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

CHICAGO, JANUARY 15, 1881.

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Andrew Jackson Davis and the Nicene. Council. J.

BY WM. EMMETTE COLEMAN.

This is the age of critical investigation, of rigid scientific analysis, and all lovers of truth, in its pristine purity, should rejoice to know it. Not only is this true in the dosical science and material history, but in that more mystic realm of occult forces variously manifested as clairvoyance, mediumship, psychism, etc.; and in this latter realm the sifting process has been inaugurated, and we trust will go on. This critical testing, however, should be made, not in a spirit of personal bitterness, or gratification of personal spite or ill-will, but in a philanthropic, fraternal spirit, and simply for the elimination of truth. The latter spirit prevailed, evidently, with Prof. Denton in his searching analysis of A. J. Davis's "Divine Revelations" some months since in the JOURNAL; but I fear the recent aftack on certain passages in that work made by Dr. J. M. Peebles, savors more of the former character than of the latter.

There are sins of omission as, well as of commission; a half-truth is at times the worst of talsehoods, especially when the whole truth is known, but the half of it dextrously concealed. Mr. Peebles presents the half-fruth in his criticism of Mr. Davis's clairyoyance, but he omits all reference to the other half-truth, doubtless as well known to him as that presented by him; and by this suppression of the evidence favorable to Mr. Davis he fastens upon Mr. Davis, both by implication and by positive charge, that of which he is innocent; and this Mr. Peebles must have known. Justice demands that the entire truth be placed be-

fore the public. Mr. Peebles cites certain 'passages from Mr. Davis's work; he then denies the truth of all the statements made therein by Mr. Davis; and to prove it refers to various ecclesiastic his orians who fail to agree with Mr. Dayis in their accounts of the proceedings of the Nicene Council. His reference to these historians is the half-truth; but the whole truth demands that reference should-have been made to the historians who sustain Mr. Davis's statements. Who, unfamiliar with the facts, reading Mr. Peebles's criticism, would ever suppose for a moment that any author prior to Mr. Day's had ever given similar accounts of the Nicene Council to those in Mr. D's writings? Mr. Peebles labors, all through his article, to fasten on Mr. Divis the responsibility of originating a series of falsehoods concerning said council. "What!" says Mr. Peebles, "are travesty, imagination and clairvoyance to be 'pitted against or substituted for, the sober, well-established facts of history?". Here Mr. Davis's authorities for his statements are named as travesty, imagination and clairvoyance.' -a complete ignoring of all previous authors. Mr. Davis is very unjustly and untruthfully made the original promulgator of the controverted statements.

Now, shortly after the first publication of "Nature's Divine Revelations," exceptions were taken to the truth of its declarations anent the Nicene Council; so Mr. Peebles is only reviving an old orthodox criticism of Mr. Davis. In reply to these early criticisus; Mrs. Mary F. Davis drew up a defence of the statements questioned, adducing historical evidence to substantiate their truth; which defence was published in Mr. Davis's "Penetralia" in 1856 (see pages 225 234, 12 mo. edition); Mr. Peebles is certainly aware of the evidence adduced by Mrs. Day is in the "Penetralia," yet he not only ignores it, but endeavors to have Bro. Davis regarded as the sole author, through "travesty, imagination and clairvoyance," of the collections of historical misstatements, as he deems them, against which our Christian brother inveighs so savagely. Why did not Dr. Peebles have the manliness and

justice to refer to the evidences of non-originality on the part of Mr. Davis, in the matter, of the statements in question, found

JOHN C. BUNDY, EDITOR AND PUBLISHER.

in the "Penetralia?"
Mr. Peebles denies that the Nicene Council passed upon the canonicity of the New Testament, as asserted by Mr. Davis. While in most narratives of that council no allusion is made to such action, yet in one writer at least it is asserted that such action was taken. Pappus, a learned theologian and divine, informs us that a selection of the New Testament writings was made at this council, and that the bishops having "promiscuously put all the books that were referred to the council for determination, under the communion-table in a church, they besought the Lord that the inspired writings might get upon the table, while spurious ones remained underneath, and that it happened accordingly? Pappus should not be confounded with Pap as, who died over 150 years before the Nicene Council met. It is well known that the accounts of the proceedings of the council are fragmentary and conflicting, and it is possible that the actions of the council in the matter of the sacred books, may have been omitted, for some reason, in the narratives of Eusebius and others; though why this should be done I am at a loss to determine, Mr. Davis does not say the council was convened to decide upon the genuineness of the New Testament books, but mentions this as having been done after its convention. Had he so asserted, it would have been unhistorical, as it was called primarily to decide the Arian controversy. But in addition to this, it also passed upon various other matters, and there is no reason why it might not have considered the New Testament canon. Up to that time there was no settled canon in the church; books now in the Bible were then held as doubtful or spurious, and some then regarded with favor have been since rejected. The settlement of the canon might very well have been pertinent to its deliberations; since it adopted an orthodox creed, decided the time of celebrating Easter, and considered various other matters of general interest to the church, but of less importance than the settlement of the canon. But the bulk of evidence seems to be against any such action having been taken. The evidence against, to be sure is negative, no mention being made of such action: but had such been taken I am at a loss to conceive why it should have been suppressed As we have seen, however, one writer alludes to such action; but why he alone, and not the other writers, should have referred to it if it were true, I cannot understand. On the other hand, if it were totally untrue, and the subject was not broached in the council, why Pappus should have supposed it to be done, is likewise a mystery. As regards the question, Was the canonicity of the New Testament considered at the council? my verdict would be, "Not proven, doubtful-with a preponderance of evi-

dence in the negative." -Dr. Peebles denies Mr. Davis's statement that 2,048 bishops assembled at Nicas, but that owing to their violent disputes Constantine disfranchised all but 318 Ecclesiastical historians usually place the number at about 318 all told; but in sustentation of Mr. Davis's statements we have the testimony of Eutychius, patriarch of Alexandria, who wrote in Arabic a work on "Annals from the Creation to 900," which was published at Oxford by Pocock, in 1659, in 4to. Concerning the testimony of Entychius, Dr. Cotton Mather in his "Magnalia Christi Americana," book vii., page 442, remarks as follows: "But that my reader may also be prepared for the action of the Synod I would humbly ask him what he thinks of the relation given us of the first Nicene Synod by Eutychius, an author of the first Nicene ages, recommended by Selden and Pocock as one of irreproachable fidelity? That author, whose history in Alabic, never seen, I suppose, by Salmasius or Blondel, is by some thought, in this matter, much more probable than that of Eusebius and Socrates, does relate unto us that, upon the letters of Constantine summoning the Synod, there were no less than two thousand and forty-eight bishops who came to town; but that the most of them were by far so grossly ignorant and erroneous that, upon the recommendation of Alexander, Bishop of Alexandria, the Emperor singled out out three hundred and eighteen, who were all of them orthod x children of peace, and none of those contentious blades that put out libels of accusation one against another; and that by the Emperor's happy choosing and weeding of these three hundred and eighteen, the orthodox religion came to be established."

