Cruth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Ssks a Fenring.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, NOVEMBER 20, 1880.

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PHILOSOPHIC LYCEUMS-THE "CHURCH OF THE FUTURE."

A Symposium of Views of Various Public Teachers Concerning the Better Organization of Thoughtful People for Co operative Effort.

Responses Appreciative and Critical from H. W. stein, Materialist; Samuel Watson, D. D., for 36 years a Methodist; Prof. J. R. Buchanan, Dr. Eugene Crowell, Prof. Henry Kiddle, A. J King, S. B. Nichols, Geo. A. Faller, Dr G H. Geer, Wm. M. Lockwood, H. J. Horn, Bronson Murray, Glies B. Stebbins, Mrs. H. M. Poole, Dr. A. B. Spinney, C. D. Lakey, and A. B. French, Spiritualists.

In several recent editorials in the Jour-NAL, including two entitled, "Wherein Philosophers Need Religion," and "The Field that is White with the Harvest." the Jour-NAL has called attention to a clear and definite plan of local organization, designed to be set in operation in every neighborhood. The chief object of this plan is to do away wholly with creed as the basis of social cooperation and union, and to substitute a comprehensive and philosophic gratification, through one organization, of the various wants and tastes which now seek their proper aliment in the church, the theatre, the club, the opera, the concert hall, the lecture course, the college, the masonic lodge, the art gallery, the ball-room, the evening literary sociable, the investigating spiritseance and the school of philosophy.

Usually the work of organizing men into co-operating societies, has begun from the egotistic desire to glorify some supposed truth, with which its founders were identified, which in reality fades in the light of a fuller and wiser philosophy, into a mere

half truth or total error.

We recognize the fact that in the narrower and feebler condition of the human mind, when even isolated conceptions and partial truths were too immense for its grasp, these sectarian organizations dedicated to one idea, and that often an error, were necessary. They still exist and wield great social power, partly because they have heretofore been the only channels through which men might learn anything of immortality, duty, social regard, moral helpfulness, sympathy, esthetic beauty, the unity and brotherhood of man and his capacities for growth. But under the guidance of the spirit of modern criticism, the mass of enlightened and cultured persons are discovering that the superstitions on which the Church is founded. are too largely pervaded by ignorance, exaggeration and distortion to admit of educated and honest persons giving them any countenance, however good the intent and work of church-going people may in many respects be.

 Under these circumstances we propose a social platform on which men of science. artists, agnostics, christians, liberals, unitarians and trinitarians, men of high church, low church and no church, truth seekers and pleasure seekers, materialists. spiritualists and transcendentalists, the fashionable and the eccentric, rich and poor. the talented and the uncritical, those who think deeply and those who have no time to think, shall all find that which will attract, improve and elevate them. We pro-

pose a church more catholic than the catholic, broad as the world, entertaining as the drama and luminous as civilization. It shall cover the scope of human nature, by furnishing to the multitude, the following nutritious soul-food, viz.:

1. Praise of all known worth, and especially of all accessible and imitable hu-

man worth. This is the true Worship. 2. Elucidation of all known truth: Scr-

3. The presentation and illustration of beauty, whether in Statue, Painting, Poem; Drama, or Music: ART.

4. Co operation in mutual helpfulness and duty: LOVE OR HUMANITY.

5. The investigation of the unknownthe narrowing but perpetual domain which science still leaves sacredly dedicated to mystery: RELIGION.

6. The scientific study of Immortality: SPIRITUALISM.

7. The discussion of the doubtful: PHI-LOSOPHY.

In all this basis no one is called on to believe anything, or even to know anything as the condition of admission. There is no confession of sin and no recognition of its existence. There is no sense of human responsibility and no hint of divine punishment. There is simply a saving of all the social forces which have made worship exalting and lovable, and an omission of those that have made it cruel, and with these are combined the grand forces which have moved the world, viz., science, art, human kindness, a becoming sense of life's Thomas, D. D., Methodist; B. F. Underwood, Mater- great mysteries, and provision, as far as it islist; Mrs. E. H. Britten Spiritualist; Otto Wett- | may be made, for their solution. That it is infinitely easier to get a vast number of people to act together than to think alike, is shown by our last Presidential election, in which 50,000,000 people were induced to act in one or the other of two or three parties, though in each of these great parties. probably, no two persons thought exactly alike on all the questions involved.

> To this general platform, somewhat differently expressed, many friends who are widely known for their activity and inflaence, have responded.

> Mrs. Emma Hardinge-Britten writes from New York:

"I have only time to say I most heartily concur in your views." I will give my best attention to the subject and try to see how far I can write, or be inspired to write, something useful in the same direction. think some such effort might be successful

Rev. Samuel Watson writes from Memphis:

Your powerful editorial on "The Field that is White with the Harvest," has been received and read several times with profound interest. It is the most important subject that can engage the attention and hearty co-operation of Spiritualists at the present time. I most cordially approve, and will earnestly advocate the plan at the forthcoming Convention of Spiritualists and Liberalists for the State of Texas, to be held at Waco on the 25th inst

Dr. Eugene Crowell writes from Brooklyn, N. Y.:

The conception is a grand one," but the question which immediately presents itself is, is it possible to unite the diverse and even antagonistic elements whose combined and sustained efforts would be necessary to practically realize the idea? At present at least. I am afraid the answer must be in the negative. The minds that are the most active and influential in the great disintegrating and reformatory movement, are of all shades of opinion, and of diverse intellectual tendencies and capacities. True, all are working for the accomplishment of the same object, the dethronement of ignorance and error, and the establishment of the truth; but each is working in his own way, and too often intolerant of the opinions of others, who pursue different methods for the accomplishment of the same object. You would have to deal with materialistic, agnostic, religious and spiritual minds, and the majority of them, like most other reformers, are intensely individual, and are not constituted of the materials from which to organize such bodies as would be necesgary to impel and direct such a movement.

[Answer: All these classes meet, without collision, in the theaters for amusement, at the polls for good government, in the commercial marts for trade and wherever anything is to be gained, without reciting a creed. This suffices. Keep the creed out and there is nothing to prevent their meeting.—ED.]

I believe it would be a hopeless task to endeavor to persuade them to sink their individualism and subdue their intensity of feeling and conviction, to the degree which would be necessary to insure that harmony and unity of action without which failure

would inevitably ensue.

that the greater the diversity in their intellectual wares, the greater the frequency and profit of exchanging them.-ED.]

You contemplate uniting the forces of at least four different camps for the accomplishment of a common object. You can offer no material rewards or inducements-[Answer: Neither does the theater,-ED.]

no spoils of victory— [Answer: Is there no victory in making

life enjoyable?—ED.] all you can propose as an inducement, is the approval of their consciences, the satisfaction of having discharged a duty, and this satisfaction they already enjoy.

[Answer: We propose rather a mode of association which will gratify all the social wants of human nature which lie outside the family.—ED.]

It appears to me that what you can offer is insufficient, or would be in their estimation, to compensate them for the restraint which a common union would impose upon

[Answer: The common union imposes no restraint, except that of accepting the programme of entertainment and instruction agreed to by the officers whom they elect .--

Ep.1 On the other hand, no harm can result from judicious attempts to inaugurate such a movement. The scheme is an admirable

[Answer: Nothing is admirable unless it is truly adapted to the wants of human nature. If it is admirable it is practicable. --ED.1

and all liberal and intelligent minds will so view it, but you do not desire to launch it without a fair prospect of success, and this

I am afraid, it would not achieve. [Answer: Why not? Every communit that is helping to sustain a lecture course, church, art exhibition and even a minstrel show, is running after the same thing by piecemeal, which we propose its comprehensive system, and is paying for it dearly.

I am sorry to differ with you, but I trus you will credit me with the sincerest and most fraternal motives in expressing my views thus freely. I may be entirely wrong this is for you to decide. I will only add that should you attempt to realize the scheme, I shall watch its progress with interest, and it will have my best wishes for its success. The idea is in advance of the times, I think, and the only question with me in view of this fact is, Is there a proba bility of its success under the most favorable circumstances?

[Answer: We have the profoundest re spect and regard for our personal friend Dr. Crowell; we thank him for his honest, candid criticism, and feel sure of al ways have ing his best wishes.—ED.]

Mr. A. J. King says:

Your editorial, "The Field that is White with the Harvest," was duly received. It does not meet my ideas of the requirements of the times. It lacks vitality, soul, definite important principles, differentiated from other organizations, to make a living growing thing that the world can see, study, admire, accept and embrace. It must have power to appoint its accredited teachers, and expel for gross immoralities, else i will be always loaded down with filth. have little faith that there are enough to be found who can unite on a practical platform to make an organization that will have the elements of stability in it. Most all are so afraid of a creed, and that some one will not have the liberty to raise the devil and be compelled to stop immoralities or seek association outside of Spiritualists, that they will have nothing to do with an organization of vital, moral and religious princi-

Mr. King appears to hold that an organization without a creed, is like a body without a soul. Perhaps as a general principle' this is true. Even a railway corporation has a creed, viz., that running a railway is a good way to make money. Every farmer sows and reaps according to a creed. This only proves that organizations may have great vitality without resting on ignorance. For the great mass of mankind a creed founded on some theory of the future life'is, as Mr. King will probably concede, a creed founded on ignorance. Whatever the creed may be, it is a hard thing to disprove, and hence a good standard for the presumptious and the cunning, along with the credulous and the duped, to rally around. While our proposed colleges of philosophy would formulate no express creed, yet they would imply a creed something like this.

1. The praise of all known good exalts those who praise. Hence worship or eulogy elevates; dispraise and slander depress. But no worship can be intelligent and really exalting unless men know whom they

2. Science unfolds the relation of cause

Answer: Mankind are coming to learn | and effect between actions and their consequences, and hence is the only key to the right apprehension of duty. To follow unverified assumption is to be misled by ignorance. Hence the best way to make men good is to make them wise.

> 3. The sense of beauty is the perception, from the esthetic side of the harmonies of nature and of duty, as philosophy or wisdom is the perception of the same facts from the intellectual side. The sense of beauty is the passion for these harmonies, and hence art compels us to love the good in both nature and life as philosophy compels us to see it.

> 4 Love of humanity is the recognition of the true harmony which exists between passion and virtue, or the desire to reign and the desire to serve, to use and to be of

> 5. However rapid or great the progress of science, something will always be left to mystery-and the sum of the unknown mysteries will always be religion. Before these all true men will uncover, but none will allow them to be made the means of priestly rule and assumption by men who

> know as little of them as ourselves. 6. Immortality, if it is a truth, will become known to us by scientific evidence. It should therefore be the subject of investigation and proof by competent observers. and not of dogmatism or imposition by impudence and craft. The latter is the church method, the former the spiritual.

> 7. Men are made modest and tolerant only by continual criticism and contradiction. While criticism is the opposite of praise, as philosophy antagonizes worship, ve believe in both, and advise the employ ment of both in upbuilding the philosophic

Some implied creed of this kind, will doubtless underlie all co-operation. Each local "lyceum," or "college of philosophy," or "circle for spiritual and ethical culture." or whatever else it chooses to call itself, will formulate this creed for itself, if it desires. But we think the resolve to act together is better, because more easily kept, than the agreement to think alike. If any wish to retain a moral censorship over members, or exclusion on moral grounds in the choice of members, or to require subscription in advance to certain articles of faith, or to limit its membership as certain secret societies do, to the healthy and wellto do, let them do so. Its penalty or reward for doing so will be that its success will depend on its good judgment. We are inclined to think that Mr. King will, on more mature reflection, find many of his objections greatly lessened, if not wholly dissipated.

Mr. S. B. Nichols, of Brooklyn, N. Y., an experienced Spiritualist and efficient organizer, says, "I like your article on organization."

George A. Fuller, a well-known New England lecturer, discusses the plan clearly and appreciatively. Such are the men to set it in operation. He says:

Without organized and systematic effort Liberalism cannot compete with the thoroughly trained and organized forces of superstition. Long ago the church perceived that strength lay, not so much in numbers as in a thorough system of organization. They seized hold of this fact, and organizing upon a religious basis, established a church rooted deep in the sympathies of man's religious nature. Spiritualists and Liberalists have been slow to learn this important lesson taught them by the churches. It seems as though nature, whom all liberal ists claim to revere and love, would teach them the necessity of organizing for mutual improvement, and for the protection of individual rights; but the majority of liberalists have come from under the shadow of the church, and on the principle of the old adage, "The burntchild dreads the fire." they keep aloof from every form of organi zation, for fear it may fetter the soul that "fain would be free." Coming, as they do, out from under the dark clouds of superstition, their eyes are blinded by the dazzling light of freedom. Their minds have become embittered towards the church; her rites and ceremonies, once held to be sacred. now appear to be foolish and childish in the extreme. Conscious of the fact that they once were slaves to dogmas, they have come to believe that organization is synonymous to stagnation, crystallization and mental

Yet in spite of these drawbacks, the liberals have made many attempts at organizing their scattered forces. Nearly all these at tempts have proved abortive. Nearly all our state associations have fallen into shapeless wrecks, or, with a few exceptions, still live toeke out a precarious existence. Our local societies are not more firmly established than the State associations.

I have been a student of organization, and have always claimed that the reason of fail-ure in these different efforts, was the lack of a system suited to the wants and requirements of the great body of liberals. As Spiritualists we have been wont to make our organizations sectarian. In the platforms of principles, we have generally adopted, we have debarred all from our ranks who do not believe in spirit commun-We claim that our religion is for all humanity, yet we have not been willing to fraternize with all classes of liberals. In

this direction we have made a sad mistake. If Spiritualism teaches us anything, it is the brotherhood of mankind. Recognizing this primal fact, why not seek to unite for mutual improvement, and for purposes alike demanded by all classes of liberals? A religious basis for organization, I believe to be not only ademand, but an absolute requirement. But this need deter no one from uniting with us, for even the most radical liberal will admit the necessity of religious

The "six practical purposes" of organiza-tion as elucidated in the editorial entitled The Field that is White with the Harvest," in the JOURNAL of Nov. 6th, if adopted by the liberals of America, would be promotive of great good. The plan is simple,

practical and efficient.

Culture is a demand of liberalism. Through a careful study of science, we may learn the best methods of moral, spiritual and intellectual culture. As we improve our faculties, we throw open those interior door-ways that shut out from us a knowledge of the Infinite. Thus through a study of science in any of its departments, the aspirational portion of our nature soars away into the limitless sea of truth. The soul of man is not satisfied unless it may constantly reach out after the Infinite Over. Soul. If we would seek the perpetuity of an organization, we must recognize the necessity of a religious basis. You do well to make provision for this in the first of the "practical purposes," by stating that the investigation of science is a perpetual study of

Man's social requirements have generally been overlooked by the founders of our different systems of organization; you have not lost sight of the fact that man is a social as well as moral being. In the second, third and fourth of your "practical purposes," you make provisions for man's social culture and improvement. Entertainments that enlarge and refine the senses, and develop a higher moral standard, are healthful in their nature, and are, or should be, made aids in man's intellectual and moral

The fitth of the "practical purposes" might come under the general head of the first. The psycho-physiological sciences clairvoyance, mesmerism, psychology and spirit communion, are all the legitimate results of the circle. I think that more time should be given to a careful investigation and classification of the phenomens of Spiritualism. The Journal is doing a good work in that direction, and organizations having for one of these "practical purposes" the investigation of psychic or physical phenomena, would be the means of establishing beyond all controversy the fact of intercommunion between the two worlds.

The sixth proposition would simply make our platforms absolutely free for the expression of thought. No speaker should ever be restricted upon a liberal platform, so long as he keeps within the bounds of decency, and does not indulge in malicious

As a whole I think your plan of "practical purposes" for organized effort, is not on-ly plausible, but is also just suited to the requirements of the present condition of lib. eralism. The great body of liberals are not content with their present condition, for they teel their weakness in spite of their numbers. They feel the need, every day, of associated effort, and an organization of this nature alone can satisfy the growing wants of the enlightened masses.

The following letter is from a Materialist, Mr. Otto Wettstein, of Rochelle, Illinois,) of known intelligence and character. It breathes a spirit of candor and conscientious liberality, which shows on its face that between scientific Materialists and critical sensitive Spiritualists there is no Chinese

Your editorial, "The Field that is White with the Harvest," is at hand, and was read with great interest. Your remarks and apseal are timely, broad and practical, and, if resulting in the great end you have in view, they will do a great deal towards the moral and social elevation of the vast multitudes who have now said their last farewell/to old orthodoxy.

What we most need, as you say, is organization, a concentration and working together of the large and daily increasing liberal element in every community, for the purposes you specify; and also to prove to he better classes in the church that liberals indeed have something better and nobler to offer in place of old theology. Let us convince the world that, while opposing the churches, we combat old superstitions, old dogmas and impossible theories only, and not the great moral forces of the world, whether found within the church or with. out. Let us convince our Christian friends that we can and mean to be honest, virtuous and progressive, without religion; that

Continued on Eighth Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROP. WM. DENTON.

[CONTINUED.] (Copyright Secured.)

