physical bodies will produce death here, he infers that a like violation or disobedience to law in the after life, will produce spiritual death or annihilation, and is whole argument is based upon the supposition that an exact analogy exists between the operation of the laws in the two worlds, and if such analogy actually exists, as Bro. Case supposes, the matter of contin-ued existence and its duration can be very easily determined. We know that the physical organization, without regard to obedience or disobedience of law upon the part of the individual, is liable to be destroyed n thousands of ways, being dependent upon all previous conditions and relations for its production, sustentation and development, and is necessarily subject to an almost endless variety of casualties incident to such a vast variety of conditions and relations, any one of which might put an end to its existance. Now, if Bro. Case's analogy holds good, there must be an almost endless number of ways by which spirit existence might be ended, without regard to obedience or

disobedience of law on its part. It is also a law pertaining to the physical man, that all must die sooner or later, and that the "fittest" only survive a period of about three score years and ten, the average duration of life on the globe being about thirty-three years. If Brother Case's analogy holds good, the average duration of spirit existence will be about thirty-three years, and in any case not to exceed about one, hundred, regardless of obedience to law. Again, he says that he does not believe in the sentimental notion that all the dishonest, wandering, deceitful Diakka of the other world, are to be redeemed, since they have no aspirations for any thing good, but glory in wickedness and persistent violation of law. This to a certain extent, it seems to me, is the reiteration of the old theological notion of the fall of man through disobedience, and as a result total depravity. Does Bro. Case really believe there ever was, or ever will be, in this or any other world, a human being so depraved that he is wholly bad, without one spark of good to relieve his baseness; and so hope-lessly lost that he has no compassion in his soul, no touches of pity, no chords of love, no aspirations for any thing good, no desire for improvement, but glories in wickedness and persistent violation of laws? I can't believe that such a being ever existed, except in a distempered imagination.

Bro. Tuttle agrees with Bro. Case in regard to conditional immortality, but thinks that, instead of immortality being conferred by obedience to law, the human soul as an entirety depends upon an outgrowth of progressive development; that a certain degree of refinement is absolutely essential, above which is immortality and below which is nonentity; that no certain time can be given when man becomes immortal, that depending upon the infant's development, and that spirit existence may be limited by a day, a year, a thousand years, and then exire. Such are the teachings (says Brother Inttle) of his spirit guides, etc.

Query: Have the spirit guides of Brother Tuttle or any other person, arrived, through progressive development, at that stage of mental growth that they cannot annul their charters to eternal life, and are they concnarters to eternal life, and are they conscious of the fact? If not, how do they know that immortality is a fact? If they have, is it not reasonable to suppose they might tell us with certainty whether infants departing this life, have attained, or can by the same law of development attain, this condition in the next? It requires no great amount of mental growth in this life to determine whether infants develop into mantermine whether infants develop into manhood and womanhood, and I cannot see how it could be more difficult for spirits out of the body to tell whether infants departing this life, attain immortality through progressive development in the next? Is Concluded on Third Page.

Woman and the Nousehold.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

Let us do our work full well Both the unseen and the seen; Make the house where gods may dwell Beautiful, entire and clean.

Else our lives are incomplete, Standing in the walls of Time Broken stairways, where the feet Stumble, as they seek to climb. Build to-day, then, strong and sure, With a firm and ample base;

And ascending and secure, Shall to-morrow find its base. Thus alone can we attain To those turrets where the eve Sees the world as one vast plain,

And one boundless reach of sky."

It is easy to utter a host of platitudes concerning the coming woman. She must be this; she must not be that; in fact, the pluperfect degree will express what is required. No matter that our world is very young and untrained; that society is in an inchoate condition, and that the mental and moral atmosphere of the planet is subject to as many storms and excesses as the physical atmosphere. In the midst of all this confusion of things, one truth is fixed—that

woman must be perfect. Underneath this arbitrary and unreasonable requirement, without any pretense of perfection on the part of those who make it, lies a great truth. It is, that the womanly nature is the leader in ethical and spiritual development. The divinely pure Madonna of the past, is only a prophecy of the future. That she is yet to find her queenship regally in the realm of the moral, as well as the affectional faculties, is an intuition univer-

sal to the race. But, for the present, we need to keep our feet firmly placed on the actual facts of existence, and study the application of the law of Use. There may be aspiration and inspiration amounting even to genius, without freedom for its exercise, or strength of out freedom for its exercise, or strength of body to carry out the soul's behests. As liberty is rapidly approaching, we must take care that the physical development keeps pace with the psychial, else we lose the vantage ground so hardly gained through the amelioration of unjust laws and an enlightened public crivier. lightened public opinion.

Of one thing we may be assured: that the coming woman will be a splendidly and healthfully developed being, with harmonious powers gracefully expressed.

Let us hear what Dr. Thomas A. Emmett, of New York city, one of the most eminent physicians and surgeon-in-chief of the Woman's Hospital, says of the physical rearing of girls, and ponder on the change which must take place, ere woman is fitted for her work: "With the first step to womanhood, the young girl begins to live an artificial life, as a tribute to a degree of civilization and progress which is only consistent in a general disregard of all laws of health. The girl of the period is made a woman before her time, by associating too much with her elders, and in diet, dress, habits and tastes, becomes at an early age, only a reflection on a reduced scale, of her elder sisters. She may acquire any accomplishment, and yet be kept in blissful, ignorance of the simplest laws of her own organization or of reguirements for the preservation of health. Her bloom is as transient as that of a hothouse plant when the flower has been forced by cultivation to an excess of development, by stunting the growth of branches, and limiting the spread of root. She scarcely enters her teens before custom dictates a change in her modes of dress. Her shoulder-straps and buttons are exchanged for a number of strings to be tied about her waist, and the additional weight of an increased length of skirt is added. She is unable to take the proper kind or amount of exercise, even if she were not told that it was unlady like to make the attempt.

"Imperceptibly her waist is drawn into a shape which was never intended by nature for the organs placed there, and as the abdominal and spinal muscles are seldom brought into play, they become atrophiedunder any circumstance, the abdominal muscles are compressed and displaced, while the woman needs, more than the man, the full play of all those muscles. It is true that by custom, for centuries the waist of of the female has been compressed, but this evil, not to a great extent counteracted by the observance of laws for the preservation of health, now disregarded, monstrous and permanent evils result from this compression and obstruction to the circulation.

"As soon as change is made in the dress, from that of a child, custom also demands that she should be pretected by vail and gloves from the rays of the sun, and she soon becomes as well blanched as the well cultured celery stalk. And since blood needs the chemical effect of sunlight directly on the skin, ancemia is established chiefly from the deprivation. This state of the blood is a potent factor in the generation of all diseases depending on impaired nutri-tion, and entails conditions likely to baffle all medical efforts.

"In order to reach the highest point of physical development, the young girl should pass her growing years free from all exciting influences. She should be kept a child as long as possible, and made to asso-ciate with children. Her dress, diet, and habits of life should be as carefully looked after as if she were still a child, and above all, the habit of regularity should be observed in all details. Her mind should be occupied with a very moderate amount of occupied with a very moderate amount of study, with frequent intervals, of a few moments each, passed when possible, in the open air. Then let the young woman spend the same years in the completion of her studies as are given by the young man to his course, when she will have reached a better age, and by ordinary care, be in better physical condition for her work.

"This would necessarily delay her entrance into society for several years, and at the age of twenty-five, when she would have acquired her full physical development, she would be better fitted to become a wife, and would retain youth and vigor many years

GENERAL NOTES.

A Universal Peace Society is organized, with a badge as its insignia, of white, green and orange silk, on a back-ground of black velvet. Its headquarters are the offices of the New York Review, New York City. Its members refuse to bear arms. Its originators have faith in the noiseless movement of the first christian century, and believe that the cause of peace and that of labor are inseparably interwoven. Whether this society will have more success than that of the old Peace Society, remains to be seen. It will, at least, have a moral influence, proportioned to the wisdom of the movement, no less than to the members which it aggregates.

The military expenses of Europe for the

000,000. This vast sum, expended during times of peace, does not include the loss to industry by the withdrawal of several millions of healthy men from agriculture and the industrial arts. England alone furnished \$160,000,000, or over six dollars each, to every man, woman and child in the island,a sum sufficient to redeem the poor from want and make every household one of comfort. And how does a standing army affect the morals of a community? It is a plague-spot spreading desolation and ruin through society; a curse, redeemed by no virtue. To woman, the evil is incalculable. Millions of the unwedded, who are entitled to home and happiness, are driven to dire distress and want, and many in disperation, fall into the horrible pit of prostitu-tion. In times of war, it is women and children who are the greatest sufferers. It is good to know that Mr. Gladstone throws the weight of his great influence in favor of disarmament. Whether the world at large is sufficiently removed from the selfishness and rapacity of savagism to become amenable to purely moral forces, is questionable.

A man was recently brought up before a magistrate in New York City, for brutally abusing his wife. She had been beaten bruised, and permanantly injured, by her "protector," and had been for years. The Judge. in giving him the extreme penalty of the law,-sending him to the work-house for six months, -regretted that justice favored six months,—regretted that justice rayored animals more than women. "If he had similarly maltreated his horse," said the Judge, "I could have put him where he would do no harm for the space of two years. As it is only his wife who is the victim, I am limited to a quarter of that time." We should very much like to know that Judge's sentiments on the subject of that Judge's sentiments on the subject of voting, woman's sphere, a wife's inherent rights and questions of that nature. It would not be very difficult to conjecture the views of the poor wife, or that of any reasonable person.

Continued from Second Page.

it possible for a spirit to know (judging from Bro. Tuttle's standpoint), when he has passed that line "above which is immortality, and below which is nonentity, or when a human soul as an outgrowth of progressive development becomes an entirety or perfect soul?"

Is the doctrine of eternal progression true?
If so, at what stage of eternal progress does
the human soul become an "entirety" or
perfect soul? Supposing that doctrine be true, and there is a germ in every human soul at conception capable of almost un-limited expansion, and of eternal progress through development and consequently subject to eternal change, may not the soul of an infant, (even when viewed from Bro. Tuttle's standpoint) all time considered, be called an entirety in the same sense in which a spirit can with ten thousand years of development (if a limited intelligence can in any true sense of the term be considered an entirety) when the human soul in any stage of its eternal pilgrimage and growth must of necessity be an imperfect soul for the want of infinite expansion.

Are All Souls Immortal?

Plainwell, Mich.

To the Editor of the Religio-Philosophical Journal: The above important question seems to be exercising the minds of many in your valuable paper, as well as other public journals, at the present day. A calm, dispassionate discussion, conducted with decorum and respect for all views and opinions. avoiding carping criticism and personal allusion, with a desire for truth and social exchange of sentiments, will do much towards settling this vital question. In presenting my views to your readers, Mr. Editor, I do so for mutual benefit, and will say that with Webster, in his signification of immortality. I can not agree. If immortality means eternal life, without change or death, then I deny the fact or possibility of the immortality of any soul. I claim that all particled matter, however small, has inherent within its own nature the essence of eternal existence in some form, and that it may exist and continue to exist: it must agree with its negative change or death. Positive life and negative death are partners which cannot be dispensed with; the cessation or death of one, must by the law of necessity destroy the other. Progression is but another name for change, and that life may be maintained, rest, sleep, or death is necessary, as all active; positive elements need recuperation for healthy action of both soul and body.

One Paul, years ago, declared that this corruption must put on incorruption, and this mortal must put on immortality; but nature denies his foolish declaration, and proves that corruption and immortality can no more unite than oil and water. If matter was created, it must have an end; then good bye to immortality; but if it eternally existed, as all reasonable minds allow, then it has within itself the elements of eternal duration and progressive immortality, as much to-day as it will ever have. If Paul's reasoning is correct that all are mortal in this life, then mortality must be destroyed before immortality can exist, and beings composed of immortal elements, would com prise a new race entire, and the present life would be the end of all mortal beings.

Again, Paul asserts that Jesus will reign till he has put all enemies under his foot, and the last enemy that he will destroy is death, and he that has the power of death—that is the devil. What idea Paul had of the word destroy, I know not, but in the sense in which he uses it, it would mean annihilation; but as death, power and devil are aggregations of matter permeated by spirit, consequently is life. He should have given us the locality of annihilation or nothingness, where something could be put and yet lost. Jesus would take a strange way to redeem the world by destroying death, which is the sustainer of life and the harbinger of happiness eternal. One half of the duration of this life has been spent in the embrace of unconscious sleep or death.

Once more, it is said that Jesus will reign till all opposition shall be destroyed. Can it be possible, mighty expounders of the law of nature, that repulsion will cease to exist? If so, attraction must cease also; worlds could not move in their orbits, the blood could not circulate in our veins, nature could not grow and round herself in harmonious proportion, and would finally culminate in universal death. If Jesus did, or would indorse these savings, I would advise him now to give up the kingdom unto nature's God, for he does not seem wise enough to keep the machinery of worlds in motion, and I think the sooner he lets nature take the heim the better it will be, and he with Paul and the rest of his coadjutors, can retire into the shade and learn the first The military expenses of Europe for the letter of the alphabet of science. When last year has just been announced as \$800, they do this, they will understand this fact,

that life cannot exist without death, its counterpart, and that all positives must have their negatives—not in this life only but in all future existences.

Nature's God teaches us the law of eternal progression from the least particle of matter through all gradations of life, from the mineral to the vegetable, and through all progressive animal existence, and finally culminates in the highest form of the Anglo-Saxon race. If there are one or more Gods. they must have come up through the same eternal progressive steps, being re-incarnat-ed from one form of life to the next gradation or form above it, in order to gain knowledge, which only comes through ex-perience. Every atom or entity had inher-ent within itself, all forms of progressive existence. Each atom was and is a microcosm of all there is in the broad universe. It having all possibilities of any other atom within itself, it did not have to go out of itself in order to pass through all forms, neither has it lost any one form through which it has passed, but clothed each one with the experience of a higher garment of life. All that each entity can ever gain in its eternal spiral round of progression by its partaking largely of the forbidden fruit is knowledge, and this is gained by experience through which it has passed. Each atom has then within itself eternal existence and is a part of the Infinite whole. whose body is negative, whose positive life the soul. M. L. Sherman, M.D. Adrian, Mich.