. While no cause could be discovered for the suppression of the action upon the canon by the council, a reasonable cause is easily found for a suppression of the disfranchisement of the turbulent bishops, granting such to have taken place. Their contention and consequent disfranch sement was a disgrace to the church, hence to advance the interest of the church all accounts thereof may have been prudently omitted in the ortholox writings of the times. Eusebius is well known to have been unscrupulous and untruthful; he deemed it a virtue to lie for the good of the church, and either suppressed or distorted whatever was inimical to the welfare of Christianity. This principle prevailed very extensively among the early Christians, and forgery, deception and lying for God's glory were largely practiced. Unless there was some foundation for the story, it is not easy to see why a

Christian patriarch should publish it in his tempts to establish national organiza. "History of the World." In this case, as in tions. The former, it is difficult to arrive at the Nevertheless I am always interested in truth. The preponderance of evidence is against the statement of Eutychius, but it is possible his may be the more correct account. All ancient history is very unreliable, especially ecclesiastical history; and it is not well to degmatize too forcibly upon either side of disputed statements like those

At any rate it is shown that Mr. Davis is not the originator of the disputed state-ments; that they were in the world a thou-sand years ere his birth; that they were not due to "travesty" or "imagination" on his part, as charged, but were due to "clairvoyance." As he was evidently unacquainted with the writings of Pappus or Eutychius in his normal state; but in his clairvoy. ant intromission into the sphere of the world's literature and knowledge, he either sensed these statements of the two authors and combined them, or else clairvoyantly received an "impression" of the facts in the case as they really occurred: As to which of these hypotheses is correct, I can not undertake to decide. Suffice it to show Mr. Davis's innocence of the charge of having originated, in "travesty?" and "imagination," a series of falsehoods, till then unheard of in the world. He is not wholly responsible for the currency of such statements among Spiritualists and Liberalists. I have read them in free thinking works published before Davis's work was issued. and from various sources have they become current in non-Christian circles Presidio of San Francisco, Cal.

A. J. King's Resolutions, on Organization seconded by Messrs Buchanan and Kiddle "A New Yorker" emphatically objects. Dr. Crowell and Ars Emma Hardinge Britten give their views.

To the Editor of the Religio-Philosophical Journal:

In response to the communication of A. the tener of his remarks, 2 d second his first resolution. If, however, it be thought expedient to arrange an agreed statement of doctrines in which Spiritualists generally agree, I would spiggest that any committee having it in charge, should secure the cooperative approbation of as many leading, well-known Spiritualists before its publication, as possible. The approbation of lifty or a hundred prominent Spiritualists, would constitute a sufficient attestation of the fact that the doctrines announced were really those upon which Spiritualists might successfully co-operate, and union on such a hasis would not hinder any further advanced movements of those seeking any special religious or scientific or social pro-

J. R. BUCHANAN. 1 Livingston Place, New York.

To the Editor of the Religio-Philosophical Journal. The principles enunciated in the letter of

Mr. A.J. King, addressed to you, meet with my hearty approval. With him, I think "we should organize as Spiritualists." While, of course, I do not disapprove of other organizations for good purposes, in which persons of diverse views as to the great doctrine of spirit communion may participate, I do not see that the cause of Spiritualism is to be directly benefited, by them; but an organization with the special object to advance that cause, must consist of Spir-

We do, indeed, greatly need "a spiritual home, a religious home, where the spirits' highest aspirations can be fed with the nalists. bread of spiritual and intellectual life;" and if there are discordant views among Spirititualists, as doubtless there are; upon secondary matters, which may lead to sects and divisions, there is really rothing in that fact to dismay or discourage us! while we hold to the main facts and principles of our faith.

I think the ground is pretty well covered in this letter, and I hope it will be acted on without delay. The suggestions are wise and timely. It is time that Spritualism had a series of formulated principles of belief—call it creed or what you will. . It will not be a crystallized finality, but will a lmit of additions and modifications as more light comes to us. It will be a basis for the progressive building up of the great temple of Spiritualistic truth, and a means of instructing the world in the grand principles of our faith, so that it may be seen whether Spiritualism, in its teachings, deserves the malignant aspersions that are now heaped up-

on it and its adherents. Let the committee, as named, be appointed, with, I would suggest, the addition of Dr. Peebles and Dr. Buchanan, who have so long and mature an experience in connection with every phase of this subject; and let the platform of principles and plan of organization be prepared. For one I second the resolution, and vote for their adoption, and "I give my hand and my heart to that vote."

HENRY KIDDLE.

789 Eexington Ave., N. Y.

To the Editor of the Religio-Philosophical Journal: I have at different times so fully given my views of organizations, that to say anything further on the subject would be but repetition. My opinions on this question may be summed, up in a single sentence: I believe it to be in the interests of Spiritualism to encourage all efforts to establish

the discussion of this question, and read with attention whatever is said in relation to it and the results of all sensible attempts like that of Mr. King to practically settle the question, will assist us in arriving at correct conclusions on the subject

EUGENE CROWELL. Brooklyn, N. Y.

OBJECTIONS TO MR. KING'S PLAN'BY A PROMINENT CITIZENS AND SPIRITUALS IST OF NEW YORK CITY.

To the Editor of the Religio-Philosophical Journal

Organization not dead yet !-a substitute for the Religio Philosophical Journal's "Field that is White with the Harvest!" No! I, for one, don't second "organization" as proposed by Mr. A. J. King; yet I d'n't propose to be drawn into a discussion. Clear enough, A. J. K. himself'don't believe in the practicability of organization of Spiritualists—"the most independent thinkers of all," as he says he does; since he is compelled to also say, "If we cannot all agree to travel the same identical road, and in the same band, why not form independent bands and make as many roads as desired?" which is practically disorganization. For individuality is but a reduction of that idea to its minimum, and that is what all Spiritualists are-indiv dualities. No two agree on any plane, unless it be that of toleration. On that plane alone Spiritualists profess to be one; except perhaps. I should say, they also agree that spir its exist and communicate. On that plant in New York and in many other places Spiritualists have held "conferences." are organizations in nature and spirit iden. with what was proposed by the article headed, "The Field that is White with the Harvest. Be assured that sort of an "organization" free to every one who chooses to come, and free to others to stay away. is practicable: Spiritualists will attend them and for thirty years in this city, have attended them, no creed being found necessary other than that it is right and proper to adhere to decent conduct and decent speech, as provided in the rules of the association. And it may interest friend A J. K. to know that this house "divided against itself" has not fallen, nor is it likely to, as it is now more flourishing than even in New York.

A NEW YORKER.

To the Editor of the Religio-Philosophical Journal. Severe sickness and the pressure of/my speedy departure for Europe, prevent my writing, as I would gladly do, at length, on the admirable suggestions for spiritual organization put forth by Mr. King in your late issue. Pethaps any comments of mine would have been superfluous, the entire tone of the communication covering exactly my own grounds of objection as set forth in an article I wrote some time ago, on "The Field that is White with the Harvest." As neither time nor strength permit me to add more than my hearty endorsement of the article in question, I will close by asking permission to "second the motion" with which Mr. King concludes his very practical suggestions, and in that respect also, I put my heart in my words, and say "Amen'

to the whole of the proposition. EMMA HARDINGE-BRITTEN.

ORGANIZATION.

A Wheel Within a Wheel-The Mystic

To the Editor of the Religio-Philosophical Journal: Your excellent article on organization "The Field is White with the Harvest," has called forth many good thoughts, as well it might. The plan is grand, comprehensive and commendable, and I am in no mood to criticise it; and yet I fear that, like many other grand inspirations, born of a desire to advance, elevate and refine human society, it may prove to be premature or so far in advance of the present development

possible of realization. Not but its simple announcement may do much good by awakening thought and directing it to that subject, and by placing before the thinking world a high ideal, a grand conception, toward which to aim and the realization of which should be our chief

of humanity as to be impracticable and im-

desire and life work.