"From the meridian of its unfoldment those of its children whom we call dead and the living, were one great family, mingling together, born out of one form into amore perfect one; all watching the process of change -never invisible for one moment, but all the process seen and understood; visible and invisible united till all were

"I see a time when the whole planet seems to me to send out what look like silver white cords, all interlacing, until a network seems to have grown out of the planet, attaching it to a material environment, that is the outgrowth of Sideros. These are invisible, but to me material connections with a new world, that is absorbing the aged one. It looks like a vast belt of silver bued elements that corresponds to water; and the immortal children of Sideros can traverse it as freely as we do our oceans. This girdle seems to wholly absorb the planet's life, and it goes to dust, just like a dead body. Previous to this breaking up there is no drop of moisture upon it

"After the meridian of growth is passed, Sideros seems to be so closely related to its new world, that I can see a constant intercourse or communion between them. There is no frightful monster, death there, who steals the most lovely of all home treasures. Death is but birth into another life, which is visible; there is no invisible life. Those who lay aside one form, take on another that is

immediately visible.

"At the death of Sideros I cannot feel that any real death occurs. The world that is built out of the old one is so blended with the used up one, that nothing remains of the old but fragments. It is impossible to describe the harmony that seems to reign, even where there is nothing to be seen but a mass of ashes, where was once a world. I feel lifted into such communion with its counterpart, that I want to turn away from death and explore that best sphere that looks so attractive, just beyond that silver-hued net work; which holds Sideros, or bridges the space between it and some new world.

"I see that Sideros grows smaller and smaller, as the new world unfolds. I can see it as but an opaque ball, something like the moon, quite as silvery-white, completely girdled by a most perfect world, that seems trans-

parent and free from gross matter."

A few days after receiving this communication I . obtained the following from Mrs. Field, after requesting her to describe to me, if she could, the condition of Sideros and its people in the "last days." She knew nothing of the previous communication from Mrs. K., and I can only account for the harmony between the two descriptions, by assuming that they both visited Sideros at similar stages in its history.

"I go back to the latter days of Sideros, but before the neople had left it. Toward the last the physical system was frail, and the people seem like spirits clothed with a thin garment. They lived till they exhausted all the vital forces of earth and air, till the world lost its magnetic and internal life forces, that held it together. There were very few living on it toward the last They hardly knew the difference when they exchanged conditions from what we call material to the spiritual. They seem as if they had

but a slight covering that made the spirit tangible. "I see no commerce or business caried on, as I did before. The climate is genial and the people seem to subsist largely on what the earth spontaneously produces. The spiritual predominates, so that they need but little food. They are sustained largely by magnetic conditions. At the last I do not believe they have any bodies to bury. It seems as if they lived to an immense age; some seem to be hundreds of years old. They put on spirituality as

naturally and easily as we put on a garment. "There is an absence of all crime, all sin: punishment is unnecessary; there are no conditions that require it, all are transparent. I see an expression of love such as I never had an idea of before; all care for one another. I sense no family ties; all are brothers and sisters. They stretch out their hands to strangers as much as friends. How beautiful this world would be, could we be us they

"They live almost entirely in the open air; they hardly need their dwellings at all. Clothing is simply for beauty. Their fabrics are fine and beautiful; they have reached perfection in that line.

"Two men have attracted my attention for some time. Their hair is white as the driven snow and as fine as silkfloss. Light from overhead seems to make a halo round their heads. The beard is unclipped, wavy and beautiful. One is half reclining on the ground, that is covered, not with grass, but what looks like moss. They are discussing pleasantly something about the stars and planets. The one who stands leans upon a staff They are extremely old, yet their faces are without a wrinkle.

"I get into sympathy with a time of elemental commotion: I think it must be after all human life was extinct. I get a curious feeling of spent life-substance, whose richness or life is gone. The earth as it disintegrates throws off matter in its revolution. There is not vitality enough to hold it, and tragments fly off into space. The elements seem to be at war. I have a sensation of freezing and then of hurning. This whole world is in a desplate, uninhabitable condition. There is no spiritual almosphere; that is gone,

"I think for a long time before this was destroyed, it was entirely destitute of living beings. I never saw anything that seemed so like a corpse; it has spent all its force and died. Yet there is an internal force, that/seems to be gaseous, that sends fragments out with explo-

"Before its destruction I see what looks like the arch of a rainbow. It is another world peopled with those who have left this and who have watched it with great interest. I see them looking down from this arch, where they are perfectly secure, and watching with great interest the destruction of Sideros. Their attraction is cut off from it, and not a soul feels a heart throb as it goes to its

Subsequent to this last examination of Mrs. Fields I received the following from Mrs Kimball. It contains strange statements, and yet/much of it is in harmony with what I have obtained from other sensitives. I am inclined to think that the whole of it refers to the spiritland of Sideros, though the sensitive did not think she was in the Siderian spirit home in the earlier part of the examination.

"There was a time, when Sideros had reached its zenith of growth, that its atmosphere was so rare, spirit who had dwelt upontit, came and went at pleasure. They required no preparation, nor conditions made for them as spirits do here. They consorted with spirits who had material bodies and sustained all the relations of life.

"I see some women who have spirit companions and men who have spirit wives. They live in two worlds at the same time, for they can be visible or invisible at pleasure. Children are born of these people of the highful gardens everywhere: they sing and dance, as though brim-full of joy; such lovely, joyous faces and forms I never saw, even among spirits here, so refined and perfect

"The place where I see this seems to be a belt extending across the planet; it is all like a garden of fruits, flowers and the most artistic architecture; and everything seems common to all. There are no isolated homes, norfamilies, but all mingle in the most harmonious man-

"They do not live upon the grains and coarser kinds of food, that the more material people do. There are fruits that contain all the nutritive qualities required, and they absorb nutrition from the atmosphere too.

I see what look like rivers of a strange character that flow from the heavens over one immense building. They flow all the time, looking like a golden-colored mist, and those who are there seen to absorb the material and require no other food. I think this is a community or brotherhood, where all are wise and cultured, men and women. Many of them are those who can be invisible when they wish; I think they all can.

"There seem to be all the grades of unfolding human life on the planet, even at this time; and these people do not seem to be able to mingle freely with other and grosser portions of it, though I see they do it to a certain ex-

" I think this portion of Sideros was a part that did not die or disintegrate, for I see that these people knew of the disintegration of some portion of it, talked about it and welcomed those who were attracted to them from such portion. I see some who have just come among them. How unlike they are and how strangely they feel in such company, but all receive them so lovingly and kindly, that they soon feel at home. I think that all of the planet on both sides of this belt in the centre of Sideros, was destroyed. I hear, or sense, what is being taught, by one of the wise men, in a beautiful, flower-embowered, circular temple, to many who have recently arrived among them, and seem to be ignorant of all the causes of their sudden change to such a country. It looks to me as though some sudden explosion or disruption had then occurred upon the planet, whereby thousands had been destroyed, as we say, who all went to this new home. I sense this in the teacher's answers. The students, or these people, whom I can see and mingle freely with, are the same persons I saw before. A dreadful eruption occurred where they lived, to the extreme west of here, and brought here thousands.

"I feel that this belt I see sends off some force that naturally causes these eruptions. It looks as though a new world was forming out of the old one. I see maps that show a perfect belt of light all around the planet, which is immortal.

"I now, see that many of those recently changed people seem sad and ill, mentally; and I hear the most delightful music, that seems to make them forget it, and all manifest the deepest interest in their new home

"I now see that these people eat a kind of cereal about the color of wheat, but softer, quite juicy when bruised, and like a fruit. There are many homes prepared for them, all very beautiful, where the most refined mingle freely with all. These who have recently arrived cannot make themselves invisible, but will grow to be able to visit many worlds, as easily as they do the one where I

"I see some teachers in the flower-embowered temple, I spoke of, who have just come. I saw them at first as a star-like light, only more material. There are three of them and one is a woman. The light seemed to proceed from where the solar plexus is in the body. The form unfoided from that, no medium being in sight, unless a number of persons that I see in a group near them are so. This group is composed of men and women of most distinguished appearance. I feel much attracted to one I have seen before; a gentle looking man who has light hair, and a long beard, wavy and fine as a childs. I-see him conferring with two others, and then, putting his hand to his brain, he seems to dissolve like a, flash, and I see that strange star-like light float away to the west.

"I now see that the strange belt has been forming even from the birth of man upon Sideros, but it was invisible. till it arrived at about the zenith of its development, when it became vissible to many of those who possessed the same qualities. I look back to the formation of that strange belt and see it was the outgrowth of both visible and invisible elements. Spirits and mortals worked together upon it, till the result was obtained that I see.

"I now see that grand man, who has returned, and with him there is a female, who is the most exquisite creature I ever had a conception of. She has a babe in her arms. and they both sparkle all over, as though covered with gems, except that the light is like that which fire-flies emit. Both are enveloped in some soft lace or tulle. that the man takes from his form, but I do not see where he had it." Oh, she is so sweet and modest-looking! just my ideal of a woman. She comes to this place to teach. those recently arrived and demonstrate to their young minds the beauty of motherhood. She tells them her beauty and strength came through motherhood, and unfolds the perfect law of this condition to them. As she stands before them. I see some element passing from her to some women in the audience, and it seems to comfort them as they absorb it.

"I now go to another part of this belt of Sideros, that is not quite as beautiful or pleasant. I enter a similar building and see many young men, almost all are so. It looks like a school, but the men appear sullen and discontented. In the centre is a raised platform, where several people stand, that look like old professors, who are to teach the people. I see some more moving about among the young men too, as though they were getting them into groups and talking to them. Some of them look very sad and I feel they have been separated from families, friends and all familiar scenes. These receive the greatest amount of attention; beautiful women go to them and talk, and they are soon comforted. I hear one told that he will soon know how to find his friends and bring them to that place, where there is room for all Now I see that several have arrived since I came here: indeed many are coming out of the atmosphere, just as I saw them before, and the whole air is filled with sympathy and love which the superior spirits bring; so that all seem to be made glad by it; even the sullen ones are interested and their ugly faces are brightened. These souls are new arrivals too.

"I hear one old protessor telling of whole continents being disintegrated, until all the gross shell is gone and the pure kernel slone is left. I hear him say that this will occur till the new lands will be all that is left, These will be the home of all the people. One man asks where the beautiful ones came from, who seem to burst out of the atmosphere. He is told they are those who had unfolded powers that enabled them to live in all worlds. When you have grown to understand how, you will visit other cities. He points to what look like brilliant stars in the sky, and seems to say there are some of the worlds from which the teachers come."

"The dresses worn by some there were magnificent; no sharp colors, but all the tints in nature combined; all with bright sparks, like jewels, on them. I hear one ask est type; they are almost, yes, even more refined in some I where those go who become invisible, and they are told what I experience, but the main object I had in view

instances than spirit children. I see them in the beauti- | 'they have homes on yonder planets.' As I look at them. they seem to shoot out rays of light, just as though they had a heart, and at every beat this was the result. They are large, much larger than ours. There are many pictutes used in teaching here.

ITo be Continued. !

Mrs. Esperance and Her "Exposure."

To the Editor of the Religio-Philosophical Journal:

Your remarks in No. 7 of the RELIGIO-PHILOSOPHI-OAL JOURNAL, on the "Exposure" of the celebrated materializing medium, Mrs. Esperance, in Englandby which remarks you have, in my opinion, come very near the vein of truth, if not exactly struck it—prompt me to give you below the translation of an article by Mr. Christian Reimers, in the latest number of Lichi mehr Licht (Light more Light), on the same subject Mr. Reimers, the widely known English Spiritualist one of the few promoters of our cause, who has been unusually favored with extraordinary chances for the observation of the great phenomenon of materialization, is a gentleman, who by his many years of experience and his innate critical sense, as well as by his genuine enthusiasm for the truths of Spiritualism, is equally deserving of our implicit confidence. He gives a condensed description of three seances he attended at Mrs. Esperance's, as it seems (after her so called exposure), which will not fail to be read with interest by all to whom truth is dear. He writes:

"When I on the 3rd of August greeted Mrs. Esperance in the scance room, the welcome the amiable medium gave me, was not a little disturbed by discovering that she bore her lett arm in a bandagesling, having it dislocated a short time ago by a slip

and fall. "Various experiences of mine in regard to physical dispositions, made me rather doubtful of her success. she being a quasi-invalid; but her very injury on the contrary proved to be an excellent test in the course of three remarkable scances. The physician, who had the care of her arm, was sitting near me in the same circle of about fifteen persons, and was as curious as myself of the appearance of Yola da. Mrs. E. took her seat in the cabinet, in a cheerful mood, the cabinet being divided into three compartments by delicate partitions of illusion and arranged in such a manner as to absolutely exclude the possibility of secret entrances or machinery. The light could be regulated from the faintest to the strongest degree without disturbing the circle-a most important arrangement. I would here suggest, by the way, in the interest of similar experiments, that an equal distribution of a soft light would seem to be an essential condition, and to take particular care to tone down the source of light in such a way that no sharp, or even dazzling

ray, may escape from it.
"After a splendid prayer by one of the members and some gentle singing. Yolanda stepped out from the opposite end of the cabinet, after we had heard a moment before the medium talk in her compartment. She first stepped up to the physician and then to me, stretching out her two bare and well formed arms towards me, and then distributing fresh roses and other flowers among the circle, to the number of about

"As I have long ago passed beyond the first period of sensation, I reviewed the apparition carefully and quietly and discovered many things which reminded me of the medium, which, as in many similar cases, particularly at the commencement of a materializing scance, gave me the impression of that "Psyche" having, as it were, not yet completely been evolved from her medial chrysalts. Whoever in such cases is able to suppress his doubts till the end of the scance, and to grasp his doubt instead of grasping the figure, will often en-tirely forget this first impression. The figure of the Polish lady, which, after the retirement of Yolanda, appeared in the middle compartment, without, how ever, stepping out, bore almost the blaze of the full light, and was very imposing, all her masculine features showing distinctly. Then came a figure which was recognized by one of the lady-sitters, which seemed quite credible to me, although I have not yet had ive scene of the evening was the dematerialization of Yolanda, which now followed."

"Having risen from my seat, I became convinced that the figure was standing isolated from the cabinet and partially within the semi-circle, and was acting like a living being. By degrees this statue sank under her garment, sometimes suddenly several inches, as if the skeleton were irregularly yielding to the process. Our singing took more and more a solemn, half-suppressed tone, while the slowly vanishing figure left only a whitish glow visible on the carpet, growing darker anddarker, until the last trace disappeared, melting

like a layer of ice on a black cloth! This almost indescribable event was repeated on three evenings, and will to all who witness it, remain

unforgotten through their lives.

"The next day a friend of mine arrived from Hamburg, (as if the spirits had made some secret arrangement), Mr. W. Oxley from Manchester, with a friend of his, and now, I could hope for the greatest success, a hope in which I was not disappointed. On a previous demand of the spirits, some fresh and pure earth and a glass bottle were already in the room, and after Yolanda had made her appearance, she stepped un to me and led me into the center of the circle and bade me kneel down beside her. As the light was very weak, she directed my hand to the paper with fresh earth, and I, understanding her signs, filled the empty bottle with this earth. She then poured water upon it, and after having shown me back to my seat, she covered the bottle with a vell and retired into the cabinet. Soon after we saw something stir under the veil, which was now removed by Yolanda, and a plant, which she bore to Mr. Oxley, illumined by the full light, caused our highest astonishment. The root was in the bottle. The green, fresh leaves showed no flower. Mr. Oxley put his plant close before him; the light was again toned down considerably, but after a few minutes, turned up again, when, lol a splendid full blown flower, as big as a fist, shown upon us!

"In fact, it was almost necessary to have this plant from the fairy-realm photographed, in order to convince us that we had not been the dupes of a magic dream! From the wealth of these three evenings, can only relate a few more incidents, although it is painful to omit so many others. A rose was pr sented to Mr. Oxley, which he had upon his breast between coat and vest. At the close of the seance he took that rose out and now he found

THREE ROSES ON ONE STEM.

"The third and last evening commenced with a manifestation, which made a deep impression on all of us, and upon me in particular. A lady, who sat at my s'de told me that her son, a cadet of the navy who had been drowned half a year ago, appeared to her in these scances, usually towards the end of them. To-night she had come with the mental wish (not. uttered to anybody except me), that he might show himself first. The curtain soon opened and a young fellow in the garb of a sailor, stepped boldly out; the mother rose from her seat, and we saw both meet in an ardent embrace, after which they separated. It was a highly impressive moment to all, and the mother resumed her seat near me, silent, but with visible emotion. Besides other miraculous proofs of inexplicable powers. we saw the medium and the materialized spirit at the same time and the dematerialization of Yolanda as before, deeply impressed our eyes and minds.

"The mediumship of Mrs. Esperance is particularly distinguished by the highly interesting circumstance that during most of the manifestations her normal condition does not seem to be altered. While the sitters in the expectation of a new figure, are intensely gazing at the cabinet, the medium is heard talking herself, too, and expressing her astonishment. Who may this spirit be? It is quite foreign to me! Of course under such circumstances, a doubter can only look at the figures as 'assistants,' but when such an 'accomplice' before the eyes of all, dissolves into nothing, is dematerialized, I should think the doubt ought to melt away too!

"I feel that my description gives but a faint echo of

was to give the facts confirming the previous reports, and to throw light upon the event of the day, the unmasking of Mrs. Esperance, and to contribute to the confirmation of her wonderful gift for materializa-CHRISTIAN REIMERS.