Book Notices.

FALSE LIGHTS AND DARK SPOTS IN SPIRIT. UALISM. By Christian Reimers. Pp. 48, octavo—pamphlet. London: E. W. Allen.

The author starts with the question-"Why is Spiritualism progressing so slow-ly!" which he answers by saying: "My belief is, that the human race has lost, under the crush of Materialism the faculty of rea-soning rationally—that is after unbiased, clear and correct observation of facts themselves before setting out in the construction of conclusions. A still more powerful enemy against the desire of spiritual knowledge is the gigantic blunders which may be laid at the door of Spiritualists themselves, foremost, the feverish, often idiotic enthusiasm about the otherwise important enough elementary manifestations of spiritual agency."

The section devoted to "Dark Spots" is almost entirely a discourse on intemperance, and has no more relation to Spiritualism than to the juggernaut.

The pamphlet professes to be critical, and to discard the untruthful and distasteful. In his own conceit, Mr. Reimers is the prince of critics. He criticises the art, the music, the literature of Spiritualism. He attempts to be facetious and startling in experience, while he is really only "slangy," as shown by such sentences as "then you will cock your ears," "took hold of a chance for a spec," "that giant medium, Dr. Monck," etc. He accuses Home of writing his "Lights and Shadows," because of "a craving for notoriety," an accusation as false as could well be made. One fault he finds with spirits is their teaching temperance and the disuse of tobacco, and he says with the self-sufficiency of an autocrat; "a good eigar or pipe is often a blessing." Not with tobacco, but "bad bacca," he has reprobation.

As a specimen of Mr. Reimer's delicate

style, take the following:
"The hot, ambitious Spiritualist, in his progress towards saintliness (a tremendous long round in one day), cuts a queer figure indeed, and forms a vexed problem for natural history. I once observed two Spiritualists-a he one and a she one-exchanging piquant glances, both being married

but not one to another." He evidently would cast a stone at "Freelove," to gain applause, and in the next paragraph he virtually admits all the socialists

Spiritualism, in America, has had many strange writers in its support, but it never has had a Reimers, and it may be thankful that with all the many burdens it has had to bear, this calamity has been spared. If there is anything disgusting, it is to see a writer arrogate great critical ability and scientific accuracy, and then swallow everything indiscriminately.

If Spiritualism has failed to make progress satisfactory to Mr. Reimers, he may rest assatisfactory to Mr. Reinlers, he may rest assured his efforts will not accelerate, nor will they retard. They will furnish food for opposers, and believers will read with anything but pleasure. He utters many truths, but in such a boorish manner, the refined reader will instantly recoil from his

Magazines for March Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Reminiscences of Washington; Pepita; Accidentally Overheard; Flowers in the Dark; Egypt under the Pharaohs; Some Intimations of Early Childhood; Areopagny; The Undiscovered Country; New Year Song; Literary and Philological Man-uals; Her Shawl; Hannah Dawston's Child; English in England; Helen's Cup; The Memories of Madame De Rémusat; A German Agitator and a French Dilettante; Washington Irving; The New Departure in the Public Schools; Prisons and Penitenti-aries; The British Civil Service; The Contributor's Club: Publications Received.

The Popular Science Monthly. (D. Ap pleton & Co., New York.) Contents: The Association of Ideas, by Wm. James, M.D.; Association of Ideas, by Wm. James, M.D.; Dolmens in Japan; by Prof. Edward S. Morse; The Study of Political Economy, by Henry George; Ward's Natural Science Establishment, by Prof. Joseph Leidy; The Force behind Nature, by Wm. B. Carpenter, F. R. S.; New Views of Animal Transformations, by Edmond Perrier; The Duty of Enjoyment; Intemperance in Study, by D. Hack Tuke, F. R. C. P.; Water as Fuel, by Wm. C. Conaut; The Early Free Schools of America, by Alice H. Rhine; Prehistoric of America, by Alice H. Rhine; Prehistoric Ruins in Southern Colorado, by Henry Gannett; The Convents of the Capuchins, by Arthur Searle: Athletics in Schools; The Matamata, by E. Sauvage; Frost-Phenomena in Southern Russia; Sketch of Carl Rit ter (with portrait); Correspondence; Editors Table; Literary Notices; Popular Miscellany; Notes.

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CEICAGO, ILL., FEBRUARY 28, 1880.

Editorial Notes of Travel.

The monotonous daily routine duties of the editor of a spiritual paper, added to the cares and responsibilities of his position, strongly tend to mold him into a fixed groove, to lessen his scope of vision and to affect his judgment on practical matters of highest concern in this utilitarian age. To fill the position with even approximate success, these tendencies to isolation, machinework and hobby riding, must be rigidly guarded against. To work for the people, the editor must mingle with them, partake of their joys and sorrows, hopes and fears, listen carefully to the suggestions of those old in experience, and carefully garner the stores of wisdom accumulated by intelligent students of our phenomena and philosophy. And when one aspires to conduct a paper uponi an independent, unsectarian. scientific and philosophical basis as we do the JOURNAL, it is all important that he should mingle with intelligent, cultured non-Spiritualists; such collision of minds is necessary to enable one to grasp the whole truth, for there are innumerable workers outside of Spiritualism, giving us precious spiritualitraths just as valuable and as deeply inspired as any emanating from Spiritualists Thomas, Swing, Collyer, Savage, Adler, and hosts of others are at times just as truly instruments for disseminating spiritual truths and as fully inspired as are any of the bright lights in our own ranks. The more learned and cultured the medium, other things being favorable, the greater is the facility with which the Spirit-world can express itself, and contact with such minds is essential to those who aspire to bring the world to a knowledge of the stupendous facts and transcendent truths of Spiritualism. Again, the mind must often be electrified by powerful opposing views before it can do its best work, and frequently the clearest sparks of spiritual truth are the results of such collision. Furthermore, there are rich veins of spiritual knowledge which can only be worked by visiting the homes where they are concealed and where in genial, pleasant converse, valuable, and heretofore hidden treasures, are secured and laid away for future use.

Realizing all these things most acutely. we have striven to the extent permitted by our onerous duties, to take advantage of them all, and whenever opportunity offers we make the most of it. For six months past we have been daily on the watch for the propitious time, when, accompanied by the woman to whom we are indebted for more than seventeen years of happy married life, and to whose active daily assistance in the office for the past three years a goodly proportion of the success of the Journal is due, we could take a trip through the principle eastern cities. One morning in January the consummation of our desire seemed as far from fulfillment as ever, when suddenly we felt that mysterous flush, which we have long since come to recognize as from the Spirit-world, and instantly all seemed ready for the journey; within an hour it was settled that we should start on the evening of the 28th.

Arriving in Brooklyn on the morning of the 30th, we at once sought the hospitable home of Mr. and Mrs. S. B. Nichols, where such a hearty welcome was given us that it will ever be remembered. We were agreeably surprised to find other guests also in the persons of Mrs. Augusta Cooper-Bristol and Mrs. Hope Whipple. After breakfast. Judge Good called in to pay his respects. and accompanied us in a call upon Dr. Wm. Fishbough, with whom we passed a profitable hour in listening to his masterly exposition of problems which have long occupied his attention. Later in the day we called upon our old friends, Dr. and Mrs. Crowell, and were gratified to find them in better health than we had expected. In the evening we spent several hours most happily at the public a

RECEPTION BY THE BROOKLYN FRATERN-ITY.

tendered us before leaving home, an ac-

count of which by Mr. Nichols has already been published.

Saturday the 31st was busily passed in calling upon Bro. A. J. Davis and others, and in the evening we attended the meeting of the Brooklyn Fraternity, where Mrs. Bristol was announced for a lecture. Every seat in the hall was occupied and the audience was one of the most intelligent we ever saw, one of which Bro. Nichols was fully justified in being proud. Mrs. Bristol's lecture was an able effort, evincing muchresearch and a heart full of love for harmanity; this lady possesses one of the finest molded heads we ever saw, and her calm earnest; spiritual face is one never to be torgotten. Sunday, Feb. 1st, was quietly passed at

the elegant and happy home of Dr. and Mrs.

Crowell, the latter delightfully entertaining

Mrs. Bundy, while the host aided by Judge Good, caused us to lose all note of time. In the evening, through the courtesy of Dr. Crowell, we were able to spend an hour with Mollie Fancher, in whose sacred chamber we beheld the most wonderful exhibition of the power of the spirit over the body that we ever expect to see on earth. In a darkened room whose walls are profusely decorated with the invalid's artistic work, lying on a handsome bed, was the object of our interest. Though totally blind and so sensitive as to be unable to bear the sun's rays, never free from pain and often suffering intensely, yet her countenance is cheerful, her mind bright and active. Her spiritual sight enables her to read books and do the most delicate fancy work and coloring, it is claimed; we were shown many specimens of wax flowers, autumn leaves in wax, crochet and needle work, said to be done by her. During our interview she held a witty conversation with Dr. Crowell, whom she holds in high esteem; in reply to his question, "had she read his last book and what did she think of it," she replied: "Yes, most of it, but don't ask me what I think of it; ask me something easy." An inquiry from Mrs. Bundy elicited the following reply: "O, yes, a great many sorrowing people come to me for their comfort; they pour out their woes to me, and I have a little room in my heart for the troubles of each, which I lock up and send them off with lighter hearts." That strong men and women should seek this poor, blind, bed-ridden sufferer for spiritual aid and comfort, seems at first a strange anomaly until we remember that her spirit is held by so slight a tenure to its earthly tenement as to render her practically almost a denizen of the Spiritworld and enables her to bring therefrom the stores of spiritual consolation and wisdom, which she so cheerfully bestows upon the seeker. Next to the invalid in attraction is the loving devotion and sweet spirit of her aunt, Mrs. Crosby, who has given her life to the care of her niece. We also met a brother of the invalid, an unusually fine appearing young man. Procuring a trifling memento of our visit, we bade them adieu with a feeling that we had seen the gates ajar and looked through into the world be-

A RECEPTION BY MR. AND MRS. HENRY J. NEWTON

was given us on Monday evening the 2nd inst., at their residence, 128 West Forty-Third St., New York, where they had invited a goodly number of prominent Spiritualists to meet us.

The elegant parlors were filled with people, nearly all of whose names are more or less familiar to our readers, and many of whom we had often met before, but who now for the first time had the opportunity of greeting Mrs. Bundy. After an hour of conversation, Bro. Newton called the company to order and brief remarks were made by a number of the guests, on the subject of Spiritualism, its mission and the proper methods for investigation and observation. We were greatly gratified to find a unanimity of sentiment closely in accord with the policy and methods of the Journal. One statement made by our host in the course of his interesting remarks we wish to record; speaking of the investigation of spirit phenomena, he said, "A manifestation that can be accounted for in two ways, possesses no value for me." Here is the deliberate judgment of an earnest, intelligent Spiritualist of scientific attainments, who is spending as much time and money as any man in the country. We ask our readers to carefully ponder his remark and all that it implies, and to follow it in their investigations, rejecting everything purporting to be of spirit origin, that is doubtful or uncertain.

After the hour of speech-making on spiritual matters. Mrs. Newton brought us back to earth by serving refreshments, and at a late hour, after a most enjoyable evening, the company slowly and regretfully separated.

Among the guests were Mr. and Mrs. Anlifew Jackson Davis, Mr. and Mrs. J. H. McVicker (of Chicago), Mrs. Helen T. J Brigham, Mrs. E. L. Saxon (of New Orleans), Mr. and Mrs. Chase, Mrs. Hester M. Poole, Mr. and Mrs. Van Horn, Mr. and Mrs. Austin, Mr. and Mrs. S. B. Nichols, Mr. H. Van Gelder, Mr. John Bullene, Mrs. Emma F. Jay Bullene. Mr. and Mrs. Smith, Mr. Geo. H. Jones, Mrs. Dr. Slocum, Mrs. Coleman, Mrs. Evans, Dr. and Mrs. J. V. Mansfield, Mr. Sturgis, Mr. Taylor, Mrs. Volgele, Mr. and Mrs. Cozine, and others.

Tuesday, the 3rd, we were the guests of Mrs. and Mrs. Bullene at their residence, 345 Fifth avenue, nearly opposite the marble palace where Mrs. Stewart lives in splendid loneliness. Our readers who were interested in Spiritualism twenty-five years I outside front is decorated with lace hang-

beautiful and wondrously gifted trance speaker, Emma Jay, who in later years as Mrs. Bullene, has done most effective and lasting work for the cause. Though a delicate, fragile woman, she has a masculine strength of mind, which united to her quick intuition and correct moral discrimination. the whole supplemented by a sweet and beautiful spirit, renders her one of the marked characters, without mention of whom no history of modern Spiritualism can be complete. There is no place more attractive to us than the private parlor of this noble woman, and we are glad to learn there is some prospect that she may again enter the lecture field. Among our callers on this day was our highly-prized friend, Mr. Bronson Murray, in whose company we called on Mrs. Jewett in her beautiful new home on East 67th St., where we found her as vivacious and interesting as of yore, with her faithful, devoted friend, Miss Phoebe Hull, for a companion. Accepting Mr. Murray's courteous offer to give a dinner in our honor the following week, and leaving Mrs. Bundy under the generous roof of Mrs. Jewett, we left on Wednesday evening the 4th, for a brief visit to Boston. During our three days' absence, Mrs. Bundy received every attention from our numerous friends in New York, attending a reception at Mrs. Deveraux Blake's, where our gifted contributor and esteemed friend. Mrs. Saxon, was the guest of the evening: also a gathering of notable workers in wo-

man's interest at Dr. Lozier's. In Boston, we spent three very active days, receiving numerous calls at the Parker House, and finding when the limit of our stay had arrived, that we had not got half through our previously arranged programme, and must leave without seeing a quarter of the friends we had hoped to call upon. Among the first we went to see was our gifted friend, Lizzie Doten, whom we found living very quietly trying hard to gain health and strength, which let us hope, both for her sake and the good of Spiritualism, may soon come to her. Though entirely out of active life at present, her books of poems are silently and steadily doing their work in thousands of families, and she is held in loving regard by tens of thousands who

will never see her face.