It is said that the eagle makes his grandest flights and soars the highest when he fixes his unblinking eye upon the sun; though he may never hope to reach the geal of his vain ambition, so we may attain greater excellence and acquire greater pro-nciency by having constantly before our minds a grand ideal. I would not flatter you, dear brother, but I venture the opinion that the Angel-world have, in this matter, youchsafed to you a distant view of the approaching dawn of a brighter day for humanity; that this is the foregleaming of a work not begotten of man's wisdom, a work which will be fostered and watched over by the Spirit-world as well as by their faithful co-workers in the form. I would not wish to discourage, disparage or hold back any efforts towards such organizations as you suggest, by saying that the world is not yet ready for them, and will not appreciate and sustain them, yet such, I fear, is local societies, and to discourage all at. | the case. Allow me farther to say that I

think there is another preliminary work to be accomplished as a condition precedent to the success and maintainance of such popular societies as your plan contemplates, and that is the banding together in the closest bands of brotherhood and sisterhood. the earnest few whose whole natures, are enlisted in this work of freeing, purifying and elevating the race.

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They need and must have the sympathy. confidence, brotherly and sisterly love, and co-operation which can be relied upon inany and every emergency, and which cannot be secured without some form of organization not intended for or suited to the masses. It must needs be as secret and binding as fr. masonry, as sacred and pure as a brotherhood of angels, and with but two leading ideas and aims to be realized and aspired to, viz., self-improvement and the advancement of the race; or, in other words, the

improvement of humanity. Such an organization is demanded in order to combine and co ordinate our forees, and assimilate the work of the best minds and hearts in our ranks. All over this broad lat d are men and women who have attained mental freedom and somewhat of spiritual development who live in an atmosphere and on a plane above the masses of Spiritualists and Liberalists, and who are literally hungering and thirsting for companionship—almost starving for the bread of life which comes only from companionship and community of interest. Their zeal, interest and best thoughts, and inspiration are held in check by, or else wasted upon, unsympathizing and unappreciative persons among whom they move and strive to benefit. Could such persons be banded together in some way as brothers and sisters, with means of recognition, and with the most perfect confidence in each other, and settlered, as they are and would be, in every community, they would be-come strong in the truth, feeling sure of sympathy, support and brotherly and sistterly love—the only true bond of fraterni-

I do not mean to, nor would I, encourage or any self-styled leaders with assumed superiority of worth or merit, but a band of brothers and sisters, co-workers in the grandest work of this or any other age-the improvement and elevation of their kind, themselves included.

Does not the Macedonian cry, "Come ov-er and help us," which has for years gone forth from my inner being, awaken a ready response in many a hungry heart nearly isolated and living like a stranger in a strange land, for want of congenial companionship?

Dear brothers and sisters, does not your longing heart say, "Amen" to my appeal for a Fraternal Band, a "Mystic Tie," an association undersome name, of those whose hearts beat in unison, and also in harmony with the throbbing heart of the advance guard of the army of progress who are battling for mental freedom and soul growth? What shall it be? Who will lead in this next step towards ultimate success in organization? Who is to be the favored instrument in the hands of the Spirit world to in-augurate this much needed movement? Unless my impressions greatly mislead me, the time is near at hand when some chosen vessel of good to hungry, longing souls will be selected (if not already) and set apart for the grandest and sweetest work of this grandest of all causes. Speak out, brothers and sisters, and let us have a free and a full

interchange of views upon this subject.

I presume my hastily penned thoughts, may be misinterpated and even ridiculed by some, and passed unheeted by others; but I am confident that they will touch a responsive chord in the hearts of those for whom they are written, and will call forth a response, and I fondly hope, awaken such an interest at shall lead to some preliminary action of the subject nary action on the subject.

Some may call me visionary, or desirous of notoriety, by suggesting something new; but I submit these thoughts as the result of careful reflection and comparison of views with faithful workers who feel and know the need of suitable co-operation and sympathy.

S. BIGELOW. Kalamazoo, Mich.

Ambition is to the mind what the cap is to the falcon: it blinds us first, and then compels us to tower, by reason of our blindness. But alas, when we are at the summit of a vain ambition, we are also at the depth of real misery. We are placed where time cunnot improve, but must impair us; where chance and change cannot befriend, but may betray us,—in short, by attaining all we wish and gaining all we want, we have only reached a pinnacle where we have tothing to hope but everything to fear.

We should justly ridicule a General who, just before an action, should suddenly disarm his men, and, putting into the hands of all of them a Bible, should order them, thus equipped to parch against the enemy. Here we plainly see the folly of calling in the Bible to support the sword; but is it not as great a faily to call in the sword to support the Bible? Our Savior divided force from reason, and let no man presume to join what God hath put asunder. When we combat error with any other weapon than argument, we err more than those whom we attack,

Sideros and its People as Independently Described by traversing; too small to be seen by us, except when they are drawn by the earth's attraction through our atmos-

BY PROF. WM. DENTON.

[continued.]
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Man previous to this was on the globe, and while Eu rope and North eastern America lay under ice, he found in Northern Asia a delightful home, where a genial climate blessed him and furnished with abundant food the domestic animals that he reared and the seeds and fruits on which he largely subsisted. When the arctic climate suddenly dropped upon the inhabitants of this region, those who were spared were compelled to migrate. They poured through the passes of the Himmalehs in Hindostan and drove the dark-skinned aborigines into the mountainous and least accessible portions of the country. They slowly passed into Europe across the Ural Mouatains and through Asia Minor; and into the valleys of the Euphrates and Tigris, after deadly struggles with the savage tribes that previously occupied the land; they modified and improved inferior races and became in process of time the great-brained and intelligent peoples that occupy most of Europe, portions of Asia and Africa, and a great

part of America to day,

comets and meteors.

The history of Sideros sheds much light upon one of the darkest pages of the science of astronomy, that which relates to comets and meteors. Of all the heavenly bodies there are none that startle us like these. The horses, that daily pace our roads and obediently bear their loads, do not startle us; it is the runaway that causes the .cry, the rush, and to which all eyes are turned. Comets and me teors are the runaways of the sky, Just after Cæsar's death a comet so bright that it was visible for a few hours before sunset, continued for several days. The Romans called'it the star of Julius, and looked upon it as a chariot sent to convey his spirit to the stres. In the year 1402 a comet was observed of such brilliancy that even the tail could be seen at midday. Halley's comet, which appeared in 1456, alarmed all Europe. The Turks had just taken Constantinople and were preparing to cross the Hellespont into Europe, and the ignorance of the people led them to connect the appearance of the one with the successes of the other. It is not surprising that the people were alarmed, for it was curved like a sword and extendtwo thirds of the distance from the horizon to, the zenith. Pope Callixtus ordered the faithful to say three Ave Marias instead of two, and to add to their regular supplications the following: "Lord preserve us from the devil, the Turk and the comet," He no doubt supposed his prescription was efficacious, when the comet within ten days, having reached its perihelion, diminished in size and brilliancy and soon disappeared.

The comet of 1680, when at its perihelion, had a tail which extended over 90 degrees. Its actual length in miles was calculated at 123 millions. So that, if the comet had been in the place of the sun, its tail would have been 31 millions of miles beyond the earth's orbit.

The comet of 1472 was visible on the 21st of January in full daylight. When nearest to the earth, it came within about three millions miles.

The great comet of 1843 was seen by the naked eye at noon. The length of its tail is said to have been 150 million miles.

All comets, however, are not furnished with tails. Many have been observed with very short tails, and a few have been entirely destitute. Some have been seen with two and that of 1744 had six, "spread out like an immense fan."