London Sept. 25th. 1880."

This short, but graphic and impressive testimony of a gentleman, who has undoubted claims to our full confidence, relieves me from adding any remarks of my own, except that we ought to be extremely careful before we incriminate well-known mediums, who before or after a so-called exposure, have been found test proof by competent judges. In the case of Mrs. Esperance, the so-called exposure was apparently a complete one, the materialized spirit being caught and held for a moment "bodily," but nevertheless it was no exposure in the sense of the skeptics, but rather a convincing proof of the genuineness of the miraculous process, since other eye witnesses, such as Dr. G. Langsdorft, testify to the fact, that Yolanda had both her arms bare to the shoulders, while the medium a moment after found senseless in the cabinet, wore a black dress with close fitting sleeves. Our knowledge of the secret laws containing the wonderful process of materialization, has not passed yet beyond the A B Let us sit on the school bench before ascending DR. G. BLOEDE, the bench of the judge! Brooklyn, Oct. 31st, 1880.

Spiritualism and Psychometry.

BY WILLIAM DENTON.

Out of the 28 persons who have independently visited Sideros, when examining aerolites for me. at least 20 of these are mediums for spiritual manifestation, and several of them are among our most satisfactory mediums. I think it probable that nearly all our mediums for mental manifestations are psychometers. Several of them have told me that they cannot at all times distinguish between what they obtain psychometrically and what they get directly from the Spirit-

It is well that such a fact as this should be known. It explains much that has perplexed many mediums and many persons who have undertaken to investigate Spiritualism through mediums. An acquaint-ance of mine visited a medium at Lake Pleasant, during the last camp meeting. He was a perfect stranger to her, yet she described many of his departed friends and gave their names accurately. But what amazed him was that she saw and perfectly described a relative, whom he subsequently found to be alive and well. The medium was quite sure that he was dead. A knowledge of psychometry would, I think, have cleared up the mystery. The presence of the man enabled the medium to see his friends just as the fossil bone of a mastodon enables a psychometer to see the animals that existed here when it was alive. Such mistakes as that medium made have discouraged many investigators.

From the fact that mediums are generally good psychometers, there are no people in the world who are as well qualified by nature for scientific investigators. They hold the keys of knowledge in their hands, though but few know how to use them. This requires study; it requires a knowledge of what scientific men and women have already done in the elucidation of nature's secrets; it requires time, and for the best use of the psychometric powers, it requires freedom from care. Few are able and at the same time willing to give these. Yet some, succeeding remarkable well in some directions, by the use of their superior faculties, they not unfrequently undertake to do too much and to do it too rapidly. Having made geology a matter of especial study for the last 40 years, 1 know something about the development, physical and organic, of our planet; and when I compare the statements of mediums in reference to matters concerning the geologic history of our globe with the actual facts as known to the geologisc, I find them as a rule and almost without exception, sadly defective. The grand eason is not because these persons cannot obtain the necessary knowledge by their superior powers, but because they cannot or will not take time enough and give labor enough to accomplish the result.

I distrust all spiritual oracles, who undertake to answer all questions and drive away the last cloud from the intellectual sky. Their answers are generally much worse than none, because they lead people to trust in many cases statements that have no foundation whatever in fact. The same persons, however, with patience and by labor might surpass all scientists

that our planet has yet seen.

I have met men and women, not a few recently, in the course of my psychometric investigations, who by their deep insight into the heart of nature have astonished me, accustomed as I am to somewhat similar revelations. Some of them were aged; one nearly eighty; some were quite young; one, a girl of 13. If the young sensitive could be properly trained we should see astronomies and geologies, within the next 25 years, that would almost infinitely surpass all that have been written, and that are likely to be written by our present methods, for a thousand

A few days ago I called upon a medium located in Boston, and though the specimen, with which I test ed him was unseen by him, and merely held in his hand, he plucked out the heart of it in a very short time, with an ability that was astonishing, and to a person, not conversant with psychometry or the spiritual powers of sensitives, would have probably seemed miraculous. He followed back the history of the specimen, described the changes through which it had passed during a long period of time, and all this with a readiness and accuracy such, that it seemed to me if the specimen had been able to reason, remember and write, it could not have told its story better.

Such persons as he should devote their lives to the development of natural science. When we become wise enough, the superior sensitives among us will be relieved of the necessity of struggling for bread, for that very struggle unfits them in a great measure for the exercise of their special powers. Indeed, I trust yet to see a successful movement inaugurated that will result eventually, in relieving all, who are disposed to render a fair equivalent to society for what they receive, from the terrible struggle for existence that obtains now almost everywhere.

The future of Spiritualism we might paint in glowing colors and be guilty of exaggeration. The unseen powers are determined to carry on their work, and cause the truth to triumph. The present astronomical cycle is almost completed. A flerce warfare is going on between the powers of light and darkness.' Truth must conquer. Falsehood must die, but alss for those who do not ally themselves with the higher powers. Sickness, accidents, sudden deaths, political, social and religious struggles are imminent. Those who bind themselves to earth and to the sphere of its lowest emanations, must succumb to the new wave of light sweeping down from higher spheres. Rejoice, oh every faithful worker, your redemption draweth nigh; but weep and howl all ye against whose lives the hand of the recording angel writes the awful mystic sentence, "Mene, Mene, Tekel, Upharsin," thou are weighed in the balance and found wanting Now is a judgment day. We have reached one of the great crises in the earth's history, and ere a few more years, have rolled away, a mighty change will have taken place in the governments and theologies of the world. Spiritualism his taken a grand step, forward and upward. As in the past, it has commenced its blessed work of showing the true unity of true science and true religion; so in the immediate future will it continue yet more efficaciously its blessed work. The science of coming days will be in perfect accord with a rational and soul uplifting religion, which in its turn will be linked in the bonds of a perpetual marriage to enlightened scientific facts. Astronomy, geology, chemistry, physiology, botany, and every department of science, will blend sweetly and usefully with that religion whose creed and commandment will consist of the Arabian and Judean Golden Rule.-J. W

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

Many thinkers of this age Are wrong in just my sense, who understood Our natural world too insularly, as if No spiritual couterpart completed it, Consumating its me ning, roundi g all To justice a d perfecti n, line by line, Form by form, nothir g single and alone,— The great below clinched by the great above, Shade here, authenticating substance there, The body proving spirit, as the effict The cause. [Elizabeth Barret Browning.

Elizabeth Stuart Pherps nas a memorable article in the November Atlantic, entitled What is Fact?" Miss Phelps, it will be remembered, is conversant with demonstrations of spirit existence through the Stratford manifestations which occurred at the house of her grandfather, Prof. A. Phelps, a quarter of a century ago. But Miss Pheips has more than that; she has that quickened inner life which is independent of, and supeperior to, external proof, but which, feels its kinship with the Divine fountain of all spirit. That union is the source of all

growth, all aspiration, all religion.

Miss Phelps's "Gates Ajar," which is permeated with her recognition of spiritual laws, caused a profound interest when it first appeared. She has published various other books of a high order of merit, the most important of which are "Mercy Glidden's Work," "Hedged In," "Men, Women and Ghosts," "The Silent Partner," and "The Story of Avice." She also frequently contributes finished poems and sketches to the leading magazines.

In the struggle between the skeptic and the believer in individual immortality, it will be difficult to find a more pertinent and complete argument in the affirmative than that afforded by "What is a Fact?" Dis-believers in the genuineness of Mollie Fancher's condition, in the trance, clairvoyance and similar manifestations of inner life and power, it is to be hoped will not idly pass this by. The extracts which follow, coming from this superior woman, 1 regard as giving the highest reason why these self-constituted experts in psychological cases are not experts at all, and are entirely disqualified from judging and testifying in such matters. Admitting the statement of the case for want of room, I glean those extracts which seem the most pointed:

It seems to me that when a man exalts the science of things which are seen and touched, over the science which sees and touches; when he prefers to mistake a convolution in the brain for that by which the convolution becomes able to think, feel and act,-nay by which alone it is enabled to make the mistake; when he selects the less for the greater, the lower for the loftier, matter for mind, brain for soul, he exhibits the presumption of the servant sent by his master to cash a check of important value, who struts as if the money were his own.

I object to the claim of the materialist. because it is a degrading one—degrading to the deeps below all that is truly fine, all that is delicately observant, all that is highly reverential, all that is nobly receptive, all that is capable of imitating the ideal, the beautiful, the lofty and the large in human history; is that view of human mystery which your claim presents. It may be either the cause or consequence of this view that you dippantly ignore the testimony of the great teachers of human life. You turn you k upon the heights, on art, on inspiration, on intuition on imagination, on aspiration, on song, on the sources of all that makes man clear and keen in brain, refined and pure in heart. For remember that if you seek to share these things, they are no longer properly yours. They are not, they never were, they never can be, the products of a materialistic philosophy. If this is not clear to you, it seems to me that your location quite as well as your attitude puts a finely and simply outlined truth out of perspec. tive to you. He who climbs, sees.

You sit, then, to adjust yourself to the valley. You burrow, you dig, you descend, choosing the company of the lowest forms of manifestation, you will find that their influence is upon you. If a human mind keeps the exclusive society of vegetables and insects and fossils, is it to be wondered at that it tails to see the transfigured cloud which veils, while defining the motions of the eternal sun? Your claim seems to me like that of the demonstration in the dissecting room. His business leads him to handle flesh. How then should God be a spirit?

1, too, have something to affirm You have called my attention to your facts-I should be glad to acquaint you with mine. Yours I accept; it is your conclusions which I refuse. I do not question the evolution of the species, or the zymotic theory of disease. Physical science is welcome to her best or her worst by helpless spectators like yourself or me. A fact is a fact, though it deal with the lowest phases of nature, and truth is holy, whether she hide in a stalactite or epic, a jelly fish, or a oratorio. * * Of this, then, I would remind you. The manifestations of mind are, at least, to be as much respected as the manifestations of matter. He was a real philosopher who gave to his book the title, Man in his Connection with the Human Body. What we think and feel is as genuine as what we see and touch. If I handle a chair or table, my thought of them is as individual as the table or chair. If I take a pen to write these words, that which creates these words is as real as the 'I am the soul of music,' said a musician when his string snapped. 'Though the strings are all broken, the music is there.' Explain my facts as you will. * * As such, until you can prove that 'thought is phosphorous, and phosphorous is thought,' without the predominant action of your mind in making that hypothesis—they ought to be by you respected. There is a form of the mental life which we call spiritual. This Is the highest as it is the finest phase of the mystery which we name existence. * * Like the life physical, like the life intellectual, the spiritual life, while yet confessing an interdependence upon those other forms of life, possesses, like them, an independent existence. My soul to me a kingdom is. In this kingdom are laws; there is obedience and disobedience; there is the history of growth and decline. This is a fact. As such it is to be respected. A broken physical law involves its penalty. A denied intellectual law implies a punishment. A defied spiritual law presumes its retribution. Leap into the ocean: no opposing law of salvation interfering, you will drown Defraud the hours of rest for study or for dissipation, you lose

'Again, the great law of development is the law of action. Every natural power grows by exercise. * * To exercise spiritual power is to develop and strengthen it. To disuse it is to repress or extinguish it. Now, then, I ask you to remember that we

the mental power of controlling sleep. Con-

test that surrender of the soul to its Crea-

tor which we call the religious life; the re-

ligious life withdraws itself from you.

who believe, speak to you out of a condition | the number of counties and places in which whose government you have defled or ignored; and that we speak of a faculty whose exercise you have disused. If we mention the spiritual life, we mention that of which you are not a citizen but an exile. You have not the citizen's right of judgment concerning our affairs. You are incompetent to criticise this life, because you are not in it. Thus, too, if we refer to spiritual power, we refer to that which you do not possess, because you do not train it; whether by accident or design is not to the point,—your spiritual faculties are uneducated. You are disqualified from apprehending truth by means of powers which you have atrophied by disuse. These are facts; as such they

ought to be respected.
"Within this spiritual life, by means of exercised spiritual faculties acting upon and acted upon by our reason, we who believe cherish certain spiritual facts. God is one of these facts. The immortality of human souts is another. The responsibility of conscience is yet a third. * * And yet again, as the body has its senses, so has the soul. Spiritual truth is received by spiritual powers. Spiritual fact is received by the spirit ual eye, heard by the spiritual ear, handled by spiritual touch. * We share with you the experience of the exercised physical senses, by which you and we alike perceive the physical fact. You do not as yet share with us—and we lay no claim to what is called 'saintship' in asserting this –the experience of the trained spiritual sense by which we receive the spiritual fact. To this extent and for this reason, are you as far qualified for making intelligent deductions from our premises, as we for drawing such

from yours? "In asking you to answer this, as an act of judicial fairness, we cannot refrain from adding that it would seem natural for a broad-minded and intelligent man to feel a certain discontent with the partial nature of his development. He who trains his body and exercises his brain and stops there, is imperfect, unbalanced, crude. He who has not sought to develop his spiritual nature

is a half-educated being.
"Spiritual power is the flower of the human growth. All other nature, whether physical or mental, is embryonic to spiritual nature. Spiritual nature is the culmination of human education; we ask, therefore, evidences of this culture, as the first qualification in any man toward his becoming a critic of such nature, such power, such character, or their philosophy. Failing of this culture, your science should, we submit, grant to our science the respect of ignorance, if not the attention of the student."

BOOK REVIEWS.

HOPE AND CONSOLATION FOR THE BE-

REAVED. By Eugene Crowell, M. D. The author has in this little pamphlet brought the consolation of Spiritualism as the balm of Gilead, to heal the mourner's desolated heart. He gives his own experiences when doubting and mourning over the grave of his only child. A voice came from the spheres, compelling him to believe that his child still lived in the Beyond. He describes his state of mind after his great loss:

"The loved one is gone! Whither, oh, whither? Who can answer me? Who can assure me that I ever shall rejoin the dear departed; shall look upon that dear face, and into these loving eyes, and closp that warm hand again? Who can assure me this, and convince me that his assurance is anything more than an expression of his own hopes, anything more than a promise which may never be fulfilled? Oh, for that light and knowledge of the dread and un known bereafter which alone can remove my doubts and fears, and dispel the awful hopelessness and gloom which now crush my spirit to the earth!'

These questions, asked by every mourner, were answered by the dear departed them-selves in a most complete and satisfactory manner. He says:

"From his own lips [of his child] when in his visible presence, I have heard similar declarations fof his happiness and for the past twelve years have been in frequent and familiar communication with him, and know no difference in my feelings toward him and my other children in the flesh. We are reunited. He and his spirit sisters and brothers, with the others in this life, constitute the family. We have children on that side and children on this. Naught but a shining river separates us.

How happy this perfect assurance of knowledge! Can any system of religious faith supply a staff as strong, a hope as comforting to the heart sitting amid the desolation of its cherished shrine?

Again he says: "A few years since it was expected that one of us would pass to the other side. My angel children also expected that it would be thus, and they could not refrain from privately expressing to me their joy at the prospect; and when it appeared that the transition would not then be accomplished, their disappointment was equally apparent. They are watching over us, and impatiently awaiting our coming, and we rejoice in the knowledge that it will not be long before their desires will be gratified."

Whil- we trust Dr. Crowell will remain for many years in this earth-life where he has accomplished so much good, and per-formed such noble work, we rejoice that he finds such camplete assurance in the knowledge of the future existence, and join in the song of joy he sings:

"O stricken soul! ''tis death is dead,' not your loved one. The one you mourn is not gone far. No boundless ocean of space separates you. You are within harling distance of each other. Naught but a filmy veil intervenes between you and the ones you mourn, and, thank God, the veil is frequently drawn aside so as to enable us to view those who have gone before, and we know they live; they have not died; they have only cast off the fleshly garment and are now living true and active lives, in a true, natural and beautiful world, and are performing glorious parts in the drama of

eternal life." This little pamphlet will prove a well spring of eternal joy to many a mourning heart, who will bless the author with unspeakable gratitude.

american newspaper annual, n. w. ayor & Son's, Newspaper and Advertising Agents, Philadelphia, 1880.

This valuable work contains a carefully prepared list of all newspapers and periodi cals published in the United States, Territories and Dominion of Canada with valuable information regarding their Circulation, issue, date of establishment, political or other distinctive features and advertising rates, together with the population of the cities and towns as well as of the Coun-

ties in which they are published.

papers are published, the number of towns which are county-seats, and the total number of papers at each issue, while on page 451 is a tabulated statement for all the States, Territories, and Canadian Provin-

It gives separate lists of religious and agricultural publications which insert advertisements, numerous lists of class publications, and all newspapers and periodicals inserting advertisements published in foreign languages.

To business men generally, a work of this kind will prove of great service.

Wm. Denton to J. M. Peebles.

In reply to Mr. Peebles's friendly criticism, and such I am always glad to read, I have just written a small work, to he entitled, "Is Darwin Right? or Man's Origin from a Spiritual Standpoint," This gives my position in reference to spontaneous generation, and my reasons for that position, I do agree with Bastian, Wyman, Mantegazzi, Owen, Draper, Wallace, Cantoni and Haeckel, when they teach that hying beings came originally into existence, and still continue to come into existence, without eggs or pre-existent germs, and I think that the experiments of Wyman, Bastian and many others, demonstrate this, Pasteun's and Tyndall's experiments apparently to the contrary notwithstanding. I do not believe in a dead world nor in dead matter. Life, to me, is everywhere and in everything, and advances to simple organic form, when conditions are favorable, and progresses from that to higher forms, when conditions are favorable for that advance, by virtue of that creative spirit, which invariably works by laws, that may be regarded as the modes of its munifestation. WM. DENTON.