We had a sitting with Mrs. J. E. Potter, who has no superior as a trance test medium, and as has always been our good fortune when seeking communion with our spirit friends and counsellors through her mediumship, we received many fine tests and much good advice and encouragement from those in spirit life, who have a special interest in the spread of spiritual knowledge, and who believe the JOURNAL is one of the most effective means for the accomplishment of their beneficent purposes. In addition to her medial gifts, Mrs. Potter is a refined, intelligent lady. The first person to greet us on arriving in the city was that indefatigable investigator and genial good fellow, E. Gerry Brown, who having spent all his money and several years time in trying to place Spiritualism in Boston upon a higher plane and who, for want of sufficient capital, was obliged to suspend the publication of the Spiritual Scientist, is now doing well as a partner in the publication of the Bunker Hill Times, published in Charles-

A SEANCE WITH MRS. PICKERING was greatly desired by us, and recollecting that Bro. Brown had-made most thorough and satisfactory experiments with her, we solicited his aid in arranging for a private seance for us. He found the medium quite ill, suffering from a severe cold; without informing Mr. and Mrs. Pickering for whom it was desired, we having failed to instruct him specifically on that point, he sought to arrange for a scance on the following evening. They expressed grave doubts about its being possible in the precarious condition of the medium; but, Mr. Brown persisting, they agreed to give him a definite answer in the morning. On reporting progress and that he had not felt authorized to give our name, we expressed regret that he had not done so, as we desired them to be fully acquainted with the whole affair and to act intelligently. Calling on the medium Friday morning, the 6th inst., he found her feeling very ill, and in the judgment of herself and husband, unable to give the seance, especially in view of the fact that Saturday evening was the regular advertised night for a public scance; after getting this expression from them he then informed them for whom the seance was desired, when at once they both affirmed they would give it, whatever the result might be, either on the health of the medium or the manifestations. and judging no doubt from their knowledge of the Journal, that its editor desired only such manifestations as could be produced under conditions that would render a record of them of scientific value, Mr. and Mrs. Pickering proposed that the medium should sit outside the cabinet and in full view of the observers. Accordingly in the evening we called at 36 East Springfield st., where Mr. and Mrs. Pickering are located, and were received with a courteous welcome by Mr. Pickering, who invited our careful scrutiny of the cabinet and scance room. The cabinet is the same pattern heretofore described in the JOURNAL, and consists of black cambric curtains hung in the corner of the room against the solid brick wall on one side and a plaster partition on the other: across the front and about seven feet from the floor a small wooden hoop is sprung in, from which are suspended black cotton velvet curtains; the top is also covered with dark goods. The

critical examination of the cabinet as well as of the walls; baseboard and floor, and feel satisfied there were no arrangements for "assisting" the manifestations. Everything being in readiness the friends, who had been invited to witness the manifestations, were seated on a line running diagonally across the room. Among those who aided us in observing the manifestations were Maj. Downing, of Concord, N. H.; Mr. E. Gerry Brown, Hon. Charles Houghton, Mrs. J. E. Potter, and several other ladies and gentlemen whose names have escaped our memory. Every thing being in readiness, the medium was led in from an adioining room and introduced. She was evidently suffering severely and ought in justice to herself, to have been in bed rather than attempting to give a scance. A heavy wooden centre table with a number of musical instruments lying thereon, having been placed within the cabinet and the curtains closed, the medium seated herself facing the audience on the outside of and near the cabinet, but not in contact therewith. She was seated on a plain cane bottomed chair. her feet resting on a hassock and hands clasped in her lap. The gas was turned off and a kerosene lamp lighted and placed behind a blue cambric screen, about eight feet distant and to the side of the cabinet. The lamp was now turned down quite low, yet there was light enough to see the hands on our watch distinctly at a distance of about ten inches from the eye, and the figure of the medium was clearly visible at a distance of about ten feet; her hands and feet were constantly under our notice during the entire scance. After about five minutes had been consumed in a poor attempt at singing by the observers, and the medium having apparently passed to the trance state, the manifestations began by the projection of a large and perfectly formed hand and wrist through the aperture in the cabinet curtain, several feet distant from the medium's hands, which were plainly to be seen and immovable. During the scance this hand. was exhibited eight times; quite a fair opportunity was thus had to observe its anatomy and general appearance; it was evidently guided by an intelligence, and took the slate from, and returned it to, Mr. Pickering on several occasions with messages written thereon, the writing within the cabinet being loud and rapid. Handkerchiefs belong ing to different visitors, were taken by the materialized hand from Mr. Pickering and returned knotted; one was knotted and after the scance found pinned to the curtain in the further corner of the cabinet. It is unnecessary to give all the details of the mani festations, consisting of the usual playing of musical instruments, etc., within the cabinet. At one time the light was turned p so that we could see the time by our watch at a distance of two feet, and manifestations occurred within the cabinet as usual, though the increased light seemed to seriously distress the apparently entranced medium. During the sitting, the spirit controlling the medium, plead often and persistently to be allowed to take the medium into the cabinet, but Mr. Pickering quietly declined to permit it, though most of the observers joined with the spirit in asking that it be done. The extreme anxiety of the spirits to get the medium into the cabinet was very marked, and the impression seemed to be with them that they would then be able to give a full form materialization, which could be exhibited in a good light. However, for our purpose the exhibition of the hand and the work performed by it was completely satisfactory and under the conditions, with the medium in full view, demonstrated beyond all question the power of materialization. As a mere show the scance was not of startling interest, but as an experiment affording results of scientific value, it was eminently satisfactory. We desire to here expressly call the attention of our readers to what we have repeatedly said before, viz., that every séance should be judged on its own merits, and the manifestations should be observed under such conditions that whatever may have occurred in the past or may take place in the future, the record of the manifestations shall be impregnable and beyond all cavil. Only in this way can a record be of any value, and no other should be published. We further desire to expressly state that in the foregoing account we are expressing no opinion on any other scance than the

During the scance an amusing little episode occurred; the spirit controlling the medium, and purporting to be an Indian, said: "We like that man; he all right; when he know a thing, he know it, but must be sure of it first, before says he know it." Upon inquiry the spirit said he referred to us, and certainly it was gratifying to find that though some of the well known embodied spirits in Boston, fail to understand us this unknown Indian had succeeded, and was frank enough to say so. Following the above remark by the Indian, was another from the same source, which was quite significant in several respects. "Polks come here," said the Indian, "and tell medium not let Bundy man come; he make trouble for medium; me said, Bundy man shall come, he all right, he can't get medium into any more trouble than you did." Mr. Pickering was evidently greatly chagrined at this, to him, indiscreet uncovering of a bit of secret history, and scolded the spirit for telling tales; but in our opinion the Indian acted from a sense of justice and fair play and felt that both ourself and the company should know what influences were ago, will recall with a glow of pleasure the i ings, and altogether the cabinet presents a at work. After the scance we had a few and apart from the body, than I can con-

one we witnessed and predicate nothing as

to the future.

minutes conversation with Mr. and Mrs. Pickering, who both expressed regret that we had not more time to devote to the mat-

As we have already consumed more space than we intended to do this week, we must defer the account of our further experiences until the next issue.

An Investigator wants Information.

To the Editor of the Religio-Philosophical Journal:

My mother is a firm believer in the spiritual philosophy, and admires your paper very much. I think your course as to the frauds perpetrated under the cloak of Spiritualism, cannot be too highly commended, and has a tendency to make the doubtful give heed to your positive assertions. I am now, and have been for some time, halting between "two opinions," and find it to be no comfortable frame of mind. I have seen very little of the spiritual phenomena, but such as I have observed, table rapping, etc. convince me of the objective reality of that much of its manifestations, and in my investigations of the experience of others, 1 must come to the same conclusion in regard to them, or else refuse to give my assentto ali rules of evidence. When however, I come to apply the spiritual theory to these phenomena, and to grasp the idea of spirit communion, I must confess that I am staggered. While it is true that the possibilities of thought are not co-equal with the possibilities of existence, yet it would seem that if there is a spiritual existence, and such a thing as communion between that existence and this, we could at least have some conceptions of it, but here I fail.

I can no more conceive of a soul existing, separate and apart from the body, than I can comprehend infinity, or grasp the idea of an uncaused cause. The researches of biological science have taught us the intimate relationship existing between thought and molecular action, and if not absolutely dependent on each other, yet so closely connected, as to be, as far as our positive knowledge extends, inseparable. know that the only means whereby we can gain any knowledge whatever, are through the physical senses, and as thought is but deductions from facts previously learned by means of theorgans of sensation, can we think in the absence of those organs? How can the soul, after the physical senses have been lost by decay, continue its existence? By what means can it impress itself upon other souls, and how can it acquire any knowledge of the conditions by which it is surrounded? Does it have senses corresponding with the physical senses in the body? If so, where are those senses prior to death? Why, when a man goes blind, does not his spiritual sense of perception assert itself? Upon the decay or loss of any other of the physical senses, why does not the corresponding spiritual sense assert itself, and allow the man to go on in the enjoyment of those parts of which he has been deprived? These and other perplexities have crowded on me, and have served to make me doubtful of the spiritual explanation of its own phenomena. You must ex-cuse this long letter, but I am anxious to believe in the spiritual philosophy, if I can do so, and would like to have settled this doubt and uncertainty in which I am plung-

I have written this much in the hopes that you may aid me at arriving at some satisfactory solution, or may refer me to such works in your philosophy as will best meet my case. I am with sincere wishes for the prosperity of your paper.

John T. Lattin, Somerville, Fayette County, Tennessee.

REMARKS.

The questions which perplex our friend, have been equally perplexing to a great many others, for the simple reason that they do not at once grasp the whole science of spiritual life, and bring to its investigation a large share of materialistic conceptions. In the outset he takes it for granted that the mind depends on the senses and the senses on the physical organism, an admission no material scientist would care to make, and which such men as Tyndall seduously avoid. True, this is the appearance: what the reality is no one knows, or even dares conjecture. Spiritual substance and physical matter are too unlike to admit. of comparison; and mind and matter are dis-

tinct in their very essence. The spirit is formed of spiritual matter. or substance, and while connected with the physical body, is dependent thereon for its communication with the external world. Only in rare cases does it transcend the physical senses, and manifest the possession of higher spiritual faculties. This manifestation does not depend on the loss of the physical senses, and unless the unfortunate person who had lost these censes, was clairvoyant, or spiritually sensitive his spiritual senses could not "assert" themselves. And although the spiritual senses do correspond to the physical, they are so covered up and obscured by the latter, they cannot be separated therefrom until death.

It is not by means of the physical senses that we can gain knowledge of the realm of spirit. This can only be learned through the spiritual senses. The erucible, retort and balance must be laid aside and the sensitive condition of the spirit be consulted instead. Our correspondent must remember that thousands of years have been given to the study of the physical side of man; while the true study of his spiritual nature is of yesterday. What little thought. has been given the subject has been involved in a word-war of metaphysical speculation, without practical result.

Now we hold that these questions so eagerly asked by Materialists, when they first catch a glimpse of Spiritualism, are all answered by the demonstration of the ident ity of a single spirit. If that be proved then the objections vanish as such becoming subjects for investigation. We think the existence of spirit after the death of the body, has been proved, and if so, it is useless to allow materialistic arguments to obstruct the presecution of our researches.

In conclusion we take up our correspondent's first objection. He says: 'I can no more conceive of a soul existing separate

ceive of infinity, or grasp the idea of an uncaused cause." Really this is no argument against immortality. While he' fails to' conceive of such existence, countless others of no better powers of mind have gained an understanding of at least its outlines, and that too by the simple process of investigation. A savage might argue in the same manner, that although "the possibilities of thought are not co-equal with the possibilities of existence," yet if a steam engine or a telegraph were possible he ought to have some conception of them, while on the contrary it was impossible for him to conceive of either, therefore they were dreams of the civilized man. . What is wanted now is the demonstration of facts. Argument settles nothing, and the only method open before us, is careful investigation step by step, by the means Spiritualism presents to us.

Religious Vagaries.

We learn from a correspondent of the Chicago Tribune, that there exists in Lee Township, eighteen miles northeast of Battle Creek, Michigan, a peculiar sect of religlous fanatics. Although the society is only about six years old, it has increased rapidly in membership, and now numbers a large portion of the people residing in and about Lee Centre. It appears from the account given that among these people there suddenly appeared, one day about six years ago. a little old man, who announced himself as a disciple of God, and commenced a series of meetings. He did not succeed in awakening any interest until four or five meetings had been held, when he made a convert of a German boy twelve years old, named Will Backoffen, and ordained him a minister of the new gospel; he became a remarkable exhorter. They rapidly gained new converts, and to-day they number a large memhership, and are in a very flourishing condition. Their creed is faith in God-this and nothing more. They believe that if their faith in the Great Jehovah is strong and sincere, no thought for the morrow is necessary; give no heed for food or clothing, as God will surely provide. They go through orgies which they call religious worship; they shout, yell, dance, groan howl, jump upon the seats and pound the desks-and all this in the name of religion. They profess to be able to perform anything by prayer, even the working of miracles; they never will, under any circumstances, employ a doctor, but, when one of their number is sick, they all meet at the house where the patient is confined, and pray day and night until the patient either gets well or dies. They have one peculiar ceremony, which is somewhat similar to the old Persian sun worship. Regularly every Sunday they meet in a beautiful grove, and watch with intense reverence the rising of the sun. and when that luminary appears in sight, the forest resounds with their shouts of

The Second Society of Spiritualists of New York city, have engaged Moses Hull to lecture for them the two last Sundays in this month. This man Hull has for years. been a disgrace to Spiritualism, and has had no countenance or standing among decent people. To put him on the same restrum with Prof. Denton, E. V. Wilson, and Prof. Kiddle, is an insult to those gentlemen. Whatever Hull's ability may be, he deserves to be severely let alone by Spiritualists, and allowed to affiliate with the Investigator people, whose agent he has been. Next to the notorious Woodhull now happily out of the country, this Moses Hull has been the greatest nuisance to Spiritualism. Having proven a miserable failure in other pursuits. he now seeks to foist himself upon the spiritualistic public again. Avoid him as you would a mad dog; his poison is worse than the rabies.

rejoicing.