Astronomers seem generally to be of the opinion that they are composed of exceedingly attenuated matter, and the younger Herschell says, "the most unsubstantial clouds, which float in the highest regions of our atmosphere, and seem at sunset to be drenched in light, and to glow throughout their whole depth as if in actual ignition, without any shadow of dark side, must be looked upon as dense and massive bodies compared with the filmy and all but spiritual texture of a comet." (1) He comes to this conclusion because, as he says, "stars of the smallest magnitude remain distinctly visible, though covered by what appears to be the densest portion of their substance; although the same stars would be completely obliterated by a moderate fog, extending only a few yards from the surface of the earth."

Roscoe referring to Brorsen's comet says: "The mass of the comet, I believe, is astronomically speaking inappreciable. We do not know whether there is as much matter in this comet as would fill this room, or as much as would fill one's hat." (2)

Such comets might, however, be composed of innumerable meteoroids, and, if they varied in size from dust to 20 miles in diameter, they would show no disk, at the distance at which comets are generally observed. It does not seem possible that bodies, seen at a distance of many millions of miles, and in the brightness of the day can be so attenuated as Herschell supposes, and contain as little matter as Roscoe thinks. Some of them have been seen to eclipse stars. "Wartman states that on the night of the 28th of November, 1828, a star of the eighth magnitude was completely eclipsed by Encke's comet." (3)

Arago thinks that comets "occasionally appear round, and with well-defined planetary disks, showing them to be solid opaque bodies, in all respects resembling planets, and only differing from these in the great eccentricity of their orbits." (4) He says they have been seen to pass over the sun, round and black, like the planets Mercury and Venus. Two persons, widely separated from each other, saw this phenomena on the 18th of November, 1826.

The mass of Donati's comet hasbeen valued by M. M. Faye and Roche at about the seven hundredth part of the bulk of the earth. M. Faye says, "It must be owned that such a mass animated with a considerable velocity might well produce by its shock with the earth very perceptible effects."

From the psychometric investigations of Sideros and its fragments, I think that comets may be divided into three grand classes; first, actual planets or worlds, globular as the earth, which, owing to what-we call accidents, have been caused to assume eccentric orbits. Such comets would in all probability show no tail during any portion of their course. These we may call planet comets. Second, large fragments of worlds which have run their round, been broken up and are now on their return to the sun, whose heat and light are kept up by their continual fall. We may call these meteoric-comets. Third, clouds of small fragments of pre-existent worlds, each revolving independently, but all united in one mass, and sweeping around the sun obedient to its influence. These are cloudcomets. It is probable that comets of this character show the longest tails, and are, therefore, objects of the greatest interest to us, as they have been objects of the greatest dread. Should such bodies come in contact with the earth, however, it would only result in a meteoric shower. Myriads of fragments are strewed along the paths which the various classes of comets have traversed and are now

(1) Outlines of Astronomy, p. 298.

(3) Spectrum Analysis, p. 292. (3) Lardner's Lectures.

(4) Mischell's Planetary and Stellar Worlds.

are drawn by the earth's attraction through our atmosphere at night, when we call them shooting stars. Of these Prof. H. A. Newton thinks that about ten millions, large enough for their light to be seen, fall on an average daily, and if it were not for the atmosphere, the effect would be to us most disastrous. In the track of the November meteors there must be an immense gloud, but invisible to us, while occupying that track The star shower that was seen by M. Tharand, on the night of the 11th of November, 1832, appears to have continued until the night of the 13th, for this was the time that Capt. Hammond observed a shower in Arabia. Since the earth moves in its orbit at the rate of 68 000 miles an hour, this would give us more than three millions of miles of a meteoric cloud through which the earth ploughed its way. But the meteoric stream or cloud must have been in motion during the whole time, and could not have moved less than half a million of miles. At a rude calculation we have an enormous cloud—three million miles—by half a million miles. But in 1833, on the 13th of November, was that brilliant shower of meteors, to which I have already referred, and which was seen at Salem, Massachusetts by the same Capt. Hammond, who had seen the shower at Mocha, in Africa, just a year before. It is more than probable that during the whole year the stream of meteoroids had been passing until the earth crossed their path again, when many of them were drawn into our atmosphere and ignited. If this was so we have a stream or cloud of meteoroids at least, 122 millions of miles long and three millions of miles broad.

But remarkable star showers were seen on the 13th of November, 1834, 1835, 1836 and 1837, but in 1839 and 1840 though diligently looked for, they were "not more numerous than on other nights about the same season of the year." (1) It was noticed in 1834 that the meteors were of smaller size than they were the year before. We have then a meteoric cloud passing along what I regard as the orbit of Sideros, for six years, and that probably has a total length of more than 700 million miles.

Comets of the first class might show a disk; comets of the second class would be less likely to show a disk, and through comets of the third class very small stars might be distinctly visible. Sideros was a comet of the first class; the large fragments of Sideros, that have in my opinion struck the earth at various times, were comets of the second class, and the clouds of meteoroids which have been frequently seen by psychometers, I regard as comets of the third class, many of them doubtless invisible to us.

One of the most interesting facts known to us regarding comets, is the amazing distance into space to which some of them journey. The great comet of 1811 has a period, which was fixed by Argelander at nearly 3,000 years. Its greatest distance from the sun, says Mitchell, cannot fall pelow 160,000 million miles. But great as this distance is, there are comets which fly much farther into space even than this. That of 1680 was calculated by Encke to have a period of 8,000 years, while the period of the comet of July, 1844, has been estimated at 100,000 years. It seems probable to me that we have belonging to our solar system thousands of worlds, beyond the orbit of Uranus and even Neptune; nor are they necessarily the abodes of cold and darkness. Some of them may be breaking up; having become incapable of sustaining life, and having lost their water, air and internal heat, they are going back in fragments to the sun, the largest of them alone being seen by us, as they revolve in their enormous. orbit, approaching nearer and nearer, until they plunge into its fire and end their career for ever.

There are many facts known to us regarding comets that are in harmony with the views just presented. Those comets to which Arago refers, that appear round and with well defined planetary disks, may be cometary worlds, on some of which human beings may now reside as they once did on Sideros.

Biela's comet in 1846 was seen to separate into two distinct comets. On the 19th of December, 1845, it appeared pear shaped, and on the 13th of January following it it was seen double in America, and by the 15th, also in Europe, when the bodies were farther apart. The distance from each other increased till they were separated from each other about 160,000 miles. On their return in 1852 their distance was 1,240,000 miles.

If this was a comet of the second class, being only a fragment of a pre existing world, it is not so very surprising to learn that this fragment had in turn become broken, the two pieces thenceforth following independent tracks. Other comets had previously been seen to break into pieces, but, as they had not re-appeared, their occurrence had not been generally accepted.

(1) Lardner's Lectures. Metcoric Stones and Shooting Stars.
[To be Continued.]

ORGANIZATION OF THE FORCES OF REFORM

To the Editor of the Religio-Philosophical Journal:

Your recent editorial suggestions, with the comments of numerous correspondents, on the subject of organization and co-operation among liberal thinkers of all classes, have been read by me with great interest, as betokening the awakening of thought in an important direction which has long seemed desirable. Whether or not the time has arrived for a successful movement in the direction aimed at, the wide discussion of the subject which you have introduced cannot fail to educate the general mind towards the point when success will be practicable.

In compliance with your invitation, I will submit some thoughts and suggestions on the general subject—the results of much reflection—as my contribution to the discussion.

1. The harmonious co-operation of all sincere workers for human inprovement seem eminently desirable, for many reasons which need not be here repeated. Such co-operation, for the best results, requires association and organization in some form, and thus division and co-ordination of labor.