Spirits Appearing on Screens.

To the Editor of the Religio-Philosophical Journal:

A month ago while on a visit to Mr. and Mrs. Geo. Canning at Council Bluff, I was informed that a new phenomenon had made its appearance at the house of a very respected lady, Mrs Schofield. The phenomenon consisted of pictures presenting themselves on the wire screens of the doors and windows of her house, being plain and visible to everybody, so much so that they could be seen from the road by persons riding by. Accompanied by my wife we went to the house, some two miles distant from Council Bluffs. On our arrival, we found the place besieged by a host of visit ors. Leoking at the screens, at first sight I could not see anything, but on closely watching certain apparent shades, pictures would loom up, until they became distinct. As far as I am concerned I did not recognize any of the pictures, though many claim that they saw their departed friends. I gathered the following of the strange phenomenon, and those connected with it.

Mrs. Schofield, at whose house these manifestations have occurred, is a trance and healing medium; also a decided Spiritualist, who uses her precious gifts, as a true Samaritan, for the good they can do, and is not known as a professional medium. She had long wished to see something concerning the evidence of Spiritualism, where fraud or deception could not enter, and which would not admit of a single doubt in her mind. Her spirit guides had promised her that, at some future time, they would give her the required test, not letti know at the time of its nature.

The phenomenon came to light in this manner: Mrs. Rain and Lewis, twis friends of Mrs. Schoffeld, and both good mediums visited her. When the visit was over, Mrs. S. accompanied them as far as her gate, when Mrs. Lewis's attention was drawn to one of the second story windows, and asked, "What is that man doing up there?" pointing at the window. The presentation was seen by the two other ladies, and going to the room they found it unoccupied; still the picture was to be seen from the outside. Mrs. Scholield called her sons, who were working in the field, who saw the same thing. Scrub and wash the screens, it still was there, apparently a permanent picture. On closer inspection, the other screens around the building, seemed to have caught the infection, and turned into a picture

Mrs. Schofield shortly afterward, in a trance, made known that her guides had been experimenting for ten months, to make pictures on glass, had failed, but just succeeded in getting results on the screens, and they described the modus operandi by which they had succeeded in accomplishing this

The screens have been critically examined by skeptics and others, and every assistance rendered by Mrs. Scholleld to account for this strange phenomenon.

Another little incident, and I will close. Mrs. Geo. Canning and daughter, my wife, went on a bright day to the house where they had the pleasure of seeing friends on the glass panes. On one particular pane, they saw her son who was accidentally shot some twelve years ago; the other, a little baby who died in February last, and the other they thought looked like Mrs. Canning's mother; it was not as distinct as the others; they were not positive at the time; on looking at it again, they recognized the features as those of old Mrs. Rain, and while giving expression to the recognition, the

WAS SEEN TO LAUGH

so that the teeth were plainly observed. This matter was kept secret for the following purpose. They have a weekly circle at which they receive communications through the mediumship of Mrs. Lewis, where the above seen spirits generally communicate. They had hardly composed themselves for communication, when intelligence was received as to the identity of the pictures seen by them. Mrs. Canning had tried to make herself seen and failed, when Mrs. Rain offered to try, and when recognized, laughed at her success.

This phenomenon has been witnessed by at least 1,000 persons. The local press has not taken note of it; it is not strange, t. e press generally likes to fire at long range. I have written you this rather condensed

article in the hopes that it might interest some of your readers. It is a matter of congratulation that we have some phenomena that demand light. "Let us have light" by all means.

John W. Jenkins. Creston, Iowa.

We have just received a sixteen page pamphlet, from R. Worthington, 770 Broadway, New York City, being specimens of Illustration in New Juveniles for 1880, with a description of books for children. From the specimens we judge any and all the Under each state heading is given its books are just what the children was capital, the number of counties in the State, will be found a pretty Holiday Gift. books are just what the children want, and

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Spiritualists and Swedenborgians.

To the Editor of the Religio-Philosophical Journal. Many thanks for your article in the Journal of Oct-and, in reply to my note asking, "In what estimation are Emmanuel Swedenborg and his teachings held by are Emmanuel Swedenborg and his teachings held by modern Spiritualists." The answer is not what I expected it would be—not what I had hoped it would be—liknow of Swedenborg only through his writings. I know of Spiritualism only through the RELISTO-PHILOSOPHICAL JOURNAL, the Banner of Light and secular newspapers. Comparing what I have read from Swedenborg with the writings of Kiddle, Crowell, J. R. Buchann and other of that class, whose names are often seen in both the papers I mention, I have thought that when the truth was reached at last, that Swedenborg would prove to be to Spiritualism what John the Baptist was to Christ

would prove to be to Spiritualism what John the Baptist was to Christ
One hundred and thirty-seven years ago the world
was startled with the revelations which Swedenborg
began to give out. The church was enveloped in the
lake clouds of enperstition, bigotry and persecution.
I know that it still holds to much that is false, but every
candid mind must admit the great change since that
day—the gradual but sure growth of liberal thought
throughout the world the decay of ecclesiastical power,
a better recognition of the rights of man permeating
the doctrines of all the secta—one can detect the silent
influence that has been working in all hearts since influence that has been working in all hearts since God's message came again to the world through Swed-enborg, a message that every loving and faithful roul believed to be true, but which fell upon a wicked and lest ridden world like the grains in the parable of the

I am not writing now to champion any creed especial-I am not writing now to champion any creed especially. I am a member of a so-called orthodox church. I am not confined to it by a creed, for I have long ago thrown saide all creeds except that God is Love, and mankind is one universal family, and that no one can be so exaited in this life but that he still has a duty to perform for the lowly. I believe also that our life beyond this material world, will be just what we make it by our living here. I do not believe that man is saved by faith, but by works. "Not every one that sayeth Lord, Lord, shall enter in, but he who doeth the will of the Kather." I do not speak simply fix thought of myself, but I believe it is the silent thought that is growing and blossoming in ten thousand hearts inside the

the Father." Ido not speak simply the Mought of myself, but I believe it is the silent thought that is growsing and blossoming in ten thousand hearts inside the
church. The church does not-cannoc-satisfy the human heart that is full of heavenly aspirations; it cannot
comfort us any longer when we lay away in the cold
ground the dear ones of our family; it fells us to wait
until the general resurrection of the dead, and then we
will all be united again if we have faith; it tells us that
we must wait until Christ's Second Advent which may
be to day or it may be ten thousand years in the future;
it does not tell us what our hungry, bleeding, aching
hearts know by intuition, that our dear ones are already
"raised from the dead;" that they have laid aside forever the material body, and their pure spirits are now for
ever freed from the environments of mortal life, and
"whatsoever they have sown that will they reap."

Not all of the bigotry of this generation and age is in
the church; it shows itself in very many of the articles
of your numerous correspondents, quite as much as
among the orthodox. If you are the beavers of the
message of peace, the greatest blessing which angels
ever conveyed to mortal; if angels have given to you the
heavenly messages of peace and good will to all the
earth, is it not your high and holy duty to convey that
message to a sinful, waiting, doubting world? Convey
it notin a, "I am holier than thon" kind of way, but
with loving hearts anxious only to convince by the
words of the spirit, and not to denounce a world full of
men and women, millions of whom are living now in
the little light they have, sweet angellc lives. If Spiritnalism conveys a true message from heaven, it will win
the hearts of true Christians after a while. The work
must be gradual because it is hard to uproot old beliefs.

I know there are millions of hearts, who, while they
cling to the church, hope, and wish and pray for more
light. If they do not readily accept the doctrines of
Spiritualism, it is not be

*Let your light so shine before men, that they, seeing your good works may glorify their Father in heaven."

St. Louis, Mo. Oct. 27th, 1880.

We cheerfully give place to the above well expressed views of our correspondent. Is he not aware that there is a great difference among Swedenborgians themselves as to the infallibility of the writings of the great Swedish seer? Frederick Tennyson, an older brother of the poet laureate, is a good Spiritualist, and at the same time a recipient of all he can find good in Swedenborg. We may say the same of intelligent Spiritualists generally. They regard Swedenborg as a great and gifted seer, but fallible like all the seers and mediums that ever lived. His truths come to us mixed with error. There can be but one infallible mind!

That Swedenborg was at times under a delusion, seems to us the only rational conclusion. He confesses that before his illumination he was not unfrequently obsessed by impure spirits. He told his friend Robsahm that once in London he dined late, and being hungry ate with a good appetite. He saw a man sitting in the corner of the chamber, who said,"Eat not so much." "My sight," he adds, "again became dim, but when I recovered it, I found myself alone in my room....The following night the same man appeared to me again. I was this time not at all slarmed. The man said, "I am God, the Lord, the Creator, and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write."

Dr. Beyer writes: "The report of the Lord's personal appearance before the Assessor, I heard from his own mouth when he was an old man. He said that he saw Him sitting in purple and in majestic splendor near his bed, whilst He gave him commission what to do. I asked him how long this appearance continued. He replied that

it lasted about a quarter of an hour." Does our correspondent accept this as literally true? To us it seems more rational to suppose that either Swedenborg was under an hallucination, or that some ambitious and psychologizing spirit, finding he was a medium for spirit intercourse, tried to make him believe that it was Jehovah himself who had rebuked him in regard to his eating. But the orthodox Swedenbor. gian must accept every thing in the illuminated part of Swedenborg's writings as infallible. The Spiritualist, on the other hand, is eclectic. He accepts what seems to him true, and rejects what he cannot reconcile with his reason. Orthodox Swedenborgianism tells.us:

"That the Lord Jesus Christ is the only God of heaven and earth; the Father, Son and Holy Spirit in a glorified human form; a Being of infinite love, wisdom and power; our Creator, Redeemer and Regenerator, who came on earth by taking upon himself our human nature, through which He combated the powers of evil, and having conquered them, He keeps them in subjection, and man thereby in spiritual freedom, thus making salvation possible to all."

Here, too, we cannot go with Swedenborg. His father was a Lutheran bishop, and the son could not divest himself wholly of his early prepossessions. Thus he represents Moravians and other sects as being in a very unhappy condition in the Spirit-world; whereas there is no conceivable reason why the Moravian should not be as well off as the Lutheran. But because we reject as fanciful much that he tells us, this is no reason why we should not accept what is reconcilable with our own reason and our knowledge of phenomena. We apply the same rule to other forms of religion. So in regard to Buddha, Confucius, Jesus and Mahomet. We accept all their essential truths. We believe they were medially gifted, and so communicated much important truth in regard to the spiritual nature and destiny of man, and the essential principles of ethics. That they were fallible mortals like ourselves, though medially endowed (as we all are probably, more or less, though unconsciously in our normal state), we also believe.

It is the glory of Spiritualism that it has an elective affinity with all truth, come whence it may; and that it teaches us at the same time to question the assertions of all seers, mediums and spirits, whether they preface their dicta with a "Thus saith the Lord," or with some less pretentious aunouncement. Thus we receive the assertions of Mrs. Richmond or Mr. Colville precisely as we would those of Mr. Stebbins'or Mr. Ingersoll. We subject them to the analysis of our own reason and knowledge. The very errors and inconsistencies of mediums and their "controls" are intended as a great lesson for us—one that the age imperatively needs.

Those Spiritualists make a great mistake who, because a so-called "control" calls himself Bacon, Swedenborg, Mapes, or Parker, accept his sayings as if they had any authority over those of any reasoning, wellinstructed man or woman. In all revelations there may have been truths, but these have been mixed with error. Sp cialists in science can point out innumerable errors in the utterances, affecting to be scientific. of so-called trance speakers. Remember the exposures made by Professor Denton of the errors put forth by some of them.

"No individual revelation whatever." says James E. Smith, "can be perfect, any more than any other individual or particular work of Gcd. There never was an age without prophets. They exist now, as real and genuine, though not as eminent and authoritative as ever. Prophets abounded in Israel. Prophecy then ceased, or rather they ceased to compile prophecies. Not understanding the nature of the mystic phenomena, they established a creed, which prevails to this day, that revelation has ceased, and that modern pretenders to inspiration are either madmen or impostors the only intelligible mode of avoiding the difficulties which presented themselves to their minds-a mode still resorted to by Jews. Christians, philosophers, delsts and atheists, to account for all spiritual visitations, such as the mission of Mahomet or Swedenborg, which they cannot understand for the reason above given—their belief being that even a particular and local revelation from God can never be characterized by any imperfection or any contradiction."

Our reason was given us to detect and assimilate the truth; not to accept the fallible utterances of finite beings, whether mortals or spirits, as wholly authoritative. Assured of the one great fact of continuous. unimpaired individuality, every thoughtful Spiritualist must recognize the vast importance of so shaping his life and his thoughts, and so regulating his emotional nature. In this stage of existence, that his future destiny, an evolution as it is from character, shall be such as in his highest moods he would most desire as answering to his loftlest ideals. What higher incentives to a profoundly religious life can there be than that involved in these considerations. Can the doctrinal diagrams, wrought by fallible terpreters out of the sayings of Christ or of Swedenborg,—can the fantasy of a vicarious atonement, independent of our own character and acts, -so influence us for good as this simple, unadulterated Spiritualism. studied in harmony with the laws of our being, as expressed in the physical and psycho-physical facts of the body and soul of man when at his best?

Do not Misunderstand.

A friend encloses to us William Howitt's letter of May 9th, 1874, from Rome to the Medium and Daybreak, of London, wherein he takes ground strongly against the formation of the British National Association of Spiritualists and against the organization of Spiritualism. Our friend describes it as "an excellent synopsis of the dangers of organizing Spiritualism." All this seems to imply that we are supposed to favor "organizing Spiritualism," and this again seems to imply that our profession of a desire to unite in one kind of work Agnostics, Unitarians, Materialists, Scientists, Artists. Jews, Liberals, Positivists, Social Reformers, Spiritualists, and orthodox Christians, and Roman Catholic, too, if they will, is but a cover for the masked design to organize Spiritualism. All such assumptions are unauthorized by anything we have said, and if true would convert our course into one of indirection and insincerity. While we have outlined the seven phases of human want, or the seven fundamental passional needs to which any organization of the liberal culture of the world, to be catholic and comprehensive must minister, we have not included or implied any kind of faith except faith in the fact that human nature possesses these seven primary pas-

If the human mind is so narrow that only men who are Spiritualists can co operate in these organizations, or if when formed they are to be perverted from their comprehensive scope, into organizations for promoting a creed, then our suggestion is a failure in advance of its trial. We agree fully with Wm. Howitt and the other Spiritualists who oppose the organization of Spiritualists, or of any other religionists as such. But we believe in investigating Spiritualism with scientific accuracy and appreciative candor, with that combination of receptiveness and critical skill which neither locks error into the mind, nor bolts truth out. We also believe in investigation of all contending systems, Christianity, Buddhism, Confucianism, and others which attempt to deal with the great questions of immortality, duty and destiny dogmatically. So much for our outline!

Do we expect that in every society that shall form all the ideal results, dwelt upon in this and previous issues of the Journal, will be visibly achieved? By no means. We strive only to point to the goal toward which we may all pull.

Most organizations that have ever been formed, have been dedicated especially to some sublime error. Whatever good they have accomplished, has been done in spite of the fact that in the heart of the great pyramid there was nothing but a coffin; in the centre of the oak's vast life there was only a worm. It is in this relation that the utility and strength of the organization has stood to the futility and littleness of its creed.

Let us now form organizations whose objects shall be 1. the praise of what and whom we know; 2, the elucidation of the truths we know; 3, the enjoyment of the arts we know; 4, the performance of the duties we know; 5, the investigation into the psychological phenomena, about which we know something and want to know more; 6, the recognition of the domain of the unknowable, as such, and 7, the discussion and comparison with each other of all the supposed facts which we think we know. Here are praise, instruction, amusement, charity. exploration, religion and philosophy. These are all that have ever been of value in church, college, theatre, hospital, laboratory, in mutual criticism or in the study of the Infinite. All these may be combined in some degree. Wherever there are twelve persons sufficiently broad not to wish to organize Spiritualism or materialism, Christism or Comtism, Jehovahism or atheism, but who are simply willing to recognize the fact that it is easier for a thousand men to act alike than for two to think alike; easier for a million to eat at the same table than for any two to swallow the same food, there a Philosophic Lyceum is possible.

The contest of the "Rev." prestidigitateur and soul-saver, A. A. Waite, mountebank and servant of Jesus Christ, with a pseudo medium known as Warren, alias Warren Lincoln, at Boston, recently illustrates one of the disadvantages from which Spiritualism suffers. Spiritualists throughout the country know that Lincoln is a fraud, for he has been published as such for years by the JOURNAL and Banner of Light. But the non-Spiritualists present doubtless supposed that Lincoln was the "champion medium" of the world. Spiritualists would have said, "No genuine medium, who had the interests of Spiritualism at heart, would enter upon a mock contest before a public audience, in just that class of cabinet performances which offer the most room for fraud, are most easily imitated and which any sleight-of-band man can readily imitate." The best Spiritualists while not denying that cabinet performances may render great aid, where the medium is known to be genuine and honest, have unitedly discouraged cabinet performances as a test of the existence of mediumship, because of the very ease with which they can be imitated, and the latitude they give to fraud.