Death of Mr. M. C. Vandercook.

M. C. Vandercook passed to spirit life from Allegan, Mich., February 15th, aged twenty-seven years. He was highly mediumistic, and achieved considerable destinction as a poet, singer, and music composer.

At the age of seventeen he commenced lecturing and continued in this work until his health failed, three years later. During 1877-8-9 he traveled through the south, west and east, and gave entertainments as a vocalist in all the large cities, rendering his own composition. His compositions, including about two hundred poems, will be published in book form. He passed away quietly, saying a few hours before his death, "It is only the sunset of life." He was a young man of spotless reputation, and leaves behind him a host of warm friends.

It appears from the Hartford (Ct.) Times. that a story of a most singular character is youched for by one of the Windham county members of the Connecticut legislature. It relates to a dream by Mrs. Martha P. Graves, of South Killingly, an old lady who has been deaf for the past thirty years. On the night of the 20th of January she dreamed that her hearing was wholly restored. In the morning she related the dream to the members of her family. On the night of the Sist of January, when she retired, she was deaf as usual but the following morning her affliction was gone, and since then she has had no difficulty in hearing—a whisper even being distinctly audible. It is related by her friends that she has always been a firm believer in dreams.

Dr. Stevens gave us a call last week. He has an engagement at Berlin, Wis.

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

Bro. S. Bigelow, of Alliance, O., informs us that he has started a free Sunday meeting. It meets at 2 P. M.

Dr. A. C. Stanton, a practicing physician of Valparaiso, Ind., and an ardent Spiritualist, gave us a call last week.

Mr. John McLeod, Auckland, New Zealand, called at this office last week on his way east. He is a warm and zealous Spiritualist.

Prof. Denton, writes as follows from Wellesley, Mass: "I am very busy with intensely interesting psychometric experiments that take up all my spare time.

J. J. Morse, the eminent trance lecturer,

has removed to 22 Palatine Road, Stoke, Newington, London, N., England. He is agent for the JOURNAL, and has our publications for sale. Mr. J. W. Colville speaks next Sunday

and on Monday evening closes his engagement here. Those who have not heard him have missed much, and should hastento improve the last opportunity.

Speaking of a scance with Miss Morgan, at Denver, Colorada, A. J. Macky says: "The scance to me was a fraud of the first water, and very unsatisfactory to all the

Mr. and Mrs. Simpson have returned from their visit to New Orleans. They had a very pleasant time while there-being favored with genuine summer weather. Mrs. S., we are glad to learn, is now in good health, and is kept busy in giving remarkable tests of spirit power and presence.

Dr. N. Frank White will be remembered by old Spiritualists as an able speaker years ago; for some time he has been out of the field, having adopted the medical profession. He still retains his interest in the cause, and would be glad to hear from his old friends, who can address him at 726 Tenth street, Washington, D. C.

Madame H. P. Blavatsky writes as follows trom Girgaum, Bombay, India, in reference to The Theosophist:

"You will doubtless be pleased to learn that the paper already more than pays its expenses, and has a circulation throughout the whole Indian Peninsula and else-

A paper published at Kirksville, Mo.,

says: "Rev. A. J. Fishback lectured to large audiences Saturday and Sunday, and on-Sunday night quite a number were unable to get in the house. He left Monday to de-lines ton lectures in Himais. He will reliver ten lectures in Ilinois. He will return again in four weeks when the Quarterly Conference of Spiritualists and Liberals for Northeast Missouri will be held at

We find on our return an immense accumulation MSS and letters requiring our personal attention; friends will please have patience, and we will get through the matter with as much expedition as possible. A severe and deep-seated cold has nearly prostrated us, and only the direst necessity keeps us at work, but we trust the trouble will disappear in a few days.

THE MISSIONARY ADDRESS signed by twenty three volunteers when first published, has since received the signatures of A. J. Fishback, Mrs. E. L. Saxon, E. Gerry Brown, and J. W. Colville. With such a splendid corps already at work and the constant accessions that will be made thereto, much effective labor will be done.

A. Libermann, writing from New Orleans,

speaks as follows of a medium there: Only yesterday when the medium was treating a patient, a lady, the latter's hus-band appeared, and spoke to the former, and made her take a tumbler with some water in it; both she and the patient saw a substance fall into it from the hands of the spirit; the substance thus formed was used on the organs of hearing, and has resulted in giving great relief."

Mrs. E. L. Saxon, late of New Orleans, is now in the North, engaged in literary work, and is prepared to lecture before Spiritualist societies and organizations for the advancement of woman. Mrs. Saxon is an earnest, cultured woman of much ability large experience and great earnestness; a fluent and interesting speaker who has much to say, and knows how to say it. She may tie addressed in care of Dr. Slocum, 140 East 15th street, New York City, N. Y., and the letters will reach her. We had several pleasant interviews with her in New York,

of which we may speak hereafter. The materialistic or rather iconclastic doctrines of Ingersoll, have taken such deep root among the young of Columbus, Ohio, that the church leaders have set themselves earnestly at work to bring about a revival, and restore the faith of the lost or straying lambs. In this they will never succeed for the Rubicon of knowledge once passed can never be repassed. When the old belief in the superstitions of religion depending for acceptance on educational training are once disturbed, no matter how carefully they are replanted and tended, they surely wither and die.

Campbell Starr's Prophecy.

Appropos to the recent death of Dr. French at Quaker City, who was the last active male believer in and advocate of Spiritualism in this county, it is fitting to relate the following startling story which is not recited as a proof of the claims of Spiritualists, although its facts challenge the investigation and consideration of all who are in any way interested in the subject. The people named were or are widely known not only throughout the State, but some of them in this region. They are all of such character that their truthfulness cannot be questioned by the most increditions. The narrative of the statement cannot be disputed. Explanation, if there is

any outside of the field of a belief in spiritual manifestations, must be sought otherwise than by a challenging of the facts.

They are true.

Campbell Starr, known to most of our readers, died a few years ago at Columbus. He was for several years before his death a travelling agent for the Baltimore and Ohio railroad in soliciting freights. He was no believer in Spiritualism. Some of his inti-mate associates were. There were many twittings between them upon the subject and at one of them Starr said, "If after my death I can communicate with you I will do so, or if you die first you are to com-municate with me." The promise was forgotten-not thought of for years, until the happenings herein related brought it back. Starr died. A lady, a warm and earnest advocate of spiritual doctrine, living at Cincinnati, was a constant attendant upon

scances in that city. She was rallied frequently about her foolish belief and labors by her friends of opposing belief, amongst them, Col. W. L. O'Brien, General Passenger Agent of the Pittsburg, Cincinnati and St. Louis Railway. "Ohl I'il bring you proof," she said upon one occasion, "this yery night." "Well," said the Colonel, "do so, bring us a letter from some of our dead friends." This lady was never acquainted friends." This lady was never acquainted with Campbell Starr, and had never seen or known any thing of him. Now Starr in very many of his letters and on his papers would, instead of signing his name, make the figure of a five pointed star. After Starr's death his personal effects, and amongst them a valuable fast horse, had been disposed of amongst his friends without sacrificing them by sale, for they were of such character as at general sale they would not bring their value. A friend named Miller at Richmond, Indiana, had bought the horse. All this was unknown to the lady. On her return on this evening from the scance she brought a letter sealed to Col. O'Brien. It was opened and found signed by a five pointed star. It was a puzzle until the thought of Campbell Starr's custom came up. It was accepted as a good effort by somebody to make believe that it was from him. It said: "Write Miller not to drive my horse. The horse will kill him." Nothing was seriously thought of it until in a few days thereafter the telegraph announced, "Campbell Starr's horse killed Miller, to-day. The horse dashed him against a curb stone and crushed his skull." Starr's prophecy was fulfilled and the mystery of Spiritualism had another illustration. These are the facts. Every one and all can have

Brooklyn (N.Y.) Spiritual Fraternity, Downing Hall. Cor. Fulton and Clermont Aves.

their own conclusions .- The Jeffersonian,

Cambridge, Ohio.

These meetings are held every Saturday evening, at half-past seven. The themes selected thus far are as follows:

February 28th.—"A few Thoughts Concerning Evolution." W. C. Bowen. March 0th.-"Materialization." Prof. S.

B. Brittan. March 13th .- "Individuatism." D. M.

March 20th.—"The Supplemental Phase of Christianity." Andrew Jackson Davis. Mrs. Mary. F. Davis is also expected

be present. March 27th.—Anniversary exercises in commemoration of the advent of modern spiritual phenomena through the Fox girls of Hydesville, N.Y., March 31st, 1848. Opening address by Henry Kiddle.

S. B. Nichols, President.

Business Notices.

FOR BRONCHIAL, ASTRWATIC and Pulmonary complaints, "Brown's Bronchical Trockes" manifest remarkable curative properties. Like all other meritorious articles, they are frequently imitated, and those purchasing should be sure to obtain the genuine "Bronchial Trockes."

[From a Prominent Drug House,] H. H. Warner & Co., Rochester, N. Y.—Dear Six:—it is now only three months since we received your first shipment of Safe Remedies. We have sold drugs in this place for twenty years, and we have never sold a proprietary medicine, that gives such unusual satisfaction as yours, especialyour Bafe Kidney and Liver Cure, and Safe

Diabetes Cure. We could mention many who have received greater benefit in cases of Kidney difficulties, Asthma Rheumytism, Diabetes, Bright's Disease,

SISSON & FOX, Alexandria Bay, N. Y. 27-25 26 Respectfully yours,

NEITHER FAILING TEETH, nor the peeping wrinkles of time, so forcibly tell of advancing years, as your gray hair. Ayer's Vigor restores its color and makes your appearance more agreeable to others, as well as yourself. With fresh, luxuriant hair, the infirmities of age are far less noticeable.

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

GROCERS AND STORESTERFERS pay 3 to 5 cents pound extra for butter made with Gilt-Edge

Butter Maker. It increases the production 6 to 10 per cent. Reduces labor of churning one-half. Gives a rich golden color the year round. Sold by druggists, grocers and general storekeepers. Send stamp for "Hints to Butter-Makers." Address, Butter Improvement Co., Buffalo, N. Y.

Mrs. D. Johnston, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits aspecially.

J. B. Chuyre, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-26tf

THE WONDERFUL HEALER AND ULAIRYOYANT MRS. C. M. MORRISON, M. D.-Thousands acknowledge Mrs. Morrison's unparalleled success in glving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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

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

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

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

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Spiritualist's and Medium's Meeting.

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Poices from the People, AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Concerning the Women and the 12th Annual Convention of the National Woman Suffrage Association.

To the Editor of the Religio-Philosophical Journal: The twelfth Annual Convention of the National Woman Suffrage Association met here at Lincoln Hall, on Wednesday, the 21st ultimo, beginning with a morning executive session, and continuing during that day and the next, with public discussions and reports of delegates. Twenty-four delegates I think answered to the roll, and public addresses were made by seventeen of that number. Many were disappointed that Mrs. E. C. Stanton, our President, whom we had expected, could not come; and we all remembered the beloved and aged friend, Lucretia Mott, our former President, who could not come for the burden of weakness that has come with the years. We did look for Edward M. Davis, her son in-law, and co-work-er for a long period, as he was appointed a delegate by the Citizen's Suffrage Association of Phil-

adelphia, but was hindered. Susan B. Anthony, our Vice-President at large presided at all the sessions.

We had two strong women who were never with us before, Mrs. Wallace, wife of ex-Gov. Wallace, of Indiana, and Mrs. E. L. Saxon, (your contributor) of Louislana. Mrs. Wallace, the former President of the Christian Women's Temperance Association, is fully convinced that temperance women are nowerless without the ballot, as far as women are powerless without the ballot, as far as affecting laws, is concerned; and if you should hear her address an audience you would find her appeals of the strongest and most decided charaeter, and she is already known as equally consci entious and benevolent. Her tones when speak-ing are deep, clear and magnetic, and what impressed me most, perhaps, next to her earnest-ness, was the clearly defined purpose, expressed in the clearest and most fitting language. There seems in Mrs. Wallace a fine equilibrium of the physical, moral and spiritual faculties.

Mrs. Saxon is no more carnest, but she is more intense in outward expression. You can judge somewhat from her letters and poems of her ex-perience of life, and of her ideal and religious nature. She is undoubtedly like her father, and strengthened, as she told us, by his sympathy not only, but his emphatic charge to work for the elevation of women. This he impressed upon her

with his parting breath.

Mrs. Emma McRae, of Muncle, Indiana, was also with us for the first time here. She is a bright voman and easy speaker, and commands a larger salary than any man has ever had in a high school

in Indiana. Mrs. Matilda J. Gage, editor of the National Citi-zen, gave an excellent historical address, making an argument on behalf of the sixteenth amendment as proposed by our association, and answering the objections that it tends to centralization, showing by the early history of the States and of the government, as well as the later amendments to the constitution, and decisions of the Supreme Court, that our proposed six eenth is in harmony with past legislation, and precedents in the case of distranchised classes. As women from the be-ginning of this agitation, have taken the ground that man could confer no rights upon us; that these rights were conferred by the Creator, and that all we ask is that man shall abolish and blot out his unjust laws. Mrs. Gage showed that these out his injust have. Mrs. Auge slowed that these "natural and inalicnable rights" should be guarded and protected by the general government; and only "regulations in rejard to suffrage" should be left to the States; and that the States should be forbidden to

citizens of suffrage, on account of sex. Mrs. Julia Smith Parker, of Connecticut, who with her sister for years resisted the tax, claiming with the Fathers, that "taxation without repre-sentation, is tyranny," spoke to us in an interest-ing way, giving a clear narrative of the last sale of cowe, as well as alluding to the unjust and prej-

ndiced action of the collector at different sales.