2. Harmonious association and co-operation can only result from

ESSENTIAL UNITY OF CONVICTION

as to three things—the objects to be sought, the methods by which those objects shall be pursued, and the underlying principles of right and truth which make those objects desirable. As one of your correspondents (Mrs. Maria M. King), has properly remarked, "An organization, to be worthy of the name, must have some central thought to form its basis or life-principle, some object to promote paramount to all others, and to which others are subservient." These convictions as to principles, objects and methods constitute in fact a creed, which is as indepensable to a living, vigorous organization of human beings, as is a life-principle to a plant or tree. Nothing but inanity

and decomposition can exist without it. And on the

character or quality of this basic life principle-this

creed—will depend the character, vigor, usefulness and perpetuity of the organization formed.

These positions seem self-evident, and hence it has long appeared to me that the habitual inveighing of many Spiritualists and Liberals against "creed" indiscriminately, and their indisposition generally to organize on the basis of any clear statement of principles, was a shallow absurdity. No wonder then many attempts to organize have come to nought. As well try to build an oak out of a pile of sand, with no acorn in it! A man or woman who has no convictions, is not of the stuff for a reformer. He who has no beliefs, i. e., no creed, is little more than an

Hence, Mr. Editor, I was not a little interested, not to say amused, by noticing, t at though you had pre-sented it as one of the merits of your proposed plan that it offered "no creed"-in fact, that "no one is called on to believe anything, or even to know any thing, as the condition of admission"—yet you subse-quently felt constrained to say that your proposed "colleges of philosophy" would "imply a creed," which you proceed to set forth in seven distinct proposi-These certainly involve believing a great deal, as well as knowing many important things. Your implied creed is a very good one, as far as it goes; but I fail to see the objection to having it clearly formu lated at the outset, so that all may know definitely what they are aiming at, and that their associates agree with them on what they esteem vital points. Without this, I see not how there could be any mutual confidence or efficient co-operation. In fact, there must be-just what we have seen so much of in crude attempts at organization hitherto-mutual distrust, suspicion of motives, radical diversities as to principles and methods, and perpetual wrangling until dis-

There are creeds, and creeds. The objectionable thing about them is, not the forming of clearly defined convictions, nor the formulating of these on paper, but the binding of ourselves or each other not to change our convictions. We want no cast-iron creeds, made to last for a life time, and to be changed only on pain of churchly "excommunication," or social ostracism. There is a vast difference between that sort of creed, and one which consists merely of a statement of present convictions, honestly entertained, earnestly lived up to, and subscribed as a basis of co-operation with others for useful ends, one of which ends should be mutual aid in a perpetual search for further truth, with encouragement to accept it and renounce error as fast as discovered. Such, in my opinion, must be the style of creed for the "church of the future," and it will be a help and not a hindrance to progress. "Formulated creeds are nothing," as you say, unless, indeed, they are expressions of vital principles controlling the heart and life. Then they are a power.

3. But a creed will lead to seets. True. Where mental freedom and activity exist, divergencies of opinion are inevitable. What then? Are these to be altogether deprecated? Not half so much, in my judgment, as either mental stagnation or the want of clearly defined correspondent, Mrs. King, has observed, "Sectarianism is already an accomplished fact in Spiritualism; and protests will avail little to prevent the outworking of a law that is as natural as that which makes one rose differ from another." The problem is, while allowing free play to these divergent tendencies, to harmonize all useful workers around some central truth and purpose having sufficient intrinsic worth and attractive power to overcome their repulsions, to soften the asperities and abate the antagonisms of sect, and induce mutual courtesy and toleration instead. Can any truth or purpose be set forth which has such power? We shall see.

4. It appears to me that one prominently desirable

4. It appears to me that one prominently desirable object of organized co-operation, at least on the part of all Spiritualists, should be mutual aid in

SPIRITUAL CULTURE.

Your proposed plan provides for physical, mental and artistic culture, but does not distinctly specify spirit ual. By this I mean not merely the proper cultiva tion, unfoldment and orderly exercise for worthy ends of those superior capabilities of the human spirit which give perception of spirit-entities and the underlying verities of being—the powers of clairvoyance psychometry, impressibility, inspiration, healing, and all other desirable forms of mediumship. This culture should by no means be neglected in the "Church of the Future." But there is another and still more important department of spiritual culture. which consists in stimulation to healthful activity of all those higher qualities and graces of the spiritsuch as charity, courtesy, cheerfulness, inward peace, forbearance, self-abnegation, active good will, faith in good, gentleness, humility, moderation, reverence, aspiration, and all other manly and womanly virtues which characterize the nobler and better selfhood of manity, and their cultivation is of paramount importance. The chief power and lingering charm of the decaying church of the past—all that gives it any hold upon emancipated souls in the present-is to be found in its measurable though imperfect culture of these virtues and graces; and the great weakness of Spiritualism hitherto, as a moral force, has been the neglect of the same. Whatever organization shall aspire to be the "church of the future," must on no account neglect this function, but, on the contrary must ful-fill it more rationally and efficiently than that of the past has done.

Possibly, Mr. Editor, you intend this branch of culture should come into your plan, under your first department—"Praise of known worth—worship," etc. If so, it should, in my judgment, be distinctly specified and made prominent—though judicious culture will probably require something more than mere

With reference to Spiritualism as a whole, your plan, if I apprehend it, provides only for "investiga-tion." All "conclusions" are relegated to "the future," and so, I presume, would be anything like practical applications of what is learned. This may be very well for a large class of persons interested in the subject, who are as yet mere inquirers. And I have long felt that there is need of the organization of psychological societies or perhaps of a national psychological society, with many local auxiliaries, which should devote attention to the careful observation and verification, by scientific methods, of such psychical phenomena as occur—the results to be published for general information as are the proceedings of other scientific hodges. Such societies should or course are ladder. tific bodies. Such societies should of course exclude all consideration of theological, social or other reform questions, confining their attention solely to questions of fact, or phenomena and their causes. Thus they might enlist the interest and co-operation of many able scientific minds, who have hitherto/been repelled from investigation, or at least from any public avowal of such investigation, by what have seemed to them the philosophical crudities and reform vagaries connected with Spiritualism as a movement.

But while "investigation," of the most exact and rigid character that the nature of the phenomena will admit, needs to be promoted, yet that alone would fail to meet the demands of a considerable body of earnest and intelligent Spiritualists—those who have investigated for years, and have already come to important, and, as they think, well-founded "conclusions," and are now desirous of putting the knowledge and growth acquired to the best use for the general good. The A.B.C. class is of prime importance in every department of learning, but one does not wish to always remain in it. Higher classes should be organized.

6. But is the conjunction of the dissentient forces of progress feasible on any plan? Can Spiritualists of various shades, and non-spiritualistic "liberals" of any shade, unite on any platform for common work, that shall not be too latitudinarian, or platitudinarian, for efficiency; or that shall not require Spiritualists to limit themselves to mere "investigation?"

When I remember the contemptuousness if not bitter hostility, commonly manifested toward Spiritualism and Spiritualists, by leading non-spiritualistic "literals," so-called, (except, perhaps, when they want help in turning their grindstone)—their seeming unwillingness that anybody should learn anything about more than "one world at a time"—I confess the prospect for union does not look very hopeful. Nevertheless, there are varieties of the species called liberal. While some are as intensely illiberal, bigoted and intolerant as are the partisans of orthodox theology, all are not so; and the experiment of co-operation on some common ground may be worth trying—provided a common ground can be chosen that is worth the

The limited coalitions that have been thus far attempted between Spiritualists and "liberals" have been based, if I mistake not, usually, if not wholly, on a common hostility to the claims and demands of the popular theology. And they may have served temporarily useful purposes. But alliances for warfare, "offensive or defensive," are not the most desirable.