If the Spiritualists of the country had mediums whose mode of manifestation is crease of readers.

such as to preclude both imitation and fraud. No cabinet sittings would be tolerated or sanctioned. So long as Lincoln or Warren, or whoever he might be, occupied himself with ringing bells in the dark, removing handcuffs or disengaging his wrists from cords, Mr. Waite could not only equal but surpass him. Butif Lincoln had haditin his power to produce a line of writing within two closed clean slates held by a stranger, or to produce a single flower, as was done by Mrs. Simpson, on challenge, before an audience in Michigan, the Rev. A. A. Waite's career would have ended.

Mr. Sargent's New Work.

We have now for sale Mr. Epes Sargent's new volume, "The Scientific Basis of Spiritualism." It forms a handsome duodecimo of 372 pages in long primer type, with a rich appendix of some twenty pages in brevier. We have already given our readers some idea of the ample and varied contents of the work. We think it will not disappoint public expectation. Addressed as it is to the common sense of all sincere truth seekers, whether believers or unbelievers in the continuous life of man after the phenomenon of physical dissolution, it ought to have a large sale not only among Spiritualists but among those who are antagonistic to our theory and our facts, but who are not so blinded that they cannot respect human testimony when fairly and cogently presen-

All the assailants of Spiritualism, whose objections are of any account, are here fairly and squarely answered; and the absurdi: ty of raising esthetic or religious objections to an absolute fact of nature is clearly but temperately exposed. While admitting all the great facts of Spiritualism as analogically proved, the author draws a line between those phenomena that are clearly demonstrable under flawless conditions in broad daylight, and those which require more study and experience, and perhaps. more limited conditions, in the investigation. The former he makes the basis for the scienific claims of Spiritualism; and we think that every reasonable Spiritualist will admit the importance of this discrimination in a work-addressed not merely to Spiritualists, but to the public at large. The price of this large and handsome volume is \$150, and we shall be pleased to fill orders for the same.

The President has appointed a day of National Thanksgiving—a custom which no doubt agrees with the President's convictions, and which he assumes to agree with those of the people. Thanks have been rendered in like manner at various times within the historic period, at the suggestion of all sorts of high priests, to Vishnu. Osiris. Ormuzd, Jupiter, Zeus, and probably half a million other gods, the existence of any and all of whom every Christian denies. It is easy for every Christian to see that these supposititious characters were only exaggerated men, but not so easy for him to see that the Jewish Jehovah was an exaggerat. ed Jew. We could wish the President hereafter in his proclamations, would be more specific and would point out exactly the direction our thanks should take. If the God he would have us thank has a name, who gave it to him? If he has a form then he is not infinite in at least one respect. If he resides in a place he lacks infinitude in another. If he loves some and hates others. he lacks infinitude in the range of his moral sympathies. If he can do right and not wrong, he is less infinite than man in the range of his moral capacities. If, therefore, he has name, form, place, affection and moral character, he is finite. If he has none of these, what are we to thank him for? If for creating us, will the President oblige us by kindly refuting the scientific doctrine that man was never created. If for our preservation will he kindly refute the evidence of our daily experience, that no pains are taken by nature to preserve man. If he requests us to thank some personal omnipotance for having supernaturally intervened in our hehalf, whether to give us good health, good crops, or good rocket books and bank accounts, will he kindly disprove the scientific teaching that no supernatural interventions have ever occurred? Altogether the Thanksgiving custom is a partial reunion of the High Priest with the chief magistrate, which springs out of barbarism and tends towards its return. It is an unscientific, unphilosophic, offensive obtrusion of the superstitions entertained by only a portion of our people, on the remainder and we are glad it is limited to once a year.

Thanks to the many friends who have so promptly forwarded clubs of subscribers. Mr. A. B. French spent part of a day with us last week on his way to the meeting at Paw Paw, Mich.

You cannot afford to do without the new books advertised in this paper. "The Scientific Basis of Spiritualism," by Epes Sargent, and Zöllner's "Transcendental Physics,"are absolute necessities to every one who desires to be well grounded on the scientific evidence of spirit phenomens. Mr. Watson's "Religion of Spiritualism" will render every Christian reader receptive to the truths of modern Spiritualism, and also afford pleasure and profit to every confirmed Spiritualist.

The offer to send the Journal broadcast at the merely nominal price of thirty cents any authoritative mode of utterance, they for twelve weeks to new trial subscribers would say that test sittings before public is enthusiastically received by our old subaudiences should be confined to the class of scribers, and we look for an immense inContinued from Eighth Page

When it finds in the books of Mahometans. Jews or Christians, that it is debas ing for men to worship any object or thing hefore or in preference to the great truth; that to work honestly and faithfully in our respective callings six days in the seven and to rest on the seventh, devoting it "to a per-petual study of the Infinite," is a good plan; that to honor and respect our parents and superiors each in their department; that to abstain from murder, fornication aud adultery, theft, covetousness and fals-hood, are all beneficial to the human race; I say when the public find these admonitions in whatever book, or taught by whatever sect or creed, it will respond to them with a hearty "amen;" and then the proposed associations will maintain with good will and strong reason, asserting truthfully that experience demonstrates the soundness of all those propositions. But when in the same books or among the same sects, we shall find it asserted that the Divne Power which organized this universe of ours and preserves its wondrous balance, wrote with its or his own hand all these admonitions on slates or stones, in literal characters, and gave them to a wandering Hebrew to be handed down to us, there can be no more satisfactory place to demand the credentials, and evidences than at such proposed gatherings, and nowhere else can be found a more desirable place to discomfit before the people such baseless teach-

In conclusion, then, I would cordially approve the project suggested by the Jour-NAL, for general adoption by Spiritualists and all liberal minded persons.

Mr. B. F. Underwood, the able and scholarly Liberalist lecturer, writes under date of Nov. 8th from Union City, Michigan, as follows:

I have read with much interest and satisfaction, recent editorials in the Journal. on organization. Their ability, their breadth and liberality, the acquaintance which they reveal with the actual needs of Liberals, and the platform submitted as the basis of local organizations which all classes of liberal thinkers can join to secure "the social advantages of a church, the dramatic and artistic interest of a theatre, the scientific and practical instruction of a college, the co-operative helpfulness of masonry, and the investigating and debating spirit of a class in philosophy," entitle them to careful consideration. The subordination of mere disputation to the praise of acknowledged worth, the presentation of scientific knowledge, the investigation of unsolved prob lems, and the co-operative helpfulness, is a most important feature in the plan which you offer as the outline for the basis of a liberal association. Hitherto debating has been the principal exercise of liberal organizations. To it everything else has been secondary. It has made the members sharp, critical, combative; but the great prominence given to it, has been the enemy of permanent organization. There is a society at Florence, Mass., that has been in exist ence many years, and is now in a most vigorous and flourishing condition, organized on a basis substantially the same as that which you recommended for liberal associations. I often refer to it as the best liberal organization in America. I would like to see thousands of such associations formed in this country.

You have, I notice, called attention to the meeting that is to be held in Chicago on the 15th, for the organization of a new league for State secularization. Every society, I think, that is in sympathy with the purpose of this movement, and that shall adopt the "demands of liberalism," should be made an auxiliary of the National organization. The National organization should confine itself to the secularization of the State: but the local organizations should have an order of exercises that will make them attractive and interesting, without committing the members to any creed or theory. And the platform you offer, or one substantially like that, will, I hope, be recommended to the auxiliaries of the organization, that are to be formed. One will be formed here before I leave this city.

Prof. Joseph Rodes Buchanan, M. D. of New York City, whose name is familiar to all Spiritualists and free thinkers by his contributions to the liberal press, lectures, etc., writes under date of Nov. 10th as follows:

Allow me to express my hearty commendation of the practical suggestions contained in your editorial, "The Field that is White with the Harvest." They are very similar to my own suggestions in last Sunday's discourse on the "practical measures demanded by a true Christianity," and my propositions for a Panegyrium, published in the Journal of Man about thirty years

ago.

They are just what is demanded now, and it is a most urgent duty for Spiritualists to supply such organizations to take the place of the decaying churches of orthodoxy.

Prof. Henry Kiddle writes: Your article, "The Field," etc., has the right ring and must help to create a strong sentiment in favor of union. I will write an article on the subject.

The name of Giles B. Stebbins, has been prominently identified with liberty and reform for the past forty years. He did heroic service in the old anti-slavery days, and is widely known as an author and lecturer, as our regular readers well know. He writes as follows:

I have carefully read the comprehensive and suggestive editorial in the JOURNAL of Nov. 6th, "The Field that is White with the Harvest." It is indeed a need of the hour that there be unity of effort and aim, and the strong bond of social unity among the host going "out of the old superstitions into the new light, joy and liberty of a healthy and vigorous manhood." Personal contact and exchange of thought and courtesy, is life, warmth, magnetic impulse and united power. This power the sectarian churches have in their organizations, and it is used to bolster up decaying dogmas, and to cultivate the spirit of Phariseeism. as well as for efforts toward a higher religious life, which this dogmatism dwarfs and degrades. You have made such comprehensive suggestions of the aims and objects of "local, liberal or philosophic organizations in every neighborhood, which shall combine the social advantages of a church, the dramatic and artistic interest of a theater, the scientific and practical instruction of a college, the co-operative helpfulness of masonry, and the investigating and debat-ing spirit of a class in philosophy," that I can but ask your readers to turn to your article and give it again a careful perusal. They are all valuable, and it would be well and wise to adopt them "in every neighbor-hood," even if the beginning was small, for never is a great end reached without the

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humble beginnings—weak to-day but strong

in the coming day. Yet I would suggest an addition and a modification. You speak of the social advantages of a church, but we must not pass by or underrate the power and advantages of a church as a means of religious and spiritual culture—a power which is great, and an advantage which, even un-der the blight of sectarianism, is sometimes of priceless value. I would have the social and spiritual advantages of a church, without the narrowness of sectarianism. I would inspire the new organizations with the spiritual power that has made the old churches so strong, and leave behind the rubbish of outworn creeds.

To your list of objects for which lectures should be given, I would add, at the head of the list, discourses on the inner-life, the religious aspirations, the spiritual power and destiny of man, and on Doity and Immortality—in the light of the spiritual philoso-

Let the growth of natural religion and the higher culture and fluor insight of the spiritual faculties, be the leading and central idea and aim, and then have the varied range and the orderly liberty of thought and speech for all, which you propose. Your RELIGIO-PHILOSOPHICAL JOURNAL

is devoted to the spread and upbuilding of the spiritual philosophy, and of natural re-ligion, yet you want the truth, and so any fair and honest person, orthodox or materialist, can have a word in your columns. I would have these organizations which you propose, devoted to the same idea, yet animated by the same spirit. With this modification, I cordially approve your plan.

Mrs. H. M. Poole, whose name is cherished in every household where the Journal enters, and who, with her husband, has been actively identified with humanitarian and progressive organizations for many years, writing for herself and husband,

I like the editorial, "The Field that is White with the Harvest," but to our minds you have made one omission. The works of the Harmonial Philosophy deserve consideration—the philosophy itself. It would be well to call attention to this last, best philosophy, which organizes such efforts as you describe in its practice. Why will not thoughtful Spiritualists pause and think, and read and weigh what it is? So much is explained, tabulated, made clear and practical, which the world is now dying to know; so much over which there are fantasies and theories. I rejoice that you have begun the work of reconstruction; that you are beginning to build. Your most successful work lies there.

This completes our symposium. It is just such a collection of encouragement and dissent, of words of cheer and of objection, as have greeted every forward movement in the world's progress. Those who object are wise on the side of caution. Those who urge are wise on the side of energy. In a large sense, we agree with both. We know that there are all the objections which have been stated by the objectors. We know that many of them are true, and all of them are forcible. But we also know that before the world lies a future of greater power, broader culture, wiser priesthoods and more instructive temples than have ever hitherto been known-less pagan, more pure. The utmost any person can do is to foresee the drift and trend of the current of human progress. The gravity which impels the stream onward and the obstructions which influence its winding course, are part of the vast administration of nature, whose secrets are beyond our ken.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that Col. Wm. Hemstreet was to lecture for our Fraternity this evening, brought out a large and cultured audience, who listened to the able and instructive lecture of Col. H. with the greatest attention. The Colonel is an old journalist and a man in the prime of life, whose intellect is as clear as crystal, and whose reasoning powers have full scope; all in all he is a man who will follow the truth wherever it may lead, even if it lands him, as it will eventually, into the ranks of Spiritualism, and when it does, his voice and pen will have no uncertain sound, and all that he now needs is to get a few facts through Dr. Slade or some such medium, and he will be satisfied beyond peradventure, that a communion between the two worlds is established. His lecture abounded with a large array

of facts, proving that "unseen forces" had a vast and controlling influence in human life. He applied these facts to show the magnetic influences that one person had upon another, and claimed that mind reading seemed clear and probable, and that a spirit can be seen or felt, was not any more improbable than the facts of mesmerism and psychology were a quarter of a century ago; and he stated that the argument was all upon the side of Spiritualism in the conflict with materialism. He showed that these unseen and subtile forces affected all to a certain extent, and that by studying the laws of being be could trace these forces up to Spiritualism; and while accepting the philosophy as reasonable, he had not as yet received the personal evidence that the Spiritualists claimed to have, although he had seen in mind reading what appeared to him as wonderful as the statement that spirits could be seen and felt.

He said: "Everything below leads up to the spiritual philosophy. If a mind reader can form images from my mind, why not from a disembodied mind? And it seems to me that all who believe in a future life, must admit the essential facts of Spiritualism. If the mind dies with the body, then there is no true Spiritualism and no hereafter for man. Upon this kind of reasoning you stand or fall with Christianity.

"Since developing this philosophy for my-self, it has been of great personal benefit; I trust more to the still, small voice or to instinct. I know it is the telegraph revealing to me the secrets of other men-the unseen springs of social action. I stand unmoved amid the excitement of the crowd, resisting the rush of magnetism that makes the crowd automatic like sheep: I stand unawed before a king, or any modern bull-dog chief; I withhold this weapon from use over others, and strive to accord to all un-

tramelled liberty.

"This philosophy is a wonderful encourager of individuality. It enables you to see dangers and evade them; to see the weapons striking-before invisible to you-into your soul and character, and enabling you to dodge them. It enables you to detect

them, for we all have a power of isolation

"I cannot compete with a giant, but I can hide or run away. I cannot overcome the influence of a Casar or a Napoleon, but I can tell him to go to the devil, and can resist his influence without being consumed like a gnat in the sun. I can apply this philosophy to making friends, to holding men at arms length, and to using it as a dexter-ous weapon of offence and defence. I con-clude with asserting the materiality of the soul and the possibility of its objective rec-ognition in this life." (Prolonged applause.) On motion of Judge P. P. Good, the thanks

of our Fraternity was tendered Col. Hem-street for this able and instructive lecture, and his manuscript requested for publica-

Short addresses were made by Fred Haslam, Judge P. P. Good, Mrs. Hope Whipple, and W. C. Bowen. Mr. Bowen spoke in the highest terms of the new books issued from the spiritual press this week, Epes Sargent's "Scientific Basis of Spiritualism," and Prof. Zötlner's "Transcendental Physics," and urged upon all to purchase and read such

Descon D. M. Cole will give our next lecture, Friday evening, Nov. 19th, on "The Signs of a True Church," and on the evening of Nov. 26th, Dr. Henry Slade is to be with us and give us some of his interesting personal experiences.

S. B. Nichols. 467 Waverly Ave.

Hon. J. Young of Iowa, attended Mrs. Maud Lord's seance on last Sunday evening and is enthusias; ic over the manifesta-

The long winter evenings are now upon us and every household is seeking new reading matter, hence it is the best time to call the attention of your friends to the merits of the Journal.

Mrs. Maud E. Lord is located at 49 South Elizabeth street, where she is giving public scances four nights in the week. Mrs. Lord is probably the best medium for dark circle manifestations that ever visited Chicago. She has hosts of friends in the West who will welcome her return with delight.

Our thanks are due to the following for sending clubs of new subscripers: A. C. Douglas, Bement, Ill.; L. R. Slade, Princeton, Wis.; A S. Avery, Morris, N. Y.; Wm. Dinning, Waukegan, Ill.; Dr. Hf. Warren, Cedar Rapids, Iowa, Rufus Cate, Ann Arbor, Mich.; A. J. Davis, Grand Crossing Ill.; J. W. Scally, M. D., Atascosa, Tex.; Julius Hill, Sidney, Neb.; F. N. Blackman, Tomah, Wis.

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Spiritual and Liberal Association of Texas.