This woman, who was introduced at an evening reception as "the blushing bride of over eighty years," is wonderfully bright and elastic, stand og and walking round in the drawing rooms with less fatigue than many a younger lady, and conversing ic so lively a manner that she was constantly surrounded, particularly by young girls, who listened as did the elders with charmed attention. Speaking of her own and her sisters' education, she said when her father had them taught languages, that it was the occasion of criticism, either as utterly unnecessory for girls, or else pedantic or singular; "so," said Miss Julia, we had to dance a cotilion once in a while, to

prove that we had common sense." This was at the home of Mrs. Jane H. Spofford. who gave the delegates and members of the association a delightful reception. Mrs. S. is the Treasurer of the N. W. S. A.

Miss Phoebe Couzins gave two excellent ad-dresses of some length, the closing one on the last evening being the finest I had ever heard her deliver. She, like all who are aspiring and governing their conduct by the laws of conscience, is growing more and more beautiful in life and expression, and doing better and better work. She is not only thoughtful, but is taking up the serious problems of life; some of them such as ministers in leading churches have never broached to their congregations. In an afternoon lecture, after the close of the convention, entitled "Some Mistakes About Eve," she talked in a perfectly unexceptionable manner, nay, in a highly acceptable and ideal way, of the mother of the future; what should be the reverence paid her, the holy conditions brought about for the fulfillment of her maternal office; and the uplifting of the husband and father to the harmony and appreciation of his

She said the flaming sword at the gate of the garden of Eden, was, and is, the passions of men. The thoughts contained in the lecture are stirring the moral and spiritual atmosphere of the world, and are now being spoken and considered on both sides the globe. (How much I liked Mr. Tuttle's notice of Mr. Newton's book on "Pre-Natal Cal

At the different sessions the following delegates and members took part in the discussions and brought in their reports: Mrs. L. B. Chandler, o New Jersey, who in the past was instrumental in starting "The Moral Education Societies" of Bos-ton, New York and Washington. Mrs. Belya Lockwood, who opened the doors of the United States Supreme Court to the practice of women Mrs. Jane B. Archibald, an old worker in the Dis trict Suffrage Association, but recently of Colorado. Mrs. Sara Andrews Spencer, one of the most laborious workers here, and our Correspond-ing Secretary. Mrs. Helen Slocum, a Quakeress, and graceful speaker, active in the New York City and graceful speaker, active in the New York City Society. Mrs. Lillie Devereux Blake also active in the New York Society, and its President. Mrs. L. K. Allen, of Iows, an earnest and able woman, who with two others pay more tex in their city than the Mayor, and all other city officials; and Mrs. ——Stuart, of Delaware, who has had her share of the battles of life, and has acquired thereby a familiarity with the laws of her State. Mrs. S. is both a afrong and a brave woman. both a strong and a brave woman.

We had also four active young women with us: the Misses Foster, of Philadelphia, one of whom took part in the discussions, and Misses Harding and Waite, the former of Pendleton, lows, the latter of Hyde Park, Illinois; she is a daughter of

Miss Harding addressed herself to the young women; she said she knew many of them stood on the banks of the stream of life, waiting for a man to row slong and take her into his boat; that they were wrong, and should go forward and paddle their own canoes, and if a man wanted any one of them as a companion, be would not hesitate to seek her. Miss Waite dwelt on the ability of women to fill

many places now held by men.

Mrs. M. Jossiyn Gage, on the second day, appeared as the representative of Miss Anna Ella Carroll, who during the rebellion planned out the them, as well as correspondence of Senators Wade and Howard, Secretary Stanton and others. Hers was the plan to cut the Confederacy in twain, and it was not until this was done, that victory rested on the banners of the Union. She has been ask ing for recognition for fifteen years, and as yet it has not been accorded. Are our military men wearing unearned laurels? Have they chosen to ignore this woman who came to the rescue in the

Cath. A. F. Stebbins said she could not bring cheering news of the activity of the suffrage as sociations of Michigan, but she could give some account of the work of women throughout the State, and instanced their labors in benevolent and reformatory work, for the intemperate, the unfortunate, the orphans, the friendless, in the State school for pauper children, and in the efforts for a reform school for girls. That the women of the State had appeared before the last legislature the State and appeared before the last legislature in behalf of two of these enterprises, as it had been their custom to do also, in the past, for suffrage. She noticed the labors and zeal of Laura Haviland in connection with the State school at Coldwater, and said that she is now in Kaniza helping the emission of the South who so much need to be sufficient to the school at Coldwater, and said that she is now in Kaniza helping the emigran's from the South, who so much need friends and money; and that she is at present as-sisted by Sojourner Truth who had years ago a plan for just such a movement of the recently enfranchised, and that although one hundred and five years old, she was taking long journeys in open wagons in pursuance of her objects. Mrs. S. also spoke of the influence of the university co-education; also of the part Mrs. L. H. Ston; had in the educational work of the State, and since she has been unconnected with the schools, of her journeying with classes of young ladles in the Old World, teaching them the history of art, literature and religion, and of her organization of women's

Mrs. Lozier read a hearty message from Mrs. Dr. Lozier, of New York, to the twelfth Annual Convention of Washington.

Miss Anthony read a letter from our lady co-worker, Clarinda J. H. Nichols, of California, on the duty of Congress to recognize the equal rights of women in the Territories.

SUMMARY OF RESOLUTIONS PASSED. The resolutions declare that States should be forbidden to deprive any citizens of suffrage on account of sex; that the theory of a masculine head to rule the family is contrary to republican principles; that the true financial reform for the country is to give women equal pay with men for equal work; that since the custody and ownership of the child born out of wedlock is committed to woman, man should recognize her right as a mother to the custody and ownership of the child born in marriage, and permit it to bear her name; that Congress should provide a reform school for girls in this city; that the women of this District want to leangurate a government by the people on this National soil; that the proposed sixteenth amendment should be immediately submitted to the several States; that the National Suffrage Convention will send delegates to every Presiden-tial nominating convention to press the rights of women citizens; that one-half of the supervisors and enumerators of the tenth census should be women; that the enumerators should be required to enumerate the women citizens of voting age; that thanks are tendered to Hon. T. W. Ferry and Hon. George B. Loring for presenting to Congress an amendment to the Constitution protecting women citizens.

The closing resolutions are as follows: Hesolved. That the assumption of the church. otally at variance with teachings of the gospel that woman has no right to participate in the ministry and offices of the church is an unauthorized theocratic tyranny, placing a masculine mediator between woman and her God, which fieds no authoritk in Scripture or reason, and should be resisted by all women as an odious form of religi-ous persecution.

Resolved, That Ulysses S. Grant won his first victories through the mi itary plans and rare genius of a woman, Aun Ella Carroli, of Maryland, and that he held the Presidential office through two terms and has taken his royal voyage around the world crowned with glory and honor, the result of a woman's work.

Washington, D. C.

Brooklyn (N. Y.) Spiritual Fraternity, Downing Hall.

It was with a good deal of physical suffering that our Bro. Henry J Newton, President of First Saciety New York Spirinalists, over which Mrs. Nellie T. Brigham so ably and wisely ministers, was able to keep his appointment. Bro. N. met with an accident a few days ago on entering a caron the Elevated Railrosd, which came very near heavy and serious lating a care the reference was being a very serious injury; as it was, the pain was continuous and severe. His deep luterest in our Fraternity, and a conviction that an appointment should be kept at all hazards, induced him to fulfil his engagement with us. Would that some of our mediums who sit for manifestations were more in harmony with such ideas of right and justice. Bro. Newton is not a magnetic speaker, but he commanded the close attention of the intelli-gent audience. He said that he feared that his audience would be disappointed in what he would be able to give them. His subject was, "Man's Natural Attributes." "I am to say something on man, the product of omniplience. Infinite love and wisdom have combined to produce a human being and we know that God Almighty has never made any thing greater or better than a human being. We all know of the saying, 'Man know thyself,' but how little do we know of ourselves. but how little do we know of ourselves. Very casy is it to say that, but how hard to comprehend:
You are overwhelmed when you seek to commune with yourself. When you try to do this you can not rid yourself of the thought, that there is a second person, your liner-self I might say. There are but a few things we can know. We believe many things, and what comes within the range of our experience, we know. In the mythological lore we read of the fall of man from purity, and that when he partook of the Tree of Knowledge he fell. The history of nations shows different results. There was a time when man did not know the difference from good and evil, and history shows to us great progress, and that man is the ulti-mate of all below him, and is the micro-cosm of the universe. In the animals below us, instinct predominates, and they cannot know of good or evil as man understands it with his reas-oning faculties. All animals show this instinct which the speaker illustrated with the young birds. auimals, and also with the babe that draws sus-tenance from the mother's breast. They take nourishment because they cannot help it.

"In the human being reason reigns supreme; but my will cannot stay the operation of the functions of the human stomach; It does its work and in its office is the most wonderful of all the Crein its office is the most wonderful of all the Creator's wise benefactions. In the garden of Eden we read that man was forbidden to eat of the Tree of Knowledge, but we read in Genesis, chapter 2. That man became as the gods for he knew good from evil. The distinct on between reason and instinct is that reason is fallible, but instinct is always true; reason being falliable, makes the human being different from the lower sample. waystrue; reason being falliable, makes the human being different from the lower animals. Reason asks questions, and the everlasting 'why' that comes slways to us, is the product of reason, and every person that you meet is an elongated interrogation point (?), and the answer is in the ratio that the light has dawned upon the questioner. No two persons see the same solution to any problem, or any thing alike, and it seems to us wisely ordered that this is a fact in our human experience. experience.

"Nature shows us in the mineral, vegetable and animal kingdoms, that we started low down, and have evolved through countless ages to the present; all plants and animals were coarse and low down in development at the beginning. Now the law is, that the higher contains all that is below, and in man reason crowns him superior to all that is below him, which he controls so with every huas delow him, which he controls so with every hu-man passion, good or bad, when controlled by rea-son, it can be made a blessing, and when he holds all evil subordinate to the good and true, he is us-ing and exerting himself in accord with this great and crowning attribute, but when his passions pro-dominate he is an arimal

dominate, he le an animal. "We see in nature every thing pregnant with life. Nature decays, but the mind, the human soul, lives and goes on to progress and happiness.

He said that the lecture of the evening has show. ed to us that reason is the distinctive feature be-tween man and the lower animals, but is that fact fully settled, that animals do not reason? We notice in the horse, and in the dog sometimes, that which appears to be reason, and certainly we know of instances where the spimals seem to know the difference between good and evil, right and wrong. What makes the horse so frightened when he first sees a locomotive? Is it not the same fear that causes the savage being to how down and worship the elements, or is moved by a higher power. Can we draw the point clearly, and confirm the theory of evolution? Man has been defined as the animal that bargains. None of the defined as the animal that bargains. None of the lower animals dickers, trades, or takes interest. We find, however, practical co-operation in the squirrels in the gathering and hoarding chest-nuts for the common store; also we see practical co-operation with the bess in their gathering and storing their honey. Now, in regard to the life principle; we can not see what makes vegetation grow. Accessity held that there is a solition of the life principle. grow. Agassiz held that there is a spiritual growth in plants, and another point, man is the highest that is to be; in the lower snimals the head is horizontal, but when we come to man it is verti-cal, but my time is up and I must leave the thought

W. C. Bowen followed. He sald; "I prefer to confine the argument to this life. I am aware that this subject does not draw a crowd, as we make no appeals to fear. Now, as to what was said by the first speaker, as to infinite wisdom—this is a disputed point. While evolution is admitted generally by scientists and theologians, adaptation, perhaps, is a better word. Prof. Proctor says that he cannot see in the planeters: world. cannot see in the planetary world any creative power, and the theory of Bro. Newton that man is the outgrowth of all below, is contrary to the mythical creation, and does away with the fall of man. There has been in the past history of man, no fall, no retrogression but constant advancement and progress. Theodore Parker said that there was one universal fact in nature: the idea of immortality. Scientists say that this is unsettled. Spiritualism is a truth of immortality, and in its phenomena, it makes this fact demonstrable, and from the facts of the spiritual phenomena I know that I am to inherit immortal life. I believe science will yet demonstrate the fact of immortality through the phenomena of modern Spiritualism, and Spiritualism is a part of science and the highest phase of it."

D. M. Cole was the next speaker. He said how do we know that animals do not reason? We know that some animals, for instance the dog and the horse, know much more than some men. Jesus said, "How much better is a man than a sheep?" I would make the standard of man's attributes his power to help others to do good. I have recently lectured twice on Human Freedom, and the third time I was to lecture on this sub and the third time i was to lecture on this subject. I found my thoughts were in chaos and I could not collect them. Does this show growth or progress? So when I speak of a man's conscience, I cannot tell how he is hampered. When a man finds a truth, he finds he had the truth before. In a certain sense man appears to be free, and there never was an emotion but what reason and there never was an emotion but what reason justifies. There are facts that science cannot demonstrate. The scientist finds chalk and marble composed of the same primal elements, and he finds the diamond and charcoal, carbon; and when you come to the spiritual, science is at fault. When you come to our thoughts, they are purely mechanical. Set the machine to work. Oliver Wendell Holmes says some of the grandest thoughts that have stirred the world, have been thoughts that have stirred the world, have been ground out of the seemingly coarsest natures. I think God as great in the smallest things as in the largest, and I think of what we might be. I know that I am immortal, and I believe that you

sre.
Judge P. P. Good made the closing remarks: In our conversational meeting, Col. Hemstreet asked the question, "How do you see a spirit?" In this new unfoldment, is this a natural attribute of man? I see them as I see human beings, and they appear as such. Last Saturday evening while speaking, I saw a beautiful spirit near to Bro. W. R. Tice, and who, I should say, was his wife. But I question, 'How do I know that it wasn't a psychological impression?' This morning at three o'clock I was awakened. I was surrounded by spiritual beings whom I knew in this life, my father, uncle and others. I thought I would test the matter. I got up, went into my study through a long hall. They accompanied me and sat with me there. Their words of counsel and those that were prophetic in their character, were real and tangible, and I could but conclude that the phe-nomenon was real. Is this a natural attribute of man? I cannot analyze it, but I give you the facts We are at present incapable of knowing the depth and power of these influences; we should study them closely. I know that it is beneficent, and for the moral elevation of the race. I also know of many criminals that I have sentenced, who were obsessed. The law does not recognize this. but from my spiritual perceptions I know this to be a fact, and when this can be fully understood much can be remedied. Let us learn the laws and attributes and thus be able to help them who are On motion a vote of thanks was passed to Bro.