The combatants, full of the spirit of antagonism, are very apt, on slight occasion, to train their guns on each other's camps, to the delight of the common emeny—as has been often witnessed.

A PLAN PROPOSED.

I suggest, therefore, the trial of a plan something like the following, which, if I mistake not, embraces the essential features of your editorial scheme, with some important additions.

1. Let a general organization be formed on the simple basis of

FRATERNITY, OR UNIVERSAL BROTHERHOOD,

and the plain duties resulting therefrom. of kindness, good will, courtesy, and care for the welfare of all human beings. All liberalists, so far as I know, and all Spiritualists, and, for that matter, all Christians as well, profess to believe in this as a fundamental truth. And it is a potent truth—in fact, the one potent truth and impulse, deeper than all intellectual beliefs, which alone prompts men of all creed; and of no creed (if such there are), in proportion as they feel its power, to earnest, persistent and unselfish efforts for human enlightenment and elevation. Those, surely, who do not feel its power and binding force are in no condition to be organized as workers for human improvement.

This central truth, it seems to me, should be plainly but simply stated, or "formulated," with the self-evident obligations which result from it as a basis or "creed" if you will; and it would further be well to require from each member a pledge to end-avor to live in all respects in accordance with the claims of brotherhood—especially to treat all fellow-members of the fraternity with kindness and courtesy, whatever differences of opinion may arise as to questions of fact, theoretical truth, or methods of promoting human good. (This of course, would not shut off criticism, or the endeaver to set forth and correct any supposed error or mistake of another. It would only require that this be done in a fraternal spirit and courteous manner, thus abolishing the acrimony and contemptuousness so

often attendant upon controversy.)

Within this general organization, or fraternity, the practical work undertaken for the promotion of human welfare, may be assigned to departments, committees, bands, groups, or whatever they may be designated; and these may be assumerous as the contemplated work shall require, or as any portion of the members shall see fit to organize. Each department, committee or band should have a sub-organization of its own, with a definite statement of its principles or conviction and purposes, and of the modes in which it propeses to act—all, of course, in harmony with the general purpose. Each should have at it head a competent chairman or leader, fully, imbued with the spirit of the work undertaken, who will be at liberty to attract to and associate with himself, or herself the ablest assistants his or her personal character, or the

special work attempted, can command.

This will afford room for all shades of opinion, conviction, or "creed," as well as for as many different methods of operation, not inconsistent with the general purpose, as may find a following.

Members should be at liberty to connect themselves with and labor in as many different departments or groups as they may desire, and all should be induced to work in some departments.

The heads of departments or groups should be, with the leading officers of the general organization, members of an executive board, who will arrange for the regular meetings of the several departments in such a way as that they shall not interfere with each other.

Each department, when organized should submit

its basis of principles, its objects and plans, to the general organization for official recognition; and stated meetings of the general body should be held monthly or quarterly, at which each branch should report its doings, plans, etc., for the general information.

The "seven departments" proposed by you, Mr.

Editor (see Journal of Dec. 18th), or any portion of them that a local society may deem practicable, might be adopted, or others in their stead. I should hope that at least a department looking to

SPIRITUAL CULTURE, , . .

as above outlined, would be formed by all societies, though it might come in under the more general head

EDUCATION;
also another that should have in view the practical

application of brotherhood to life—in other words,
societary reform

on the basis of fraternity, to be realized as rapidly as practicable.

Of course, one leading object of the general organization would be, either through its ordinary officers, or some one of its special committees to procure occasional discourses setting forth the nature and claims of brotherhood.

Lectures or instructions on Spiritualism, or any of its special phases, should be arranged for by the committee or group having that department in charge; and others not interested in it would, need have no responsibility for it. So different phases or schools of Spiritualism, if such exist in any locality, might each have its committee, and its regular or occasional presentation before the public—each solely on the responsibility of its adherents. This would tend to secure an able representation of different phases, in the spirit of fraternal courtesy, and give the public fair opportunity to judge between them. The investigation of psychical phenomena might well be assigned to a special department or committee.

A children's lyceum or Sunday school might proper-

ly come in the department of spiritual culture, or education, or might be managed by a distinct special committee.

Lessons in physical culture or hygiene would properly fall in the department of education or "science." Eleemosynary work, such as looking after the needy, sick or unfortunate, with counsel to the tempted and discouraged, might occupy a special committee, or, together with the provision of lectures on brotherhood, be referred to a department charged with societary reform, or, as you phrase it, the "encouragement of the known duties."

A department for the "cultivation of pure beauty—art—in which would be combined the attractions of amusements, music, poetry, painting, the drama, statuary," etc., would certainly be an admirable thing whenever and wherever it can be attained.

Provision should also be made for the discussion of

philosophical and all other important questions—which discussion, when conducted in the spirit of fraternity, and for ends of use rather than love of debate, may be of the highest utility.

A fraternity organized and properly conducted for

these objects would certainly perform all the useful functions of the church, and much more; and would take from that decrepit institution all excuse for longer existence. It would also remove from the friends of progress the reproach of attempting to destroy the old structures in which hamanity has been sheltered, without providing new and better.

This plan, at first blush, may look complicated and ponderous; but one of its advantages is, that, starting with the right basis, which is simplicity itself, the several departments or committees may be added only as they are needed and called for, or as competent persons are moved to attempt them. If liberalists decline to cooperate with Spiritualists on this plan, it remains none the less adapted for the variant schools of Spiritualists alone.

The details of a constitution, or working plan, of organization, embracing these features, may be readily drawn up by any person familiar with such work, and need not be given here.

These suggestions, Mr. Editor, are respectfully submitted for what they may be worth, by
AN OLD SPIRITUALIST.

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

Woman and the Household.

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

Pause not to dream of the future before us, Pause not to we p the wild cares that come o'er us, Hark how creation's musical charus,

Unintermittingly goes up to Heaven. Never the ocean wave falters in flowing, Never the lettle seed stops in its growing, More and more rich y the rose-heart keeps glowing, Till from its nourishing stem it is riveu.

Labor is worship—the robin is singing, Labor is worship—the wild bee is winging, Lis'en that eloquent whisper upspri gi g Speaks to thy soul from out nature's great heart, From the dark cloud flows the life-giving shower,

From the rough clod blooms the soft-breathing flower, From the small insect the rich coral bower, Only man in his it dolettee shrinks from his part

Stop not, though shame, sin and anguish be round thee, Bravely flieg off the cold chain that hath bound

thee,
Look at that pure heaven smiling beyond thee,
Rest not content in thy darkness—a clod,
Work for some good, be it ever so slowly, Cherish some flower, be it ever so lowly, Labor, for labor is r oble and holy, Let thy great deeds be thy prayer to thy God.

I Frances S. Osgood.

Women are continually invading the ranks of journalism. The Thayer county, Nebraska, Sentinel, has a woman's column and Mrs.Churchill's Antelope is successfully established in Denver. Mrs. Emma Molloy has taken editorial work on The Morning, in New York city, to the great regret of her Indianapolis fries.

Indianapolis friends. The girls in the Senior and Junior classes of Iowa Agricultural College, have practically learned how to make good bread, pie and pudding: also how to select and cook every kind of meat, as well as poultry, game, oysters and fish. They are also taught how to preserve and prepare all kinds of fruit.
All kinds of household instruction is furnished in this college, including the management of the sick room and the food of its

The Margaret Fuller Society of Chicago is established to educate women in political economy and the principles of government. Mrs. Lucinda B. Chandler, who has done inestimable work in establishing moral education societies in many cities, has appealed to that portion of the press which believes in the equality of human rights, to publish her address to her country women. She says: "We have a work to do, and self-respect, love of home, love of country, loyalty to principle, require us to gird our-selves for the battle, and do battle valliantly in the moral realm, as man has done in the physical, to achieve the opportunity of freedom." She exhorts women to form clubs for the education, study and discussion of the principles of government.