A Convention of the Spiritual and Liberal Association of Texas, is hereby called to meet in the city of Waco, Texas, November 25th, 26th, 27th and 28th, for the purpose of electing Officers and a Board of Directors of ic Association, and also for such social and religious 1x religious as may be determined on. A cordial invitation is extended to all who feel an in-

terest in the cause, to be present and take part in the exercises. It is hoped that every Liberal and Spiritualist in the State will be present. It is expected that the friends in the city will entertain those from abroad rice of charge, so far as they can, and that the hotels will do so at reduced rates. I also expect to get reduced rates on all railroads in the State to those attending the Convention. They have bearetogen hear liberal in such rates on all railroads in the State to those attending the Convention. They have heretofore been liberal in such matters, and I have no doubt they will continue that liberality. We expect the following able speakers to be present; Dr. Samuel Watson, of Memphis, Tenn.; Mrs Sarah A. Talbot, of Galveston, Tex., Col. Bob. Ingersoil, the world's greatest champion of liberalism and free thought. The last-named speaker has not yet been definitely engaged, but I confidently expect to secure his attendance for the especial benefit of the liberal branch of the association. Other speakers will also be engaged in the future.

so be engaged in the future.

A goodly number of fine spiritual mediums will also be present, through whom investigators may have ample opportunity of demonstrating the fact of immortality of the soul. The following, among others, are expected: Mrs. A. I. Johnson, Waco, independent slatewriter, Mrs. L. S. Gardner, Orange, Texas, independent slate-writer; George D. Search, of Watchita, Kan., independent slate-writer, said to be equal to the world-renowned Dr. Slade; Miss Annie Martin, Hempstead, Texas, physical and materalizing: Mrs. S. J. Painter. so be engaged in the future. Teans physical and materalizing; Mrs. S. J. Painter, Houston, Tex., clairvoyant; Mrs. Watts, Galveston, Texas, clairvoyant. Also a medium for spirit painting, who will be in Waco four or five days before the convention, prepared to assonish all skeptics with his faithful pictures of those who have passed the river of death. Mrs. Talbot is a fine test-medium as well as in-

apirational speaker.

All parties subscribing to the constitution and by-laws and paying one dollar, become members of the As-sociation, and entitled to vote, and will need no other credentials. If parties who contemplate attending will at once notify Dr. Parks, of Waco, of that fact, it will aid the friends in looking after their entertainment and welfare.

I carnessly ask every Spiritualist and Liberal in Texas to put forth his energies to make this meeting a complete success. You will meet with warm friends in the Spiritualists of Waco; and generous and liberal-mind-

ed are all her people. to dodge them. It enables you to detect President of the Spiritual and Liberal Association of social vampires, and to shun or destroy he kints of Texas.

Spiritual Meetings in Brooklyn and New York.

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the depender Times deales on the general principles that the love of God shed abroad in the heart leaves no room for an ard none can get in or could stay there a minute if it did. The Segmont Times is a large scolumn quarto, beautifully printed in boldtype.

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Threescore.

BY G. H. CALVERT.

I am not old, and will not be; I daily grow, and joys are piled. About my life, as when a child I bloomed into Eternity.

And still for me the sunny day, Outleaping from mysterious night, With dew of God's fresh-breathing bright, Gilstens in all its primal ray.

Each morning is a buoyant birth:
Daily I rise up from the deep
Of bounteous, broad, prolific sleep,— The only death man knows on earth.

I grasp the wonders to my soul. That flash their freshness far and near, And tell, how great is that careor That bares to me so yast a whole. And at the multitudinous joy Of belog, without, within, I drink

As thirsty as when on the brink I played and pried, a wondering boy. And am I not an infant still? Or should I pace a sixecore span, What were it to th' eternal plan.

Ordained me by Almighty will? All earthly time is fagget smoke: The soul is an upspringing flame, That, kindled, mounts to whence it came

And frees itself from yearly yolic. If I were old, the life within Would cease to blossom thought and want, And, like an hour oak, branchless, gaunt, Would dribble through a hollow skin.

But new thoughts gush, and wants, as hold (And wider) as when twenty years Through dauntless hopes and flying fears. Had shot me into manhood's mould.

High beauty's glory ne'er was higher, Nor so ethereat yet its power. Nor yet of reaching thought the dower So glittering with celestial fire.

And never in those earlier days, When joy was bold and hopes were new, Were rainbows of such heavenly hue. The future co with life ablaze.

The quick perennial now is mine As much as in my wakeful youth,— Nay, more; for gleams of gathered truth Their safety on its tempests shine.

This mighty now, this lord of life,-And yet of life itself the thrall,— Doth sparkle mid the sparkling all, With transcendental vision rife;

With vision peering in the deeps That deepen with the spiritual ken, Aglow with blest revealings, when The spirit towards its freedom leaps.

Life is no mouldering sapless swathe, Our clay-clad bones erect to hold; 'Tis flame that kindles worlds untold, A fire whose warmest pulse is faith.

One Way to Prevent Labor Strikes.

There is one branch of the silk industry in which It may confidently be said that America leads the world; and that is in the manufacture of what is called from or w perfection which has been reached in this branch is due to the in-genuity, patience, and perceverance of the Cheney Brothers, of South Manchester, Conn., who own the largest silk-mill on the continent, and whose products are known all over this country and are being imitated in Europe. There were eight brothers in the family, but not one too many. They became early interested in silk culture, and made various attempts to colonize the silk-worm; but their silk-growing experiments failed. They gradually returned to South Manchester, and start-ed the manufacture of sewing silk from imported raw, silk. At that time, this country was supplied almost entirely from Italy. The Cheneys made a close study of the Italian method. After experi-menting for some time, Mr. Frank Cheney suc-ceeded in twisting silk on the same plan that the Italians did; but what they did by hand the Cheneys did by machinery. This was the beginning of their success. New buildings began to dot the fields at South Manchester, and the number of operatives steadily increased until the old farm was converted into a beautiful manufacturing vil-

One of the pleasantest and most noteworthy features in connection with the work of the Che ney Brothers is not merely the improvement they have made in silk machinery, but their practica solution of the question of the pleasant and equitable relation between capital and labor. They have established, and been able to manage with surprising success, an ideal manufacturing village. The reputation they have gained among philanthropists and economists is hardly second to the reputation of their silks. Many persons visit South Manchester yearly, not to see the silklooms, but simply to see their charming village and learn the secret of their success. To the Cheneys there is no secret about it. They started their mills, and have conducted them for business purposes, not merely for social experiments. But bey began and have continued in the right way. They have treated their employes not as slaves, but as men and women. Instead of living in the city sway from their mills, and thus having no personal interest in the welfare of the village they have built their own houses upon beautiful sites near their mills. They have built a large number of cottages on the place, which they let to married employes at a low rent. They have established boarding houses for the unmarried and schools for the children. A large hall, erected at a cost of nearly \$60,000, which is supplied with a good organ, scenery, and dramatic appliances, is one of the best monuments of their generosity. A free library and reading-room furnishes their employes with the latest new papers and magazines and the best current literature. Unsectarian religious services and a Sunday school are provided every Sunday in the hall, the Cheneys paying the expenses of preaching. There are also a Method-ist and an Orthodox Congregational Church in the place, which many of the operatives attend. An excellent orchestra, numbering eight or ten pieces, organized from among the employes, meets for practice every Sunday afternoon in the large hall, and, accompanied on the plane by the accomplished daughter of one of the employers, renders some of the most difficult classical music. Concerts and dramatic entertainments take place occasionally, which furnish cheap and excellent sources of amusement. The cottages are each supplied with water, gas, and a pleasant garden-plot. The mills are well lighted and ventilated. The grounds are laid out with great taste; there is no fence on the whole place. In fact, every-thing is done to make it convenient and pleasant to the employes. South Manchester seems rather like a great factory family than a factory town. It is hardly necessary to say that the Cheneys have never suffered from strikes.—S. J. Barrows, in At-

How much richer than the litany of any one religion is that of these common truths of justice. mercy and faith, responded to each other from nation to nation, around the globe and through history, across wide occans and wider ages, blending in one symphony, where diverse races are the singers, and all humanity the choir, and collapsing creeds are but the cadences, sinking only to swell again into a sublimer strain of worship, proclaiming ever more clearly the Brotherhood of Man and Fatherhood of God!—J. Ll. Jones.

lantic Monthly.

Information Wanted.

To the Kelter of the Religio-Philosophical Journal: You will be conferring a great favor on me by stating your opinion on the following case, which I will briefly lay before you. I also think, if you saw fit to publish both question and answer in the myself, whose experience is limited, and whose views on the point are rather vague. Without mentioning any name, my case is as follows: One day this week. I was sitting with a medium (supday this week I was sitting with a medium (supposed to be in a trance) in the back one of two rooms sometimes separated by sliding doors, which, however, were open on this occasion. She was presumably controlled by a spirit who was carrying on a conversation with me, when suddenly there was a ring at the front door. The medium, though entranced, apparently heard it, and upon the servant going to the door also seemed to hear who entered, for saying "Excuse me," and making one rapid pass over her eyes, she jumped up, closed the sliding doors, and then returned to her seat and went into a trance sgain. On my leaving shortly afterwards. I found her

On my leaving shortly afterwards, I found her husband sitting in the front room.

On a previous occasion, I had noticed that she would pause in her conversation, while presumably under control, at such times as the servant answered the front door bell. I have had the Christian names and descriptions of some friends given me through this medium, as well as one or two messages, which I considered partially satis-factory, particularly as I had never doubted her honesty until lately. If I am doing her an injus-tice, even in thought, I shall be glad to contess myself wrong if you think her actions can be sat-isfactorily explained; but, if not, all I can say is that in my opinion no terms too hard can be applied to any one who for the sake of a paltry two dollars, will trade upon the tenderest and most sacred feelings of another.

It is a well understood fact that there are different degrees of unconsciousness in so called trance mediumship. The deep trance which is induced with some when first developed is partially outgrown in some cases, and the subject is controlled in the semi trance state, when outer things make vague, indistinct impressions upon the senses, while the controlling spirit uses the forces of the organism. In cases when the spirit so controls a trance subject that the outer world is as a scaled book, the senses being completely obscured, the controller has the power to perceive surroundings through his connection with his subject, and he takes cognizance of circumstances without disturbing his control, impelling the medium to such movements as are necessary, in the unconscious state. It is reasonable to believe that the trance can be but partial when there is such use of the senses as in the cases above stated, especially where the control was so speedily thrown off and as quickly resumed; however, the spirit might assist the senses of his subject in such an emergency, and, to avoid interruption, impel her to arise quickly and close the door, releasing her sufficiently from control to make her appear herself, and then suddenly resuming it. All this would depend upon the susceptibility of the medium, the facility with which the spirit could control the organism.

It cannot be justly affirmed to be evidence of fraud if a medium uses the senses, or seems to use them, in the trance, as observation of the best trance speakers shows; who will, for instance. pause in the midst of a discourse when a disturb ance occurs in the congregation, their own senses being quickened on such occasions by the spirit in control, or the latter impelling the subject to act as circumstances demand, without the exercise of conscious volition. The evidence of fraud, it would seem, would be in the medium belving her claims to be this or that, by her actions, too plainly to be disputed. We have never been entranced, and therefore cannot speak from experience on this case; however, our knowledge of mediumship leads us to believe that a medium's actions may often be misjudged, and fraud be attributed where there is none intended.

The investigator will do well to remember that had the medium been entirely conscious she would have been just as good an exponent of the spirit's thought as though entranced, if she were sufflciently developed to be so used; or if she were only partially entranced and able to perceive surroundings to a certain extent, she might be just as reliable in her communication as though in the deep, unconscious trance. If she is houest she can doubtless explain herself to his satisfaction: if not, he will be very likely to assure himself of the fact by close observation.

TABLE-TIPPING.

Revival of the Remarkable Phenomenon in Evansville. Ind.

[Evansville Courier.]

It has been some time since matters seemingly supernatural in the spiritualistic way have agitat ed Evansyille people, but indications are now pointing in that direction. A "medium" of remarkable strength has been recently developed in the community, and a number of more or less power will be certain to follow, as several have developed mediumistic qualities in a marked degree already. For some days rumor has been rife that there were strong spiritualistic demonstrations at a

rather obscure residence on Fourth street, and circles of the immediate neighbors have been usual there evenings for some time. The manifestations have been confined solely to "table tip ping"—the initiatory step in spiritual developments Mrs. Emma C. Senff, residing in a two-story dwelling almost opposite Turner Hall, seems to have control over the spirits of departed ones. A reporter of the Courier, desirous of witnessing the phenomenon, called there last night. At first Mrs. Senff was positively averse to any attempt at manifestations, but being asked she complied reluctantly. The lady's aversion to notoriety is quite natural. She is a woman of family, hardworking and honest, and since the recent developments crowds have come, skeptics and believers, worrying the lady almost to exasperation. The table upon which the manifestation are made is an ordinary deal card table, some eighteen by twenty-four inches in diameter on the surface. It was picked up by the reporter and examined carefully, and no deception was noticed. Mr. Joe Streeby and Mrs. Senff placed their hands on the table, and for some time desaltory conversation ensued, when all at once the table began moving. It was in a measure a startler to the Courier man who is hardened enough for everything, from the fiery furnace to Gabriel's cornet-solo. Some six or eight spirits spoke in turn and disclosed matters that none but those propounding the questions knew. The table tipped the different raps, "yes," "no," and "I don't know" as accurately as if some one had been talking, and facts were revealed that no one knew but the person proposing

At Mr. Willam's scance on Saturday night, the iron ring was placed on the arm of a gentleman who had never sat in a circle before, while he held the medium tightly by the hand. "Scotch Gardener," a tall gentleman, had his hand grasped by "John King," and pulled up till he had to stand on the table. The Dutch spirit again spoke in the direct voice. Mr. Herbst was present, and being the only person in the room who understood the Dutch language, he conversed with the stood the Dutch language, he conversed with the spirit, and testified that, from the idioms used, the spirit was without doubt a Dutchman. This was a satisfactory indication of spirit presence seeing that there was no second Dutchman in the room to simulate a spirit. The voice was like what had been at previous sittings. "Peter' showed his face; it was exactly like that of Mr. Williams, yet he sat in his place, held on both sides, -Medium and Daybreak.

Thoughts concerning Jesus of Nazareth and Primitive Christianity.

BY S. D. HAY. In my last communication to the JOURNAL I promised in my next to give the answer (as written by John F. South's spirit-band last spring) to the following question:

"Is there such a spirit in the Spirit-world as Jesus Christ, and how are we to understand his relationship to the Divine?"

ANEWER.

"Taking all our experience and knowledge of the Spirit world, we know of no realms in spirit life, in which spirits do not abide, each one of whom is a distinctly individual spirit now, and possesses an independent existence in the Spirit-world, just as much as he did on earth.

"Jesus of Nazareth was a historical personage. He was a most exalted spirit, who appeared on earth about two thousand years ago, or he was the medium through whom the controlling band of angels who guided the earth at that time, expressed their thought to humanity. Most assuredly Jesus in the Spirit world, is an independent, individualized spirit; so are all the individual souls who ever expressed themselves on earth be-cause although personality may recede, individuality abides forever. The relation of Jesus to the Divine, was thus: he occupied the paramount po-sition as manifestor of the new advent of truth that made itself feit in Palestine; rather he was the leader in his day and generation, on account of the spiritual wave that was then being poured out upon the world, and his parents embarked early upon its tide; and consequently Jesus was developed up to that higher law which enabled him to overcome all earthly passions that form the substratum of human nature. We know of no who lived on earth such exemplary life as Jesus did, nor do we know of any spirit who has arisen to the same altitude in spirit life.

"In connection with the present dispensation, Jesus is represented as being a very benignant and exalted soul, but one who claims to be no more than a brother to all humanity—the spirit guardian of the earth through this now terminating cycle, surrounded by an innumerable compa-ny of agels who constitute the Christ-sphere.

As to the divine mind, God signifies the infinite good one, and to be infinitely good, would of course imply an all-powerful life rounded entirely out in virtue. Jesus is the center of spirit work to day in connection with this planet, but Jesus is not infallible more than other souls will ever be, nor can his divinity be beyond that which other souls will attain through development of love and justice, which is the basis of all power.

"You are now on the verge of a new epoch, and we could say with truth, there are those on earth to-day who are living as exemplary a life as did Jesus, but they have not done so the fore part of their lives, but this risen star of truth that is manifesting itself through human organisms, will develop a condition in the human race, that will place this degree upon the offspring of some who will rear up the one who will be the center of the tidal wave of spiritual power, that is now begin-ning to be felt all over the civilized world, and all ning to be feit all over the civilized world, and all of you who embark upon this fidal wave of life, will be the branches, while the vine, the center of divine afflatus, will be somewhere among you; but it may be very difficult in your day to discern who may be the one thus represented, for if you had lived in the time of Jesus of Nazareth, you would have had greater difficulty then than now, to have discovered who was the Messiah, for you are feld that your many of the anostles performed are told that very many of the apostles performed miracles equal to those performed by Jesus; so one individual from many has been selected.

"When tidal waves are rolled upon shore, many in number, it would take very close observation to tell which one rolled the highest, and it will be much more difficult at this period of the earth's development than at any time in the past; and you will find many false and deceptive, who will endeavor in vain to thwart the designs of the good

and earnest workers in this great truth.
"As you will always find that where there is an opportunity to rise high on a tidal wave of life, there will also be an opportunity to fall correspondingly low—the same power working in oppo-site directions will have a tendency to lower you if you misapply these sacred gifts."