Newton for his kindness in coming to address us; also to David Jones, the publisher of Olive Branch Uties, N. Y, for the donation of eighteen Spirit ual Hymn Books, of some two hundred pages each, for the use of our Fraternity, accompaned with a warm fraternal letter. This collection is the best we have even seen for spiritual meetings and we ere very grateful for this generous donation.

Col. Wm. Hebstreet will give the opening address February 21st, on "The Sixth Sense." It will be original in thought and like all of the Colonel's published words abound in clear state. ments and logical sequences. The meeting to night was full of interest and enjoyable to all.

S. B. NICHOLS. Brooklyn, N. Y., Feb. 14th, 1880.

Items from the Pacific Coast...

(From our own correspondent.)

To the Editor of the Religio-Philosophical Journal To give your readers any just appreciation of the delightful trip to this coast "overland," in a letter of permissible length, would be impossible, but if enough be said to create a desire for further

but if enough be said to create a desire for further information, it will be promptly and cheerfully supplied on application to Robert E. Strahorn, editor of The New West, at Omaha, Neb., whose writings over the nom de plume of Alter Ego, are well known as sparkling, interesting and reliable, and possess the further merit, so fully appreciated by such as have a desire to "go west," of being forwarded to applicants "without money and without price."

without price."
Leaving Chicago at 10 A. M., passing over the Chicago Rock Island and Pacific R. R., I arrived at Omaha next morning as bright and clastic as though the previous 24 hours had been spent in the most luxurious rooms of the "Palmer" or the "Grand Pacific;" one asking for a smoother road. more comfortable cars, or elegant table than is found on this route, would have but a poor appreciation of perfection in rallway accommodations.

At Omaha we laid in a store of provision, to provide against want in case of delay occasioned by snow (as the weather was threatening) and in one of the most magnificent of Pullman Palace Slesping Coaches, I started "overland" via the Union Pacific R. R., passing through the southern half of Nebraska from east to west. For raising grain and stock this section cannot be excelled Cattle and horses are grazing along the line of the R. R. in February, and in excellent condition; this says the eastern farmer is worth investigating, and particularly so, when the railroad offers such favorable terms and extraordinary inducements to actual settlers. From Omata to Cheyenne the country is gently rolling, well watered, with small streams, and will some day be a garden spot in our land; but from Cheyenne to Ogden, through Southern Wyoming, is not a pleasant section to view at mid-winter, though near the western line have been found valuable deposits of sait, coal and come minerals.

At Ogden, we leave the Union Pacific R. R. with many regrets, having been brought safely through "on time," and our basket of previsions untouched, Carroll, who during the rebelilon planned out the Tennessee campaign. Mrs. Gage has long been in correspondence with Miss Carroll, and before this meeting, met her in two interviews with other ladies, at the first of which I was present. Miss Carroll made the plans, and draughted the maps for this whole campaign, including Sherman's march to the sea. Her maps are in the possession of the War Department, but she has copies of the War Department, but she has copies of the sea. The nature every thing pregnant with should the mind, the human prognant with his in nature, every thing pregnant with the human said and spliness. The human mind never comes to maturity here, but in the never ending eternity, it is to exist and progress towards the source of all light, wisdom the the maps are in the possession of the War Department, but she has copies of the war decays, but the mind, the human with human countries on the human mind never comes to maturity here, but in the never ending eternity, it is to exist and showing a care exercised by the management which maps for this whole campaign, including Sherman's march to the sea. Her maps are in the possession of the War Department, but she has copies of the war decays, but the mind, the human with human countries of maturity here, but in the never ending eternity, it is to exist and showing a care exercised by the management showing a care exercised by the management which showing a care exercised by the management with human startly here, but in the never ending eternity, it is to exist and showing a care exercised by the management with human startly here, but in the never ending eternity, it is to exist and showing a care exercised by the management with showing a care exercised by the management which showing a care exercised by the management with showing a care exercised by the m

We here find the eastern terminus of the Cen-tral Pacific R. R., which passes westward through northern Utah, across Nevada in a south-westerly direction to California. At Ogden commences the Utah Northern R. R., extending north through idaho into Montana, also the Utah Southern, which, passing through Salt Lake City, extends nearly to the south-western corner of that wonderfully reconstitute to retire the contact of fully productive territory.

Among our fellow travelers were several citi-zens of Salt Lake City, who, though "Gentiles," unanimously represented the Mormons as sadly belled and persecuted by officials of the U.S. Government, who, almost without exception, have by every means in their power, sought to bring about a state of affairs, which would enable them to rob the Mormons under the name of the law. These informants who represent some of the largest business interests of the territory, frankly say, were they given the choice to have the territory governed by Mormons or by the Gentiles, those representing the U. S. government, they should select the former, because with the Mormon government every person of every nationality, color, condition or religious belief, would be thoroughly protected in his rights of person and

property.
Of Polygamy they speak as of a thing of the past, which could not be kept alive without opposition, and beg the liberal minds of the country to gather facts upon which to base their opinions, from those not in the government's service, who have quite as much interest in the result as any class of persons can have, and quite as likely to represent the truth. It seems that the Book of Mormon is not the Bible of the Mormons, but is considered as an addenda thereto, revealed through the prophet Joseph, and that the Bible is most studiously read by them, and, polygamy excepted,

its precepts most rigidly followed.

The Mormons are not Spiritualists in the ordinary acceptation of the term, as they believe their mediums (revelators) are controlled by God alone, hence their implicit confidence in the revelations. They believe in cures by the spirit, and have many cases recorded of the wonderful success of magnetic healers. Their church government is expensive and exacting, and neccessarily so, from the character of the masses of their people, but they give something for it! there are no criminals, or tramps, or beggars or destitute able bodied, or sick and unprovided for, among them, and it may well be questioned if "a tenth in kind" is not cheap enough for such results; at all events it is a question worthy the consideration of those who look down in pity upon the deluded Mormon.

At Reno we left the main line for a visit to Carson and Virginia City, in Nevada, which will be further mentioned in our next.

ROLLING STONE.

Items from Philadelphia.

To the Editor of the Religio-Philosophical Journal: The condensed, able, and well written articles that have of late appeared in the JOURNAL, are of great value to set Spirituali m right before the world. There is but one side to this grand philocophy that really needs our attention; that portion of it which makes a man better, more spirit-ual and harmonious is certainly the right side. It is an unfortunate fact that we come in daily contact with men, and women, too, who are gross in their nature, foul mouthed in their demeanar, insolent in their pretentions, uncompromising in their self-appointed dictatorial leadership; from such it is well to turn away. They are in the path that leads to moral death, like trees that cast a shadow over a field—the wheat that grows be-neath, must struggle, and is stunted for the want of pure sunshine; and, so it is with Spiritualists who cling to the skirts of these babeling philoso-phers—there is no growth for them into that pure and holy atmosphere, where Spiritualism shines forth is all its heaven-born instre. Let us be more careful as to the company we keep, both with our own thoughts, and in our associations. Nothing in Spiritualism has any value for us as a finality, that has not as a basis mental, moral and spiritual growth,

The real essence of man is his rational soul: the body is but the instrument that is used by this indwelling man. Our desires, actions, affections and aversions are all from this spiritual temple within us. Let us see, therefore, that our right eousness exceeds that of the Scribes and Pharisees lest we fail to enter the kingdom of heaven. Plato taught virtue as the basis of happiness Jesus taught meekness as the divine key that will open all human hearts. Epictetus said, "If it be possible, avoid swearing altogether... The principle and most important duty in religion, is to possess our mind with just and becoming no. tions of the gods, to disregard things of the world, and he fully satisfied that there is no happiness or misery that nature has not put within our own choice. By making it our business to regulate our desires and our aversions, and direct them to worthy and proper objects, we do at the same

time most effectually secure our piety. Now, it is my desire to see Spiritualism more in harmony with this limpid stream of holy inspiration that has rippled down all along the lages.

Angels becken us to cultivate the functions of the soul, that they may be able to blend, and join with us in the pathway of eternal progression Leaders and authors must aim for a higher stand. Leaders and authors must aim for a nigher standard before they have reached the goal, where it may be said, "Behold the saviors of the world?" There is one common centre around which all may gather. "Righteousness exalteth a nation.

but sin is a reproach to any people."

Bad as the world is, respect is always paid to virtue, and a just, honest, upright, straightforward manhood, is what Spiritualism demands. Who of us is willing to bring his gifts to the altar, that burns so brightly in this holymemple? The laws of compensation are exacting; we reap that which we sow; we are taught to pray, "Thy kingdom come thy will be done on earth as in heaven." How can this prayer be answered. By living as the hosts of heaven live, pure and holy, as chil-dren of one father, in peace, love and union; this is the door through which we must enter to reach the fold. Are we in earnest in the work? Time is winging us away, therefore let every lamp be

burning.

These, brothers, are my thoughts expressed at random; not to offend or to dictate, but to kindly admonish. I have long felt a growing want of more devotion in Spiritualism, a higher standard of morals, and greater love in the ranks of the new religion. Then, truly will Spiritualism become "the sait of the earth and the light of the world."

Spiritualism in the "Quaker City" is still mak ing hold aggressive movements. Mrs. E. L. Watson, of Titusville, Pa., has been recalled to fill the rostrum of the First Society for the month of February. It was with some effort that the society were able to re-engage her, as demands for her services were urgent from other places, but the people were loud for her return, and as we are her pets, she did not slight us. Mrs. Watson, born near Rochester, N. Y., when a girl only six years old, she heard of the rappings in the Fox family. One day in school the children played "spirit rape." To her surprise she found that she could produce them; went home, and soon converted her good plous Methodist mother. From that time on, her spiritual development has been full of in-teresting experiences. Emphatically may it be said that the angels have borne her up on their

Nettie Pesse Fox occupied the platform of the Co-operative Society during the month of January, and gave great satisfaction. The society had reengaged her for three months longer, but home duties pressing hard upon her, she cancelled her engagement and left,

The spiritual church of the Good Samaritan, has lately been imposed upon by a man styling him-sell a "tramp;" he came to them in rags. The The society stood by him, made collections for him, and when they had helped him sufficiently to help himself, he borrowed all he could and left for paris unknown.

The slate writing medium, Powell, is about to start on a Southern tour. I am informed that his power is constantly increasing, and that musical instruments are played upon in his presence, without human touch. Let us stand firm in support of every good, true and honest medium, for through them flow the stream; of angelic inspira-

JOHN A. HOOVER. Philadelphia, Feb. 4.

F. Bevier writes: I am seventy four years old and I can say in truth that the Journal yields me more comfort and useful knowledge than any other paper.

A. Shull writes: The Journal I must have. I can't think of being without it. I. C. Lander writes: The Jounnal is one of

he best papers ever published. Mrs. E. Emerson writes: Allow me to here state I am highly pleased with your paper.

J. M. Ray writes: I admire the spirit of your exper, and could not well afford to be without it. Mrs. S. Damon writes: I think the Journal

grows better and better every week; would hard-ly know how to get along without it. E. Wilcox writes: Press forward in the good work. I like the JOURNAL, and may the unpleasant part be less and less as time rolls on.

A. Bradley writes: I am happy to see the stand you have taken against all kinds of trick-sters, both spiritually and in doing business. Wm Bulla writes: I am well pleased that you have taken the stand you have in regard to the many trauds now being palmed off on the unsuspecting.

Eithu Morgan writes: I could not get along without the Journal. It grows better all the time. I like the course you have taken in showing up frauds and humbugs in their true light. J. G. Welker writes: The Journal I find indispensible, and am glad to see that you battle fearlessly for the right. I hope you will continue to do so, and with additional help, aid in bringing about a true reformation of mankind.

L. B. Simmons writes: R. G. Ingersoll's address in the last number of the Journal is worth the whole price for one year. I fully endorse your course in persistently weeding out the mediums. Let us have real spirit phenomena or none at all.

A. Martin, of Olvey, Ill., writes: This community is ripe for a good test medium. If there are any traveling from Cincinnati to St. Louis by the Ohio and Mississippi Railroad, I wish they would stop here. We are two hundred and twenty two miles west of the former, and one hundred and eighteen east of the latter place.

Notes and Extracts.

The power of the church is waning every-

where. Seek not the eminences of life by another's depression.

If woman is truly beautiful, let not her beauty be made dim by the flash of diamonds.

There are in spirit spheres men and women who never knew that there was a Christ. A good man feels uncomfortable in the presence of a person notoriously wicked.

Why cherish old ideas, that have only failure to report, and ignore a new principle that prom-

Munkind, in their crude state, learned to fear the word "death," because they did not understand what the term implied.