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In connection with the study of political economy, T. W. Higginson describes a new society established for that purpose, in which women's names are enrolled. Mr. R. L. Dugdale, 79 4th avenue, New York city, is the Secretary. It is managed by a committee of twenty-five men, who are considered experts in the science. These recommend a course of reading to cover one year, including four small books. They are Nordhoff's "Politics for young Americans," Prof. "Introduction to Political Economy," Johnson's "History of American Politics," and MacAdam's "Alphabet in Finance ? This society is more needed by women than by men, and many will be glad t learn how they can best gain the outlines of a very important science, bearing directly on the welfare of humanity. There is a list of books recommended for reading on political and economic subjects at the same time. It is not necessary to believe all that these books contain, but it is most desirable to know by what methods governments

The rapid increase of the range of woman's studies, has been followed by an effort to educate them in the principles of mental and political sciences, in the University of Cambridge and College of London. The Pall Mall Gazette, speaking of these enlarged opportunities, says: "Difference in sex seems to affect the intellect much less than one might have supposed. What it does affect, and that profoundly, is the emotional temperament." That paper then discusses the grave danger to young women which comes from the very eagerness with which they enter into the intellectual arena

This paper, like most of the educational institutions, does not seem to suspect that the process which they dis use is not true education; it is a process of cramming, or rather, it is a bot-house. The true school for mental and spiritual unfoldment will not come through the Harvard Annex or the London University, as they are now maintained: The whole being will be educated in the school of the future; first the physical, then the social, the mental and the spiritual, by processes which are now but dimly understood. We cannot doubt that the wisest and best men and women shall be developed as teachers, and through their intuitions the better way may be opened. True, there must be classes and libraries and museums and learned preceptors, but there must be some more interior method of developing the germ of immortality. There will be a better understanding of spirit and the way in which it is connected with and acts upon the soul and its encasing body, and of their relations with the external world, as well as that divine life which is the source of all life.

The science of humanity is a vast field and education is something more than a great hoard of facts, or even inferences from facts, a store of useful and unuseful knowledge. It is more than a skillful manipulation of mental tools; it is a process of which this brief existence can furnish, at best, only a mere beginning. The materialistic philosophy of the day would have us skillful in the use of the tools and the pleasures of this world and only for this world: To those who believe in progressive unfoldment, such a view is inexpressibly sad and unsatisfactory.

By the departure of George Eliot, litera-ture has lost its most remarkable representative woman. It is not necessary to define her title to supremacy, almost every one has hung absorbed over the pages of her novels. To many, Romola is her finest book; it is certainly a marvel of artistic and historic elaboration, true to the Florentine life and steeped in its atmosphere, but some of her other works have touched the hearts of her readers more than that. Nor will we stop to analyze her power, save to say with a critic, that "no sweeter, he Ithier, more picturesque novels were ever written in the Eng-

lish language." Under all her rare and perfect charm of psychological delineation—for her plots were mere threads upon which to hang these

veiled, so that a superficial reader is not conscious that he is being taught a philosophical lesson. Nor were her views disagreeable or obtrusive; she painted with equal delight the orthodox and the skeptic. Her best characters were undoubtedly of her own sex, with whom she had deep and abiding sympathy. Romola, Dinah, Maggie Tulliver, Mrs. Poyser, the lofty and devoted Dorothea, and the sweet Jewess Miriam, and Gwendoline—all are created by the tenderness of kinship as well as the might of genius. It is true, noth ing could be more sad than some of these creations, for, looked at from the earthy side, their lives were failures.

And there is, unhappily, found the limitations and unsatisfactoriness of Geo. Eliot. She is the representative of the best class of materialists or positive thinkers, who deal largely and generously with ethical questions in the light of this life only. The class is a growing and powerful one, and are depleting a portion of the best life of the churches, namely, those who are not spiritually quickened so that they discern the vast realm which lies above and beyond the domain of the senses. To those who are, George Eliot's wonderfully epigramatic sentences, the charm of her character painting and the variety and extent of her knowledge, linguistic, scientific and literary, only serve to wreathe and decorate an empty sepulchre.

For this genius had no belief in personal immortality. Unutterably sad must have been those hours of solitude which come to all at some time. With the wealth of affection and resource of that royal nature. its horizon was bounded by this earth. Sympathetic, tender, sweet, womanly, glowing and heroic, touching the most impassioned chords of emotion, the soul beat hopelessly against its prison bars, like an eagle caged in walls which held no outlet up to the blue

sky of Heaven. At last the prison door is unchained and George Eliot is free, and she has joined the "choir invisible." Who can picture her surprise and joy at finding herself at liberty to continue, consciously, a limitiess career of being? Her grand nature yearned to bless her kind, and now she has the opportunity. Many will remember her fervent

and pathetic prayer: Oh! may I join the choir invisible Of those immortal dead who live again In minds made better by their presence-live In pulses stirred to generosi y, In d eds of daring rec'i ude, in scora Of miserable aims that end in self!

In thoughts sublime that pierce the night like s ars. And wi h the rmild persistence, arge mea's miads To vaster issues.

. So to live is heaven. . . . That purest heaven, to be to other souls The cup of s'rength in some great ageny, Enkle die gererous ardor, feed pure love, Beget the smiles that have no cruelty, Be the swe t presence of a good diffused, And in diffusion ever more intense! So shall I join the choir invisible, Whose music is the gladuess of the world.

"Is Darwin Right?"

The following is an extract from the advance sheets of a new work by Prof. Denton, with the above title:

The great mistake that many scientists as well as theologians appear to me to make, is in supposing that this is a dead world, in a dead universe, and only made alive by the operation of some exterior force. Darwin thinks that all living beings came from one or a few forms, "into which ille was first preathed;" thus giving us a dead world, into which an exterior power breathed life. If this was ever done, the great probability is that life was breathed into a man. Why should a miracle worker bridge the chasm between death and life for an invisible monad, when the bridge would just as easily carry a man?

The difference between the universe such persons believe in, and that in which we live, is great as the difference between a natural tree and an artificial one. In the artificial tree, made in a day, a wooden trunk is fashioned, holes are bored, limbs inserted, twigs put into them, and leaves and fruit attached. It may appear beautiful, but there is no life in its heart, no sap in its branches, no circulation through its leaves. It is no more a tree than the chair in which its maker sits. The natural tree requires centuries for its perfection, but it is alive from deepest radicle to topmost leaf. Break a branch, and every rootlet feels and responds to the demand for material to repair damages. Day and night the living currents flow through its yeins, bearing color to the blossom, honey to its cup, sugar to the fruit, and down for its cheek, to ward off the attacks of the insect robber. Strip off every leaf, and it re-clothes itself; and, though winter makes it bare a hundred times, a hundred times it renews its beauty. No less alive is the world in which we dwell, and the universe of which it forms to us such an important part; and it is this that rendered man a possibility upon our planet.

BOOK REVIEWS.

LOVE VERSUS FASCINATION. A novel. B Orpha E. Hammond, Pp. 236, 12 mo. Price \$1.00; postage 6 cents.