Thus speaks the spirit of Jesus of Nazareth, and thus, as I conceive, have a few rays of light from the spiritual sun of truth, solved and simplified the problem of the ages. It was reserved for Spiritual sun of the ages. itualism to do this, to define his character and spiritual medigoship on earth, and to fix his status in the spheres. The author of "Ecce Homo" humanized him; he author of "Ecce Deus" delfied him, and both missed the mark, because they failed to recognize the source of his power, and the spiritualities of the times in which he lived.

There are some points in the foregoing answer which, so far as I know, are new to Spiritualists and which, if true, are very suggestive; I allude to the statement that Jesus of Nazareth is the spirit guardian of the earth through this now closing cycle, and the center of spirit work in connection with our planet. If these statements be true is it not a little singular that our leading lectur ers and writers upon this "wisdom dispensation' have failed to recognize the fact? If these state ments are true, as I believe them to be, are they not as susceptible of verification as any other fact appertaining to the after life? To the ascertainment of these facts I would respectfully suggest the propriety of investigators extending their in-quiries to mediums and clairvoyants. Woodbury, Ky., Oct. 1880.

The Devil.

The following is an extract from an address by Mrs. Emma Hardinge-Britten on this subject, 'Why does not God kill the Devil:"

A careful study of ancient history clearly reveals that the great adversary, as the satante enemy of all mankind, was really never known or recognized until about two centuries after the Christian era; and, therefore, this comparatively modern invention has enjoyed a tangible impersonified existence among the civilized nations of the world, but about 1,600 years, during which period he has served as the mighty and most con-

venient scarecrow of the Dark Ages. Mrs. Britten recalled the propositions, of early astronomical forms of religious beliefs, most wideaspread in the early ages of the world; and successively traced the three underlying impersonification of Creator, Preserver, and Destroyer, in the siderial forms of faith, of the ancient Hindoos Egyptians, Chaldeans, Hebrews, Persians, etc. The Destroyer was, like Winter, not a Spirit of Evil; but was also the regenerator, as it destroyed but to renew, as witnessed in earth at spring time. Symbolically, the human body was destroyed, to save a progressive soul. Thus the trinity of the Hindoos, was Brahms, Vishnu and Siva. That of the ancient Egyptians, was Typhon, Winter; Osiris, the father sun; and Isis, the mother Nature. Typhon was the originator of storms and malarial disturbances, and typhon fevers yet pernetuate a disturbances, and typhus fevers yet perpetuate a record of his name and characteristics. Among the Parsees no spirit of evil existed, but Arimanis, spirit of Winter, was symbolized by certain astro-nomical constellations, that were, popularly speak ing, reconstructed at the close of every grand cycle of 5,000 years (such a one as ends at the middle of 1881). At certain grand multiples of these grand cycles, the polar axis became gradually changed, and stars once polar became at length equatorial. Among Greeks and Romans we have Pluto, king of Tartarus and shadows. But even he never absorbed the flux an race, but only ruled amid certain lower regions, where all were purifled. It remained for Christian believers of the later centuries to originate a great power of evil, to overcome the purposes of an Almighty God. Dean Millman, Dr. Lardner, and others, tell us no immortality was taught until after the captivity of Babylon. If so, no kingdom of hell was then possible, for such a belief involves future life. The Book of Job is a grand old Persian poem, full of astronomical, as well as mighty moral lessons Job was a patriarch, dwelling in the land of Uz, and a medium under the dispensation of Melchisedeck, or the highest sphere of angels. The Satan he speaks of is the adversary, which is the word now used in translations by our best scholars. Tales of the fall of man are common among al nations—Hindoos, Assyrians, Babylonians, Chaldeans, ancient Mexicans, and even the lost races of the American continent. They are everywhere inscribed on monumental records. Among the early Hebrews, there was the exoteric or external form of belief; and the cabala, or hidden and un-written belief. The latter states mind was before matter, and all things were formed of spirit. There was a time when spirit lived slone; it was im.

pressed with the form of matter, and being attracted to materiality or earth, it departed or fell from its latent innocence and began to acquire a knowledge of good and evil. But a study of the Taimud, and the teachings of the cabala, clearly show that what is familiarly called man's fall, was a fall upward.

Message to the Editor from spirit Henry C. Wright, through the Mediumship of Mrs. A. C. T. Hawkes.

(Reported by Samuel Watson, D. D.)

We are glad to hear from our brother, and are much pleased that he is working as he is. We are doing all that we can to stir up the thinkers to the point where they can put forth all their ener-gies to bring about a liberal and rational platform, where common sense may rule. Continue to push the work as you have commenced, and the fruit will perfect itself. The taunts and contumely will be as the sound upon a whistle of reeds. What you have done in the past to clear and purify the gold from the dross, and destroy the evil which has found its way into the ranks of Spiritualism, is but a prelude to what you are to do. The work of the future will bring the grain from the fields all white into the barns of reason, well garnered and held fast for future sowing; all along the line of the ranks is the ripe grain in the sheat waiting for the harvest. Solitary in many places stands the ma-tured grains enriched by the soil, well matured by the spring of true and progressive ideas

The spring of true and progressive ideas.

The spirits who have you in their keeping, know well what is to be, and what is best.

The darkened minds must give way before the more liberal and just control of true discipline. All your plans are well conceived, and from your present stand point, will work out a most perfect and reasonable result. Do not delay to put before the world your views; they are trustworthy, and will meet the approbation of every intelligent and reflective mind. There has been too much time apent in satisfying the curious and wonder-loving glutton. The hour has come for practical and earnest work Let the world see what the yield is; let the fields be harvested with a resolution which shall tell of a work well begun and well ended. No more teaching without practice, but a well organized plan bringing about results which shall build up lan: marks everywhere, and show by your works the grand results of carnest and truthful

We are more than gratified with the result of our work, and say now is the time go right shead. No hold up now, but a rush right through! HENRY C. WRIGHT.

Items of Interest from Sydney, Australia.

To the Editor of the Religio-Philosophical Journal:

This is mail day, so I will embrace the opportunity to give you a brief epitome of our local free thought and Spiritualistic affairs. Ere this you will have received a pamphlet setting forth the wonderful doings of Mr. G Milner Stephens, in the healing line. I am well acquainted with Mr. Stephens, and know him to be a kind hearted, cul-tured gentleman, who has lived a thoroughly abstemious life. He has often said that his marvellous gift is the result of prayer to the Great Spirit for some potent means of demonstrating the truths of Spiritualism to the masses. I am glad to know that after laboring in the interests of the afflicted, gratuitously in the vast majority of cases. Mr. S. has taken a well carned holiday, and has gone to Melbourne where he will meet with a warm welcome from the friends of the cause.

There is a great deal of Spiritualism here privately, and among many of the so called leading families, but these people are not honest in the matter; they are afraid of Mrs. Grundy and social offracism. Our leading daily paper, the Sydney Morning Herald, will have nothing to do with Spirit. ualtem, and refuses to make any comments on the Sunday evening lectures delivered by Messrs. Bright and Tyerman, because they are delivered on the Lord's Day (save the mark), while at the same time they will fully report a speech of the R. C. prelates on the education question, also delivered on this holy day. We are glad to know that arrangements have been made to retain the services of Mr. Bright, who continues his lectures for six months longer. He will then probably voyage to New Zealand and, perhaps, aftewards visit your country, where he will, I feel sure, meet with a general surface where the surface with a general surface with a general surface with a general surface with a surface wi ous welcome.

I do not know what Mr. Tyerman's movements are; unfortunately he was burnt out of the Victoria Theatre, and has had to hold forth since in a small hall, which is not as large as the capabilities

of the lecturer require.

A movement was set on foot here a few days ago to raise a fund to assist Mr. Charles Bradlaugh to "Fight the bigots," and in the face of many difficulties, we send him per mail this day a draft

The clerical body are trying to reorganize a de-funct society which was known as the Lord's Day Observance Society, and the Liberals will shortly start an opposition movement with every prospect of pronounced success.

YOUR SYDNEY CORRESPONDENT.

Letter from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: The outlook for the spiritual cause in Brooklyn, N. Y., is bright and encouraging. The Society, Fraternity, both Conferences and Childrens' Lyce. um are well attended, and evince an activity fitting the fall and winter campaign in behalf of Spiritualism. There is soon to be organized in the Eastern District, an association on the same basis as that of the Fraternity. The Brooklyn Fraternity was a success from the start. The position of the Religio Philosophical Journal in behalf of "the scientific investigation and accurate report of spiritual phenomena," commends it successfully to many of the best heads and hearts, both Spiritualist and non-Spiritualist in our city. The Brooklyn Spiritual Society is still favored with the ministrations of Mrs. Frances O. Hyzer. The nobility of soul, exalted moral worth and rich intellectual and inspirational endowments of this gifted lecturer, not only indicate her great value to our common cause, but furnish the ey to her well-merited-popularity with Spiritualists, both of radical and conservative, of transcendental and so-called materialistic tendencies. Were all the Spiritualists of Brooklyn to unite in one organization, and then fortunately secure the services of Mrs. Hyzer as their permanent speaker, perhaps such a "new dispensation" would soon become an influence in behalf of modern Spirituslism, wide and far-reaching. The Society and Lyceum has recently been presented with a gift of two hundred volumes, towards a library, by Mr. Wm. C. Wilson, a gentleman who has recently come to Brooklyn, and in this manner evinces his true-hearted devotion to Spiritualism. The new Psychometric Circular, edited, as you are aware, by Mr. Chas. R. Miller, seems to be quite popular, both at home and abroad; but very suggestive is its lack of endorsement by that experienced student of psychometry, Prof. Wm. Denton. Not-withstanding the journalistic experience and editorial qualifications of its editor, Mr. Miller, its lack of appreciation of the accurate methods of science in dealing with phenomena, and its appearance of endeavoring to bolster certain very pearance of endeavoring to objecter certain very unspiritual manifestations by crediting them as genuine, will not be apt to gain for it the con-tinued attention of thoughtful and discriminating minds. In closing, permit me to add two items evidencing the dawn of the "millennial day;" Beecher clasped hands with Ingersoll, the other night, at the Academy meeting, as a co-worker in the cause of humanity; and on the following Sun-day morning, at the Tabernacle, Talmage declar-ed himself in favor of "Woman Suffrage." Surely "the world moves."

W. C. Bowen.

Home for Mediums.

Suggestions having been made from time to time in the public prints, both by mortals and the nvisibles, to the effect that a home for mediums whose labors in the cause of truth have not been sufficiently rewarded to secure them from want in their declining years—would it not be well to relieve private individuals from the care of collecting contributions, and to this end have the whole matter delegated to a score of well-known, com-petent public men and women, to first decide upon its necessity and feasibility, and then to appoint a duly qualified treasurer to receive the offerings that might be given? H. J. H. Saratoga Springs.

A BAPTIST "HERETIC."

He Tells His Congregation What He Thinks About Religion, and then Resigns.

[Special Telegram to Chicago Times.]

WAUPACA, Wis., Nov. 1.—Rev. H. L. Kutchin, the pastor of the First Baptist church of this city, has resigned, and last evening gave his farewell address. The auditorium of the church was filled to overflowing and a large number of people were turned away. Within the pastfew months things in the Baptist church have been rather lively and not a small number of people who claim to have constituted to see the rester have charged. something to do with the matter have charged Mr. Kutchin with heresy. Matters assumed quite a formidable aspect, and as the dissension came from some of the grayheaded old pillars, whom Mr. Kutchin styles old fogies, he stated candidy and plainly his belief in his address last evening. He said: I believe in the doctrines essential to salvation.

I believe the scriptures and the revelation of the Lord's will, but that the bible is not absolutely infallible. I believe that the Old Testament is merely a history and in a great deal of it there is no need for any inspiration. I don't believe God wants us to entirely exercise faith where there is a possibility of knowing. Men are inspired now as well as in Old Testament times. In relation to the atonement, I believe that Christ by His life and teaching is made unto the world a moral force leading humanity on to the truth, and that all truth centres in Him. I believe in conversion. In relation to future punishment I am not sure as to its duration and the ultimate outcome of it, but I do believe in some sort of punishment after death. I believe that God will never refuse to listento a cry of repentance that comes from a contrite heart. I believe when sin ceases to be, hell shall be no more. I believe that God is compassionate and loving, and I do not believe in a hell of material fire. As near as I can find out, some people believe in a hell of material fire, a great lake with flames leaping up fifty or one hundred miles high, all full of immortal souls turning and twitching for all time, and it is to be the work of the redeemed throughout eternity, if any creep out through the back, to push them in again. These old ideas are fading away and humanity is coming out into the sunlight of a better knowledge. A great many churches are cursed with a few ecclesiastical dead-beats and gospel consumers who are never satisfied, and this class of people it is who furnish nine-tenths of the heresy-hunters.
At the close of Mr. Kutchin's sermon there was

considerable commotion, but most of those present agreed with him. Next week he starts for Florida to spend the winter.

Another Lecturer in the Field.

To the Editor of the Religio-Philosophical Journal:

The time has arrived at which I deem it necessary for me to make an announcement to the friends of our cause, that I have consecrated my time and energies to ours, the hollest of all causes, and ask the sympathy and support of all those claiming to be held in the same common bond of fraternal and universal brotherhood. It was far easier for the Egyptians to make brick without straw than for an impressive and sensitive nature, to bear aloft the banner of an unpopular truth, after dining on "cold shoulders," and have but indifference to "stay up the hands."

Judging from my feelings or "the burthen of soul," my theme will be, "I'he higher aspects or the science, the philosophy and the spirituality of Spiritualism." I judge, as the resuit of some visits to small towns and rural districts, that while Spiritualism has been rapidly on the increase in the cities, there has been an evident falling off in these places where the visits of our periodicals and lecturers have been discontinued. Now while my inclination is to "repair the waste places," the unwelcome question arises, can I be speaker and pay hall, audience and railroad fare, all at the same time, especially when I have no wonders to "show" that will excite emotional natures, and nothing to sweep over the soul that is superior to the beauties of truth, for-

.'Tis not in our emotions, Nor in sensual delights, in that sweet contemplation Of the good, the true, the right. My P. O. address will be in care of L. L. Darrow, Coldwater, Mich. DR. C. D. GRIMES.

J. Buchuer writes: I can't think of doing without the Journal; it is of the deepest interest to me. The very best exponent of all truth. It exposes all frauds when discovered.

Notes and Extracts.

TRUTH ALWAYS SAFE. Men talk of "dangerous truths," as if't could be That truth is ever dangerous or unsafe! 'Ils only we and our imperfect ways That are at fault. Nettles touched timorously Sting to the quick; but grasp them with a will, And they are harmless as sweet beds of balm. And so with Truth approach her with distrust Or fear, she stings us with her politive, Sharp weapons, and we cry out, "We are hurt!" But front her boldly and she harms us not; Nay, wrestle with her, hold her till the day Breaks, and the cry bursts from our desperate lips, "I will not let thee go, except thou bless!" And we shall know her as she is, a sweet, Strong, helpful angel, sent to us of God.

Only half truths

Are daugerous; of them, my soul beware! Look to it that they cheat thee not with shams, And fisttering, specious forms of lower good, When the supremest good is in thy grasp, Or may be for the reaching after it. -Friend's Intelligencer.

And blessing ere she goes.

"Creeds, Empires, systems, rot with age, But the great people's ever youthful; And it shall write our future's page, To our humanity more truthful; The gnarliest heart bath tender cords. To waken at the name of brother; And time comes, when brain scorpion words, We shall not speak to sting each other."

A writer has said: "Creeds are the stones with which so called Christians build church walls of separation between each other to divide the brotherhood and elsterhood of humanity and engender hatred and strife." Temperance is the proper use of things. It

primarily, therefore, refers to quality not quantity. The vice of intemperance is the conscious free hoice of the worse in presence of an attainable better. It is, consequently, always a question of fitness. What reason cannot justify, morality must condemn.—Dr. F. R. Less.

A cable special to the New York World says: "The vision of the Virgin at Father Ignatius' Abbey, about which there has been so much speculation, turns out to be nothing but a reflection from a window. The cures attributed to the mysterious agency of the vision are therefore a sham, and Father Ignatius' monks are in an unpleasant frame of mind."

It life be a battle, how mad must be be who fails to arm himself for the contest! If life be a storm, how infatuated is he who sleeps while his bark is driven amid unknown waters! If life be a pilgrimage, how unwise is he who strays from the right road, nor seeks to return till the twilight shadows gather around his pathway!

It is recorded of Jesus that shortly before his crucifixion "he entered into the temple, and drove out the money-changers with a whip of small cords." If the same process were now to be repeated, and the money element, together with all the "vested interests" in ecclesiastical edifices and societary superstructures, were extirpated, the path of the trothseeker would be cleared from many an obstructive barrier.

The world is now waking up and anxiously calling for light! More light! Knowledge is the birthright of every human spiritembodied in earth life, and wos be to those, who possessing the knowledge of truth continue to trade upon the creating of the law instructed follows. for assured dulity of their less instructed fellows, for, assured. ly, it will eventually recoil upon the heads of those who continue to perpetrate such an enormity. The witholding of a known truth is equivalent to the proclamation of a lie.