No afficity exists between individuals of antag-onistic propensities, and the magnetic current of the ether-wave becomes agitated by the occult operation of an adverse force. I am weary of life. Whatever path I take, I

And it strewed with flints and thorns. Would that the time were come when I might depart in search of a world far different from this, wherein I feel so unhappy.—Petrarch. Doguatic religion or dogmatic philosophy does not acknowledge or admitthe possibility of

progress being made except through and by prescrived rules, which Spiritualists as a class do not accept, neither should they. From the earliest condition of man, and from

the moment that thought becomes disconnected from the purely cartaly and carnal of life, there commences a looking forward into futurity—a hoping for a life beyond mortality. Man in the spirit spheres, is in accord with his natural state; if he be a wild negative test man

he is most in sympathy with things of a kindred character, but if he be a high and exalted man, his surroundings will be congenial to, and be in affinity with, his personal nature.

As you stand on the sea beach you witness the waves recede and flow, but still they are component parts of the ocean which continues in movement; and as with the ocean, so is there a continual progress in the unfolding of the earth.

And what occurs on earth, occurs also in man. The doctrine of total depravity, as held by Cal-

via, legitimately nourishes a terrible misanthro-py. Any one who holds this theory in vital consistency—that all men are naturally utter haters of good, and lovers of evil, detesting God and detested by God—must become a virtual misanthrope, and desire to escape from the scene of such a demoniac race.—Alger.

Biblical phrases are often regarded as vestiges of superstitions merely because they are not comprehended by those who fail to perceive that, comprehended by those who tall to perceive that, in every age of the world, there have been acers and inspired teachers, who have spoken for all time, in so far as they have been instrumental in conveying to mankind spiritual principles and the knowledge of the laws of the universe.

To familiarize men's minds with the inevitable destiny which awaits them, there comes before them the phenomena of Spiritualism, with all its startling revelations, as it to awaken them to a due sense of the importance and desirability of ever keeping the fact of death in view, and of cherishing such expectations concerning it as shall make of an otherwise disagreeable shadow, a bright and cheering reality.

Our hearts acquiesce in the dispensation which, instead of creating character in its perfection, leaves it to be perfected by effect. We can conceive no character in a created being worthy of affection which is not produced by a moral struggle; and, on the other hand, the greater the moral difficulties that have been overcome, the more worthy of affection does the character. seem. Try to conceive a being created morally perfect without effect; you will produce a picture of insipidity which no heart can love .- Gold-

One class of minds looks forward to one continued and uninterrupted state of worship, where forever an 1 ever, day after day, there shall be perpetual chanting of hall-ulahs before God, seated upon his throne, surrounded by specially-selected saints, with the people of all climes and every descriptions. gree, waving heavenly paim-leaves, and singing hallelulahs for eternity! This, truly, is a very delightful thought to the musical and pedantic, but when we think of it being prolonged forever and ever, the only drawback will be its illimitable dusting and its uncleased forever and the uncleased forever ration and its unpleasant monotony.

If we turn backward, and read the pages of time, we shall find records of the crude ideas of those men who were endeavoring to fashion from insufficient data and information the home to which they were bound. We shall find that the Greeks had their Elysian fields where the favored of the gods were taken, and where the heroic sons of men were admitted to dwell in the company of the gods continually and fare sumptuously every day. Every Grecian with all sincerity be-lieved that he should bask in the friendship of Olympian defities, and be as one of them for ever, becoming as immortal as the gods themselves. It was the cherished idea of a still more ancient people that the greatest delight of heaven were those that come from a remembrance of wars and conflicts, and from a repetition of them.

Ruskin never said a truer thing than this: "If you want knowledge, you must toll for it; if food, you must toll for it. Toll is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one. Said a poor man in Brooklyn, the other day, with a famaly of eleven to provide for:--If I were worth a million dollars, I should not wish to do much different than I do now every day, working hour after hour. I love it a thousand times better than to rest." He has for nearly half a century been surrounded by workers, and has caught the spirit of industry. He loves his work hetter than food or sleep. He is happy who has conquered laziness once and forever.

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Pulman Omaha, on road runs t	dote: Cars are run through, between (the train leaving Chicago at 10:30 a. m hase celebrated cars west of Chicago. FREEPORT LINE.	hicago an No othe	
7:30 a m	Maywood Passenger. Maywood Passenger.	*7:45 & b	

9:15 a m* Freeport, Rockford & Dubuque.
10:15 p m* Freeport, Hockford & Dubuque.
10:290 m* Riminjart Passenger.
4:00 p m* Rockford and Fox River.
4:00 p m* Lake Geneva Express.
5:15 p m* St. Charles and Ligin Passenger.
5:30 p m* Lombard Passenger. \$:15 p m* Sunction Passenger....... NOTE —On the Galena Division a Sunday passenger train will leave Eigh at 7:50a, m., arriving in Chicago at 10:15 a m. Returning, will leave Chicago at 1:15 p. m.

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Continued from First Page. Love, wisdom. Now if you can only do that harmonially you are a Harmonial Philosopher. For philosophy means love of wisdom. We will speak of this again. Many of these things are vague now, but if you will accompany me in this march I trust they will become clear. Harmonial Philosophy means love of wisdom, and to love harmonially means to be a Harmonial Philosopher, with eyes to see and hearts to work from these ideas. And there is an outcome to it. It is the perfection of individual liberty. Love and wisdom are the central ideas of the Harmonial Philosophy; the outcome, the perfection of individual

Mr. Kiddle and his Book on Spiritualism.

The book of Mr. Kiddle's on Spiritualism brought him prominently before the public, It was valuable as the evidence of a prominent man on an interesting question, and remarkable for its vulnerability to criticism. The severe strictures made on it, were unjust in the narrowness of the views taken, yet the assertions of Mr. Kiddle courted them. Had he been certain that his channel of communi-cation was perfect, he would have been justified in his unqualified endorsement of his communications. He was not certain. At best the channel is imperfect, and the spirit's thoughts are modified or disturbed by the mind of the medium.

Granting all that Mr. Kiddle claims, the criticisms are not far from just, but with full understanding of the subject, they are most unjust and untruthtul. I am led to make these reflections by the editorial which accompanies the report of Mr. Kiddle's lecture in the New York Herald. The following passage in that editorial was called out by communieations purporting to come from the spirits of eminent men, and were like in style to those

which appear in Mr. K.'s book on Spirits:
"The only point of Mr. Kiddle's address that is well made, is that some of the churches which refuse to tolerate Spiritualism, believe in the ministry of angels. So they do, and in the communion of saints; but their members naturally judge an unseen influence by its works. Thousands of deeply devout people helieve, whether rightly or wrongly, that they have received angelic visitors, and others will probably experience similar beliefs. But when sane men or women, perhaps crushed by grief and willing to be convinced, try to avail themselves of the consolations of Spiritualism, as found in meetings, scances, etc., what do they find? The answers of most of them, who have not weakened reflective powers, is, twaddle'-dreary platitudes from the next world that would be a disgrace to penny-a-liners in this, materialization of spirits at so much a head, prophecies that are not fulfilled, questions evaded, variety show exhibitions that non-medinms can do better-all these, though they have deceived for a while, have repelled multitudes from modern Spiritualism. If Mr. Klddle would have people believe with him, let him play reformer in the spiritual ranks and, above all things, test every revelation by common sense and some system of grammar."

To the superficial reader, a great share of apirit communications seem to merit the above, yet a deeper insight will show that it tempt, and it is impossible for them to pery express their thoughts through a med After they have been written or spoken by the medium, they cannot be recalled or changed. The medium is a most important factor, and that the style and elevation of thought should be expressed in words when it is the idea, and not the words, that the communicating spirit strenuously seeks to convey, necessarily must be exceptional. The great writers, poets, philoso-phers, novelists, their works, by which they are known to the world, are results of mediumship, wherein their own minds and the influence of superior spirits blend, and often when they are bereft of this exalted power after death, they are not the equals of ordinary men and women. Thus Shakespeare wrote by inspiration, and his works are the result of his own and the influencing intelligences. Writing through a medium, it is Shakespeare himself who writes and unassisted; his style may be different, even under the most favorable conditions. As it is the idea, the thought that spirits attempt to convey, leaving the mind of the medium to clothe it with words, in reading such communications, we should endeavor to go behind the words and grasp the ideas, understanding that false syntax, bad spelling, or the wrong use of words, do not of themselves invalidate communications.

The difficulty of impressing words may be learned by considering the difficulty experienced in obtaining names, which must be directly given; and every communication given in this manner must be impressed like a series of names, word by word. This is possible, and is often accomplished, but the largest portion of communications are given by conveying the ideas only.

Communications perfect in every respect are desirable, but there is much to learn before such can be given. We are obliged to receive such as we can get with all their imperfections. We must take them for just what they are, and endeavor to penetrate the garb of words and reach the intended thoughts.

There is a vast amount of "dreary platitudes" and the most senseless verbiage given by so-styled "exalted spirits," the controlling influence is vapid itself, or so represented by imperfection in the medium. There are great quantities of dross, but what of that? Shall we also throw away the gold?

The Herald makes merry over what it regards as excessively silly and uncharacteristic, the following passage from the spirit of an eminent New York journalist:

"Is is 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? Oh, me! Such am I now in spirit-a mere nothingwithout regeneration, without a word of peace to bring me comfort in my life, but 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."

Contrary to the wisdom of the Herald, those who are acquainted with the philosophy of spirit life, will see nothing in this communication to invalidate its claim. The thoughts it conveys are in exact harmony with their belief derived from and confirmed by numberless communications, and the faulty expression may be safely referred to the channel

through which it was given. We doubt if any Spiritualist would have given aught but praise to Mr. Kiddle's book, and his self-sacrifice and martyrdom—the medified persecution the age allows, indicative of the same spirit that burned witches and enacted auto de fe-merits only approbation, had he not prefaced it with the implied claims of superiority and truthfulness, set forth in the manner he choose to present them, the poetry of Shakespeare, and prose of eminent writers, were open to all the criticism they have received.

The last sentence from the editorial is in the main commendable. While, as we have attempted to show, "grammar" and forms of ex-pression are not of first importance, "the testing of every communication by common sense," is an indispensible matter, and unless carefully attended to, the result will be deplorable. Yet we think, as a rule, Spiritualists bring more "common sense" to the study of the phenomena and communications than any other class; many are over-credulous, yet the majority are extremely skeptical and can tious in their investigations.

HUDSON TUTTLE.

"THOSE VAMPIRES OF EVIL."

An Impromptu Letter Reviewing Mrs. E. L. Saxon, by J. G. Jackson.

Mrs. Saxon's views in reference to "Evil Spirits," in a late number of the Journal, are of such a momentous character as to be well worthy of most earnest consideration by the "corps of advisors and helpers," which it has been proposed to organize. Of the names constituting the "corps," as far as now formed, I am not yet aware, neither does it appear exactly how their concerted action, in any case, can best be brought about. I am, however, in this condition of affairs, quite willing to make some remarks by way of opening the subject still more before your readers, in the hope that it may be carried forward by others to an extent that will make plain to our comprehension the many mooted points. But, pray, do not expect at this time other than remarks of a discursive or introductory charac-

The letter referred to as published in your issue of January 10th, is doubtless well and forcibly written, and indicates a lady of much strength of character and justness of view; yet needs it not nevertheless to be carefully weighed and considered! Is it not too strong, too sensational, too indefinite, and too much calculated to discourage the honest, earnest seek. er after truth and freedom, to be told thus forcibly of the many dangers that beset him? She tells us of what some man said, "Woe to him who meets the dweller on the threshold and does not win in the contest, for if he fail, he becomes the prey to the unseen vampires of evil." I wish Mrs. Saxon's "man" would in dicate to us what kind of a thing a "vampire of evil" is. Literally a vampire is a sucker of human blood, or human corpses. Perhaps 'vampires of evil" may be some of Mrs. Spence highly polarized spirits that have not ye grown out of their passional natures; but it seems a pity to call them by such hard names. I take it that Mrs. Saxon is herself a little 'polarized" by the reading of Bulwer's story of "Zanoni," and she recommends us to read again.

Had we not better endeavor to decide these deep questions from other authority than that of the sensational novelist; or from the assertions of Mrs. Saxon's "man of fine attainments" with whom we are unacquainted, and whose indefinite testimony we therefore know not how much to value? Let us not even allow too much weight to the sayings of such backsliders as she speaks of, in whom, per-haps, the "good seed" found "stony ground;" and who, when persecution or social ostracism proceeds from mistaken ideas of the capabilities and power of spirits. They do not know the for the cui bono of Spiritualism too much whether they can proceed or not until they atwealth and worldly prosperity.

If was observal ago, in the earlier days of modern Spiritualism, that some persons were inclined to cultivate an extreme intimacy with "the spirits," asking their advice, and seemingly obtaining answers, on the most trifling matters of every day life. It seemed like rather a harmless amusement, but I well remember objecting to it strongly at the time; arguing that we were here for the purpose of each one hoeing his own row. I felt confident of my own ability, in the strength of mature life, to-"hoe" mine, without troubling spirit friends with such concerns.

It is well enough now that Spiritualists have been taught by more enlarged experience, that such unlimited intercourse, such frequent lifting of the veil, is worse than useless-is unwise and improper even if possible; tending to defeat the uses of this primary life as an educator and developer of character and

spiritual power. It was about this period that, as chairman of a committee named by the progressive friends of Longwood, Chester County, Pa., introduced the following sentiments at the close of a report made on the subject of Spirit ualism, adopted and printed in 1857;

"The disciples of Spiritualism, in fact, claim that their investigations have not only proved the possibility and naturalness of communion with the departed, but have, in addition, re-sulted in the establishment of a rational theology and sphilosophy of humanity, such as the world has never before known, reconciling and explaining the records of the past, and yet claiming no blind faith, but openly challenging the severest scrutiny and the fullest exercise of the intelligent powers of the mind. "Such being the length, breadth and import

ance of this subject, as upheld by persons of undoubted intelligence and goodness of heart, the committee repeat, they can but recommend it to the earnest, yet cautious, investigation of every truth-lover, desiring, at the same time, that none may permit their interest in the subject to become too absorbing, or tend in any degree towards infatuation—a result ever to be lamented; but that all may remember, that the life now present is the one whose duties are paramount, and the proper fulfillment of them, and the legitimate enjoyment of its many blessings, is our most acceptable offering to the Bounteous Bestower of the great boon of existence."