An Account of Experimental Investigations from the Scientific Treatise of

JOHANN CARL FRIEDRICH ZOLLNER,

Professor of Physical Astronomy at the University of Leipsic; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Hon-orary Member of the Physical Association at Frankfort-on the-Main; of the "Scientifle Society of Psychological Studies," Paris; and of the "Britist National Association of Spiritualists" at London.

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY.

Of Lincoln's Inn, London, England, Barrister-at-Law.

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EXPLAINED BY

BY ALLEN PUTNAM, ESQ.

Author of "Bible Marvel Workers," "Natty. a Spirit," "Mesmerism, Spiritualism. Witcheroft and Miraele," "Agassiz and Spiritualism," etc.

While producing this work of 482 pages, its author obvious ly read the darker pages of New England's carlier history in the light of Modern Spiritualism and found that in origin Mitcherst then and to day's supermundane phenomena are the rame; and found a so that intervening Witcherst historians, leaking or shutting off to-day's light, I if the notice of or inceptably used a vast an ount of important historic facts, and s. the fore their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

who were the real authors of the barbaric deings they were describing.

Mr. Putham, well known by our readers, cand, as atted in the book, a attive of the parish in which Salem When raft had its origin, and descended from actors it on and there) in the interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egreg ous shortcomings and misleadings by the hist rians, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the loss battle-field on which the Witchcraft Hould was supposed by his opponents to be in command. There he was net in direct, strengous and victorious encounter by brave men who dand to act out their saith. That Dovil was but a texitimate child of a faise creed; the creed's barbarity became then revealed, and never since has auch a Levil invaded any part of Christendom.

The work is worthy of general perusal.

The work is worthy of general perusal.

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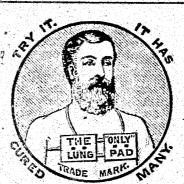
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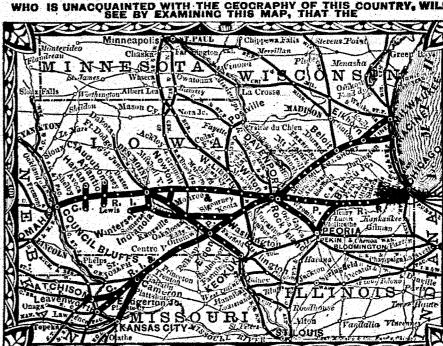
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Let us prove to the world that for theology we would substitute science-social moral and natural; for churches—schools; for preachers—teachers; for the unknown -the known: for duties to God-duties to man; for happiness hereafter-happiness on earth; for theories-facts; for miracles —law; for fear—joy; for a gloomy, dread-ful cynicism—social happiness; for a cheer-less Sabbath of dry-rot—s welcome Sunday of rest and healthy invigoration to the poor man and his family; for a false goodness prompted by an expected reward in heaven—a true goodness for its own sake; for a spurious virtue practiced only because restrained to do the opposite by the fear of "hell"—a virtue pure and unalloyed as the virgin gold not yet contaminated in the crucible of the alchemist.

Yes, let us organize, and thus carry out these great and beneficent aims of all true liberals; and the long hoped for "Utopian age" of a more universal and practical morality and its consequent condition of happiness, will, indeed, dawn upon a humanity,

long enslaved by fa'se theories and a sham philosophy of ethics.

Let us appeal to the rich men in the church to apply and devote their wealth and energy (now worse than wasted in teaching the unknown) to the education of the masses, and to a true understanding of the great moral laws of nature; and then see if our prisons and houses of prostitution— which are now crowded with men and women, all having the regulation Christian belief-would not soon be depopulated and this vast number of unfortunates rescued to a long life of virtue and happiness.

Good but ignorant men of the Inter Ocean school often tell me that if they believed as I (being an atheist), they would just as soon lie, steat or commit murder as not-to which I reply: My friend, if that be true, you lack indeed all requisites which a'one build up a true and noble manhood, and are sadly ignorant of the first principles of a true morality, which consists simply in doing good for its own sake, and no reward outside of the innate gratification and happiness we always derive from doing good. Admit that you would take the life of your innocent little one, or rob your neighbor of his possessions, if you did not hope for heaven or fear hell, and you are in fact as base a criminal as any that ever committed such a deed, and, what is worse, a far greater-a coward! Go and hide your face in shame! You are unworthy and unsafe to be trusted to associate with people of an average moratity, who hope not for heaven when doing good, and fear no hell.

And "Infidelity" can yet teach the church, if it will but heed this simplest A B C of a scientific morality, based upon nature and law and, alone, making human life possible -and which, to its disgrace be it said, as yet it has never dared to recognize.

And honest and liberal laymen in the church—without necessarily withdrawing from it at first -would, I think, be the first to join such a glorious institution of practical reform. Spiritualists being the only class claiming to bring the olive branch of proof for an immortality, they also fervently hope for, and being ever ready and anxious to invite all classes to a participation in an earnest investigation of their claims and facts in their possession, they would here find-if anywhere-the serene haven of proof for a doctrine which the church has ever taught, but, alss! also virtually concedes that it can never be demonstrat-

And, as "truth is mighty and will pre-vail," and the Christian, Spiritualist and Materialist, all prompted by the same pure motives, and all meeting upon a broad platform of a fraternal brotherhood, seeking the truth and nothing but the truth, in a thorough and scientific analysis of their several beliefs, and all alike bold and fearless to abandon their pet doctrines if found unworthy of belief—who can doubt that by these methods, applied by intellectual and honest men, the chaff of falsehood would soon vanish with other superstitions of the past, and truth alone remain?

J. B. Young, Esq., attorney, of Marion, Iowa, writes:

You are in the right track. I will aid you all I can. Truly the harvest is plente-

Mr. Charles D. Lakey, publisher of the American Builder and other valuable periodicals, a gentleman of wide culture and experience, writes: "The Field that is White with the Harvest' has a good ring. Bravo!"

Rev. H. W. Thomas, D. D., writes that he likes the editorial, and will take up the subject in a sermon soon.

Dr. A. B. Spinney who, for several years as President of the Michigan State Association of Spiritualists and Liberalists, did effective service, and who is as competent to pass upon the merits of the subject as any man in the country, writes:

Your editorial upon the subject, "The Field that is White with the Harvest," just meets the demand of the hour, hits the nail upon the head, and should be read and acted upon by every Spiritualist, Liberalist, and lover of mental liberty and moral purity in the country. Such a platform, with such means of amusements and culture, would interest both old and young. Teach the masses upon all subjects at so small an expense, that all could become thoroughly educated. I shall be happy to cooperate with you in any way I can to put this project upon a successful and practical basis.

Dr. G. H. Geer, Spiritualist lecturer, writes from Glencoe, Minn.:

"The Field that is White for the Harvest," is timely and just suits my mind. The wailing, mournful sound coming from the sanctum of the Inter-Ocean, on the part of charity, is a fair specimen of those with which my ears are greeted in every village and country place. "No! virtue is not to be lightly regarded in a scramble for a sensible religion," but the powers of millions of in-tellects are waiting to be organized for effectual work. The time is at hand for colleges of philosophy, religion and science. There is danger of a nomadic liberalism re-sulting in superstition, if it be not p evented by a wise direction of our tendencies and capacities. The Savior now most needed, is he who can direct these mental forces. When I saw your plan of operation, my soul leaped for joy, it so met my desire, and the demand of the world. Such an organization must be, and is the coming church. Everywhere I find a respectable number of est minds anxious for such a movement. I see in it the "morning gray" of a lectures, and where are the men of thought, new era in religious history, which I hall with joy and outstretched arms. Let it Mr. A. B. French. a veteran lecturer.

Mr. H. J. Horn, a gentleman of wealth and leisure, and whose wife is a superior medium, writes from Saratoga Springs, N. ., as follows:

I read with much pleasure and with a deep interest your editorial of November 6th, embodying an idea of social and intellectual reunions among liberal and progreesive people.

Your plan touches a chord that will vi-brate with thousands of enlightened men and women, and will react upon a sentiment that is prevalent not only within, but outside of the spiritual ranks. Society just now is permeated with a goodly number of practical, common-sense people, who (not being satisfied with theological husks, and merely nominally associated with the church, or independent of it entirely) will readily perceive the utility and adaptabili-ty of the organizations you propose.

A reformatory movement in order to meet with success, should have a basis both broad and firm as those of the Pyramids of Egypt, and this is the characteristic of the plan you have outlined, USE or an adaptation of means to the various needs of humanity. If we penetrate deeply into the causes that have produced the world-wide acceptance of the doctrines of the Roman church, it will be seen that its basic elements were suited to the natural desires and requirements of the ages in which it flourished. Let us, then, apply a similar method, one that is inherent in the new philosophy, though on an ascending plane, and admirably adapted to our enlightened

The Protestant system, though freed from some of the errors of the past, is quite unfitted to meet the requirements of the times, and still exercises a galling jurisdiction ov-

er the consciences of men. Let us have no more exhortation, no protracted psychologic prayer meetings, no meaningless rituals, no Y. M. C.'s Associations (that simply develop the negative side of character), but a confederation of all the elements necessary for instruction and amusement. Then the theological graduates who teach with mock humility the meanness, the unworthiness and depravity of man, will gravitate into some useful and honorable employment.

Mr. Wm. M. Lockwood, of Ripon, Wis., a Spiritualist and lecturer upon political economy and scientific topics, writes as fol-

An editorial in a recent number of the Inter-Ocean, manifests considerable mental anxiety, regret and disgest as to the tendency of the public mind towards liberalism as expounded by Swing, Thomas and Inger-

Many well informed and active persons assume that in matters of religion, there is no such thing as evolution; that man's religious aspirations are to be forever satisfied by the unscholarly deductions and interpre-tations obtaining in the pagan past.

The power there is, in proclaiming the scripture as God's sacred law, even to those who doubt or disbelieve in the proclamation, is alike visionary and momentary, depending much upon the credulity, ignorance and superstition of the auditor.

There is something in the human mind that demands proof and analysis, in the place of the assumption, and thus saith the Lord of modern theology. The orthodox church ought to honor the great teachers who are able to point out its mistakes, even though a great flood of individuals also can see these mistakes. Christians are only human after all; their mental vision and spiritual intuitions depend upon structure as much after they have joined the church as before, therefore they are as liable to make mistakes or to be mistaken, as any other class of people.

If "the young people of Chicago and the surrounding country do not stop where Dr. Thomas stops," regarding the truthfulness and integrity of the Bible, but reject the whole with a commiserating smile and repeat with zest and great satisfaction the great pagan's (Ingersoll's) jokes (?), it is because his jokes and sarcasms bring to view the greater paganism existing in orthodox methods of interpretation, belief and ideals of so called salvation. There is a growing sentiment that is by no means confined to the young people in and around Chicago, but extending into the church itself, that a belief in a personal God, a real hell, an external form of worship in gilded fares and temples, with a mouthing cere-mony of external prayers and the constant agitation of the lower notes of human impulse, are only one remove, if that even, out of real paganism.

The parrot or phonograph that could on ly articulate hell and damnation, hell and damnation, would in all civilized society be cloistered out of sight and hearing, save, possibly, on rare occasions, to gratify a morbid curiosity. Of what use to science or society, is the thought of those articulate bipeds, that simply elaborate these low ideals without let or hindrance; and in the name of all that is enhobling to human character, what is there in all of this, that has a similitude to the religion consonant to

man's spiritual nature? After this external ideal of God and the orthodox church shall have passed away, for it surely will pass away, we shall yet have a subjective religion, a subjective ideal of Deity manifest in the various mutations of space. We shall have the Bible with all of its higher forms of inspiration, the beautiful philosophy of the Nazarene, Jesus made real because subjective (Emmanuel) in our natures, the same inherent principle of spiritual growth, and an opportunity to learn some new-Te Deums on the upper note of our thousand stringed harps. We shall have lecture bureaus that will send into our halls men of careful method of thought, who will instruct in every department of physical, mental and psychological science, illustrating their lec-tures with philosophical apparatus and the analogies to be found in physical nature. These lecturers will not discant for three consecutive years in one locality upon forms of vertebrate life, or molusca, or modes of motion, or the awful tribunal of the soul in the last days, but will be kept on the march giving from one to a series of three or four lectures in a place, thereby enabling every city and hamlet to have each year the

deepest and best thought of a variety of well taught and disciplined minds. These lectures, together with theatrical entertainments, concerfs (both sacred and secular), exhibitions in art with accompanying explanations, will give us pleasant mental and intellectual friction and variety in method. The congregations will not so easily tire of their teachers and lecturers, and the money thus spent, will be spent in the interest of real education and scientific attainments. Where are there ten cities or villages that desire such a course of Sunday

writes thus from Clyde, O.:

I have glanced hastily over the articles of association you suggest. I can see nothing objectionable in them, and if practical work such as you suggest could be done, none would rejoice more than myself. My faith, however, is weak. Our people are peculiarly individualized, so much so they materialize the ego on every possible occasion. Some would object to it (if for no other reason), just because you have suggested it; others would have it more religious; others still less so. Much discussion will follow, and in the end, no doubt, some good be done.

We are now having the intense satisfaction of having furnished thought for the church, facts for the scientist, which each are enjoying, and at the same time ignor-ing the very hands that have fed them. We have saved the church, and are still guard. ing it from the sullen rock of atheism and materialism. The fact that the church gives us no credit, is wholly in keeping with her selfish history.

I have often asked myself whether we should ever maintain an organic existence in the world, and I have sometimes thought we cannot do so. This seems to be a marked period, one full of transition, full of dis-solution. If from the tangled mass we have in our ranks, that have come hither out of the darkness and storm of the church, you can find enough unbroken threads to weave a better garment for us and our children, none can rejoice more than

I wrote a very dear, personal friend (who has done enough to influence me to resume my public work), only a few days since, that I did not know where my place was. We had no effective organization. The church offered a thinker nothing but a dungeon. My themes were not in market for lecture bureaus, and all looked very uninviting.

I received a very sensible reply, "To make my own place and be as independent as Swing." I have concluded to act on this advice till I can see a shelter large enough to cover me.

I need not remind you that the grave of a defunct spiritual society or liberal society, with sundry and diverse prefixes thereto, is to be found in many, very many cities and villages. State and national societies have gone out in darkness, and lyceums for the young have dissolved, and their flags and mottoes are the convenient refuge of "rats and mice." Even the impotent spider weaves his webb in the silent and tenantless halls where this heaven-born institution once flourished. The church must not smile, however, or we will remind them that a Mohammedan mosque stands on the very soil once honored with the presence of their incarnate God.

To sum up these reflections, it seems to me that all organizations must and will be temporal, and yet any we may be able to maintain, I will aid. I don't think the past should discourage us, and I can conceive of no broader one than you suggest. The more a society recognizes the spiritual side of our natures, and the great universe around us, the better will it please me.

Mr. Bronson Murray, who has for thirty years been active in sustaining meetings for free discussion, and who is well known as a Spiritualist and gentleman of wealth and culture, writes from his home in New York City as follows:

I like the suggestion of the RELIGIO. der the caption, "The Field that is White with the Harvest." 1 believe it to be true that the people everywhere are languishing and yearning for just such sources of instruction and cultivation of the spirit of reverence. It may be, by some, objected to from fear of sectarian organization; but I do not regard the suggestion in that light. I am, and ever have been, an opposer of organization of Spiritualists as a sect, believing it fraught with the evils manifest-

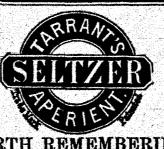
ed by all sectarian organizations. The gathering of neighbors, however, at stated times, for the purpose of mutual aid, society, improvement, search after knowledge, hyglene, social laws and psychology, and for the "perpetual study of the Infinite," as well as for amusement and the proper training of the young, is not at all in the nature of sectarianism. It admits the presence and the participation of all sects and creeds. It is very true that it will prove a factor in the propagandism of Spirit-nalism, so far as the same is true; but it will be the same as to every other true dogma, which can be classified as religious. and demonstrated. Such gatherings as the JOURNAL proposes are every way to be commended. By their very latitude and free-dom, they would attract an extensive class of cultivated thinkers—well wishers of the the race. They would prove one of the very best bulwarks against the spread of the political superstitions of papacy and protestantism. They would be the best guaranty that no absurdities of dogma or religious nonsense, shall become part of our constitution, and would be the surest protection for individuals against sectarian exclusiveness and arrogance, by furnishing a common place of meeting where the faith that is within each one can be set forth, and sustained by reason, if there be any. Should such associations become general through the union, the priesthood must soon discover the absolute necessity for confining its assertions within the bounds of modesty and of demonstrable facts.

The Inter Ocean never made a truer remark than that quoted by the RELIGIO-PHILOSOPHICAL JOURNAL: "The tendency of the public mind is towards a liberalism limitless in its meaning." It is to be limit-ed by truth alone. It is that the public now seek after.

Continued on Fourth Page.

Horstorn's Acto Phosphats in Nervous Prostration.—Am using Horstord's Acid Phos-phate in a case of nervous prostration and getting good result already. C. W. PRINDLE, M. D.

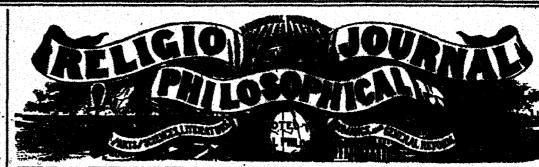
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