Without any disposition to boast, will you allow me to ask, do not the sentiments expressed in the latter part of the above extract, cover the ground better than the sweeping views expressed by Mrs. Saxon? "Earnest yet cantious" search after truth and the avoidance of such "infatuations" as to admit the belief that good spirits have no better use for their time than to be treasure seekers for us, or to become hewers of "wood and drawers of water" for our needs, to the defeating of those healthful exertions so necessary for our growth and well being, both physically and spiritually, will, we believe, largely tend to banish the influences of those dangerous "vampires of evil." Should such a course, occasionally, fail of entire success, we must still fall back and maintain that spiritual intercourse re mains to be an emancipating and elevating power, as the only or best means we have of demonstrating the continued life of men.in a higher realm of being, and of purifying theology from its most hurtful dogmas. The infatuations attending the cultivation of abnormal spirituality are by no means new to history, and I am mistaken if one of the uses of the modern manifestations is not to assist in the eradication of it from our minds, by clothing the whole science of man with the mantle of rationality. Have not all ages been full of

A houseless and homeless wanderer suffering an ignominious death at perhaps little more than thirty years of age, with all the human duties of husband and father unfulfilled! The monks, the nuns, the hermits, the anchorites, etc., etc., of the ages, were blasted lives all.

The many religionists of our own day with their sickly revivals and demented brains, all show too plainly the lamentable fruits of a false and over excited spirituality. Who can wonder if, in this day of rapid transition, Spiritualism has furnished a share (though it appears to be a small one) of those unable to

But, my dear friend, let us turn to the other side. Is there no truth in the sucieut beautiful doctrine of angel guardianship? Is there not a real meaning in the old adage "Man's extremity is God's opportunity ?" May it uot be and is it not shown by facts too numerous to be set aside, that we have, in the higher realm of life, loving friends ready and willing to save us, whenever possible, from needless suffering and discomfort? Ah! how many are the thousands of our own time and o every age—suffering ones, to whom the idea of spirit guardianship comes like a healing balm upon their weary souls! Let us not al low them to be robbed of it if even true only in degree: but let us rather aid in showing how such comfort and guardianship may be-come more fully realized by the needy and affiicted.

We have never yet experienced that fearfu 'contest" with "the dweller on the threshold" of which Mrs. Saxon's "man of fine attains ments" speaks; but since the time in life above alluded to, when the idea of aid from spirit friends in rowing my own boat was entertained with a feeling akin to scorn, I have had to sail through clouded seas of experience, that perhaps come to all, wherein most gladly welcomed would have been an abler pilot at the helm. Then, indeed, have some times come to us words of wise counsel, and always words of comfort and encouragement Be calm, be patient, for the Father knoweth what is best for his children!" "Cheer up and perform to the best of your ability every daily duty as it opens before you. We wil do all in our power to aid and strengthen you." Words like these have at times been given us, and come from where they may, they do not

savor of evil. What of the saving of the wreck of the railroad train as related in your issue of Jan. 10th, by a spiritual voice spoken to Mr. Hilton, formerly of the Providence and Worcester Railroad? What of the demon of Socrates? What of the spirit wife of the excellent Oberlin? What of the hundreds of well attested cases of spirit interference for the good of mankind? Away with your "vampires of evil!" Let us instead teach the cultivation of that inwardness and spirituality of life, that, without being a hindrance to the performance of the duties of the outward world, may yet more frequently furnish minds susceptible of spiritual impressions; and thus increase the facilities whereby the Spirit-world may find it possible on more and more numerous occasions to bless and to save.

These, my friend, may seem to you but sim-ple old fashioned ideas; but it is the direction in which my thoughts seem to have been drawn at present. You are aware that a faith in Spiritualism has come to me in a natural way, through the intellect and not as it comes to the seer or the medium. I entreat that some one of the latter class (with ripened intellect as balance wheel) instance, Tuttle, Stebbins, Coleman, etc., etc., may assist in determining how far the doctrine of angel aid and guardianship may be true and healthful, and how far even the deceptive and misleading influences may be found to originate in the polarized brains of mediums themselves,

The Bible in School Again.

[Our School Trustees put a quietus on sectarianism in the High school here. It caused a commotion. The enclosed clipping from the Ottawa Daily Times is a reply to a published sermon of D. P. McPherson, the Baptist preacher here, who styles himself a Youthful for-

Ottawa, Ill., Feb. 1st, 1880.]

Editor of the Times:

Since when is it that men have ceased to force their peculiar religious (?) views on their fellows? Students of history need not be told of Popish inquisitions, starchamber proceedings, etc., etc.; and we can almost seem to remember when Baptists were whipped, Quakers maltreated and the like in our own country, all "for the glory of God," and the furtherance of religion! What has modified such proceedings in our time? Is it the influence of Christianity, or of civilization, upon religion? From the method adopted by the Norse King Olaf when he put a pan of glowing coals on the belly of Eyvind till it burst asunder, in order to convert him, to that which, with a majority of ninety per cent, would force a book (and an interpretation of it) which it deems infallible, upon a minority of ten per cent, who entertain different views, and then make the minority pay for this, to them, false inculcation, is a change in degree certainly. May culture in civilization and morality go on till we shall witness among Christians and all other creedists, a change in kind also.

We presume that our School Trustees. in their recent action, were influenced not by any desire to prevent the formation of the highest type of manhood in the youth attending our High School, not by any desire to overthrow morality, nor yet by any desire to have their peculiar sectarian views paraded from day to day before a multitude of children. But knowing that Christian of children. But knowing that Christian Jew, Infidel, Liberal, Mohammedan, Buddhist, Brahmin, etc., are alike taxed to support the Free School system in America, the Trustees concluded it would be equally as just to say that the Koran, Shaster, Zend Avesta, or Ingersoll's lectures, should be the text books on morals as that the Bible should. It ought to be known that our Government does not attempt to say just what book, if any, contains the only true rule in this matter. Said Richard M. Johnson in a committee report on the Sunday mail, read before the U.S. Senate, in 1829. "Among all the religious persecutions with which almost avery page of modern history is a tale." most every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government

the power of defining the Divine Law." "Youthful foreigners" who have been accustomed to the saying, "By grace of God, King," instead of "By vote of the People, President" should ponder our institutions a little more deeply ere they say, "These United States are Protestant." A little further on, Mr. Johnson's report says: "The Constitution regards the general government in no other light than that of a civil institution, wholly destitute of religious authority." In the treaty of the U.S. with Tripoli are these words-words which

well known to close students of our history that the minds who gave direction in the forming of our institutions were Infidels, so-called, but mankind may be thankful that they were humanitarians, whatever their private religious opinions may have

We presume that our honorable Board of Trustees engaged the teacher of the High School because of his abilities as such, rather than because of his Protestantism. We hope so, at least, for we would be sorry to see a profession of this or that form of religion, made a requisite for any position, appointive or elective, in this free government of ours. The religious (!) wars of the past ought to warn us against all such proceedings. If the principal of the High School wishes to procelyte to his belief, the School wishes to proselyte to his belief, the pulpit, the press and the rostrum are open to him, and in reference to prayer, we commend him to what the humble Nazarene sald in reference to certain classes who loved to pray "in high places," also to what he said about praying "in secret."

The merits or the demerits of the Bible itself, we do not propose to discuss. That on it, as on the Koran and other sacred (?) hooks, are founded certain sects, can not be

books, are founded certain sects, can not be denied. It is therefore a sectarian work and no civil authority in America, as we have seen, is competent to say which of the numerous Bibles in the world shall be ac-

cepted by the people as the Divine Law. We are glad to note that while the Board of Trustees has the good sense to see that the teacher, the parents, the guardians, the children also, have the right to their own individual convictions on this subject, the schools themselves are not to be prostituted to proselyting purposes. Those morals which are universally accepted should, and can be incidentally inculcated in our schools without wounding the sensibilities of any, or adopting this or that book as the "Divine

With Emerson, we know that "men talk of 'mere morality' which is as much as to say Poor God, with nobody to help him!" Religion is a sacred thing, it is in this country at least, also a personal thing. Parents and guardians prefer to instruct their children as they deem best, in this matter. Religion can never be united with State (in any of its forms or sects, we mean), without doing injustice to large classes of our fellow civizens, and perhaps causing blood-shed. "If you want denominational schools, you must support them with your own money," say the Protestant to the Catholics; so say we to the Protestants, and to all. Our free schools are supported by a general tax and must not be manipulated in favor of this or that sect, in, or out of Christianity. Let them be, then, like the government of which they are the great bulwark—the best in the world; thoroughly secular and civil institutions, as barren of "Isms" as they are fruitful of moral and intellectual greatness. C. W. COOK.

Letter from Switzerland—A Plea for Dri Monck.

To the Editor of the Religio-Philosophical Journal: 1 wish to bring to the notice of American Spiritualists, through your valuable and widely read journal, the distressing case of the celebrated English medium, Dr. Monck. I believe the nature of his wonderful mediumship is already known to many in America, but probably his unmerited su ferings in the cause of Spiritualism are not so well known. When he became convinced of the truths of Spiritualism, and being fully persuaded of his own powers, and of the good he might effect by their means in spreading abroad the new truths, he voluntarily and conscientiously abandoned an honorable and lucrative position in the Baptist church in Bristol, where he was most highly esteemed, both as a man and a very eloquent popular preacher. He then devoted himself as a pioneer, traveling through England, spreading abroad the new doc-trines by means of scances, lectures and healing, in which beneficent labors he spent all his own considerable private means; for, so long as they lasted, he rarely took any

payment whatever.
In the course of this work he became the victim of a vile conspiracy, directed really against Spiritualism, but through him as one of its most prominent apostles, he (like most true mediums) being peculiarly liable, from his abnormal nature, to be entrapped by low and designing opponents. He was thus accused, and from want of means, (his money having been actually taken from him by the police and to this day not returned) being unable to procure good and honest legal advice, as well as from the absurd and old fashioned state of English law, and the ignorance and bigoted preju-dices of judges and juries in England against all spiritualistic truth, he was unjustly condemned; but even worse than this occurred, for it seems scarcely credible, but it is true nevertheless, that no bail was tendered for him, and he was shut up previous to trial for many weeks in a vile and filthy police cell in a provincial town in England, and there suffered horrors which were a disgrace to a civilized country like England and which could scarcely have been surpassed in Turkey. If I had at that time been a Spiritualist, and had known Dr. Monck, and been in England, I would certainly have gone ball for him, as was so manfully done by Dr. Wyld and some others in the case of Dr. Slade in London.

There is great self-laudation in England about the fairness of English law, and how an accused man is certain of being treated as an innocent man until he is proved to be guilty, but nevertheless horrors and barbar ities take place there, owing to an inefficient magistracy, and want of proper supervision over the tyranny and brutality of the underlings and the police, that, if known, would make the hair of Americans stand on end. But if a Spiritualist be the victim of such conduct, it is quite impossible to expect any justice or reparation in England: write this with a blush on my cheek.

The sufferings thus endured by Dr. Monk undermined his health, as stated by com-petent medical men, which was shortly afterwards almost ruined by the strain upon his weakened vitality, caused by the extra-ordinary materializations which took place through him in 1877-78, in London, partly in my house. In these remarkable seances, spirit forms were evolved from his left side in the light, without a cabinet, and remained for upwards of half an hour, on several occasions, in the same room all the time with the circle and the medium, the latter never being out of sight for one moment. For a full account of some of these séances see "Later Phases of Materialization," by the Rev. Thos. Colley (now Archdescon of Natal) James Burns, 15 Southampton Row,

After these exhausting seances, Dr. Monek's health gave way altogether, and lives blasted by a superstitious excess of spirit. should come to the ears of all sectarists, he spent a year as an honored gnest with us unlity? Was not the life of Jesus of Nazareth, in an outward and worldly sense, defeated by his radical ideas and excessive spirituality? In the christian religion." It is hope that his health would be restored by

perfect rest, but in vain. He is now in London without means, and on account of his ruined health, unable to earn a livelihood, and a testimonial fund has been set on foot for his assistance, and to enable him to try a warmer climate for the recovery of his

This appeal is supported by the President of the British National Association of Spiritualists, as well as by many other Spirit-ualists, including Professor Zoellner of Leipzig, in England and on the Continent, and has also been advocated by all the spiritual journals in England. If his health should be restored, it is Dr. Monck's intention again to devote himself as an unpaid medium to the further serious investigation of spirit-ualistic and psychological phenomena, in which he hopes to visit both America and Australia.

It seems to me right and fitting that the facts of this case of great distress and un-merited suffering and persecution, should be candidly laid before American Spiritualists for their sympathy and assistance, in a cause involving great principles, and showng a lamentable case of persecution under the unjust laws and prejudices of "Old England."

A. J. CRANSTOWN. Lucerne, Switzerland.

The Pall Mall Gazette of January 21st makes the following statement:

The employment last week of a clairvoy-ant to discover the bodies of the victims of the Tay Bridge disaster does not appear to have been rewarded by success; nor is the failure surprising to any but those who have a profound belief in mesmeric powers. An experiment, however, as singular, if not more so, was, according to the *Annual Register* of 1767, tried in April of that year at Newbury, in Berkshire, with the view of discovering the body of a child drowned in the River Kennet, and strange to say it answered the purpose. At the inquest held on the body it was stated "that after diligent search had been made in the river for the child with no favorable result, a twopenny loaf with a quantity of quicksilver put into it was set floating from the place where the child, it was supposed, had fallen in, which steered its course down the river upwards of half a mile, before a great number of spectators, when the body, happen-ing to lie on the contrary side of the river, the loaf suddenly tacked about and swam across the river, and gradually sank near the child, when the child and loaf were immediately brought up with grapples ready for that purpose."

[From the Banks of the Hudson.]

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