Mrs. Hammond embodies in practical life the distinguishing principles of pure and exalted Spiritualism. Under the most discouraging circumstances, she has devoted her life in caring for her parents and rearing her two children. Amidst her heavy cares, she has been inspired to write, and as her own publisher, appears before the public with this volume in which she has developed in the plot of an interesting story, a profound philosophy of love and marriage, and drawn the distinction between true love which ennobles and purifles, and fascination which enslaves, degrades and destroys. It also presents forcible contrasts between the harmonious home, enshrined in love and devotion, and the ill ordered and inharmonious, where every law, spiritual and physical, is hourly broken. The life of the heroine as a "dis trict school teacher," "boarding around," forms one of the most life-like portraitures of the many in this volume.

It is an interesting book, and pervaded with a pure and elevating spirit, which is especially praiseworthy. No one can read it without feeling strengthened and exalted by the noble interpretation of life expressed in its leading characters.

We are glad to learn that Mrs. Hammond is meeting with success in her enterprise, enough copies having been subscribed for in advance to meet the expenses of publication. The book can be obtained by addressing her at her home, Fredonia, N. Y.

THE HARVEST-OF YEARS. By M. L. B. Ewell New York. G. P. Putnam's Sons, 1880.

The above is a story of real New England life from the pen of one of our early mediiewels-are ethical teachings, most skillfully | ums and lecturers, formerly Miss Martha

Beckweth. For several years she has been settled in New Haven, and busy at work in her mediumship. The imprint of the Putnam's is a guarantee of worth. We have been very much interested in the work. Its characters are all from the real life of the author, and the teachings are all in harmony with our philosophy, though there is nothing to offend the most fastidious orthodox. It belongs to that class like "Gates Ajar," that prepare the way for the Harmonial Philosophy. In the lives of Clara and Louis, we have portrayed two who are conscious of their mediumship, and who nevertheless rarely speak of the unseen to others; and in Emily-drawn from one of our early speakers—and in good Aunt Hilda. we have sensitives who obey unconsciously as all intuitives do, the unseen monitors. The book will do good in developing indi-vidual hearts. It will teach nobler ideas of life and home; prompt them to work for others. It gives a hint in the last few chapters of the way that this labor problem may, by the application of brotherly love, be solved. We understand that other works are to follow, and in later volumes these thoughts be unfolded. It is a good missionary and we hope it may find its way to many a home.

Magazines for January not Before Mentioned.

The Herald of Health. (M. L. Holbrook, M. D., New York City.) Contents: General Articles; Our Dessert Table; Topics of the Month: Studies in Hygiene for Women.

Psychische Studien. (Oswald Mutze, Leipzig. Germany.) A Magazine devoted to the spiritual philosophy, with a corps of able writers.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This monthly magazine is published for the community and contains interesting articles by the members.

The Young Scientist. (No. 14 Dey St., New York.) A Practical Journal of Home Arts for the Young.

Babyland. (D. Lothrop & Co., Boston, Mass.) A magazine for children just beginning to read. The publishers announce that it is the only magazine in the world for the babies, and they should all have it. A special feature for 1881 will be a series of outline drawings for the little ones to paint with water colors.

Thomas Brothers' Musical Journal. (Thomas Bro.'s Catskill, N. Y.) Contents: Music-Happy Land Bright and Fair; Looking Back; Angel's Greeting; Early Morning March. Poetry; Selected Items; Editorials.

Andrews' Bazar. (W. R. Andrews, New, York and Cincinnati, Ohio.) A monthly magazine devoted to Fashion, Literature, Art and Society, containing a great many illustrations of the latest fashions and pat-

A Clergyman Promoted.

In the telegraph dispatches of the daily news papers we find the following notice of Rev. Mr. Adams. The brave preacher is in the line of promotion to an independent and unsectarian place. Presbyterian decrees do not kill, in these days any more than Papal bulls. They do not harm, indeed, but prove blessings to the true hearted,

ROCHESTER, N. Y., December 30.—The Rev. Myron Adams, paster of Plymouth Congregational church, this city, was yesterday unanimously disfellowshiped by the Ontario association of Consettled in his belief that he can neither formulate a consistent statement of Christian belief, nor assent to any existing form; second, his conception that sin, is inconsistent with man's moral freedom and personal responsibility, he regard-ing sin as a disease and the sinner to be pitied more than blamed, unfortunate rather than guilty third, his views on atonement, divine forgiveness, and regeneration are exceedingly mystical and misleading; fourth, he absolutely denies the truth of endless punishment as infamous and blasphemous, and is open to no conviction to the contrary; fifth, he has combated essential truths and their defenders in his pulpit; sixth, he does not represent the faith held by Prymouth church and by the general associations of the State of New York; seventh, he furnishes no satisfactory scriptural or rational basis for his belief, relying on impres sion which he mistakes for inspiration. Mr. Adams's congregation has hitherto stood faithfully by him, and it is believed they will not be moved by this action. His brother, the Rev. E. P. Adams of Dunkirk, has been ostracized from the Presbyterian church for similar views.

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CHICAGO, ILL., January 15, 1891.

A Chicago Medium Confounds Hermann the Great Prestidigitateur. Hormann's skill as a prestidigitateur is we'l known throughout Europe and North and South America. Though his performances lack the dash and dazzling brilliancy of Cazeneuve's, he more than makes up for this in the smoothness; grace an i artistic taste which he displays in his exhibitions. We had considerable curiosity to get his views as to the phenomena of Spiritualism, and if possible to bring about an interview between this expert in slight-of-hand and the justly celebrated medium, Mrs. Simpson of this city. As several European magicians have certified that the manifestations in Slade's presence are beyond the art of the conjurer, we deemed it only fair to give Hermann a chance to show the metal he was made of. After consulting Prof. Denslow, who approved the plan, we laid the matter before Mr. J. H. McVicker, at whose theatre Hermann was performing; through whose courtesy we met Mr. Hermann and broached the subject of Spir-Itualism, asking him what he thought of the phenomena. It was soon apparent that he held the whole subject in contempt, though with his native politeness he studied not to give offense. He declared most emphatically that such a thing as direct writing could not be done; that mediums always failed in his presence. Upon inquiry we found he had never seen any of those mediums who are best known to investigators. When we told him we had seen direct writing in the presence of Slade and Mrs. Simpson, and had conclusive evidence that it had been obtained through the mediumship of Watkins, Phillips, Mrs. Patterson, and many others, he gave one of his inimi. table shrugs, and pityingly smiled. We then said: "Mr. Hermann, we believe you to be master of your art, and that if what we believe to be direct writing, i. e., writing without human contact, and by some external intelligent force, is in fact a trick of the medium, you can detect it." To this he gave a very positive affirmative. Continuing, we said: "Mr. Hermann, we will take you into the presence of a medium, where, we think, you can witness this writing, and if you can satisfy us that it is a trick and explain how it is done by your art we will publish your explanation as readily as anything else, for the truth is what we are after. On the other hand, if you see what you know to be beyond the possiblities of your art, will you so certify?" To which he promptly replied: "O, yes! but it won't be done." In answer to this, we said: "We don't know that it will, we cannot with absolute certainty predicate the result of the proposed scance on our past experience, as there are agents in the experiment over which we have no control. but we are willing to make the attempt." At this point Mr. McVicker interjected the remark, "Failures are quite common; an investigator may have a failure at one time and at a subsequent sitting witness the writing to his perfect satisfaction." "O, yes?".confidently ejaculated Hermann,"that is a part of the trick, the writing won't be done in my presence." The result of the interview was an expression from Hermann that he would be delighted to investigate the matter, and when told that Mrs. Simpson's time was very much engaged. and it might be difficult to secure a sitting. and if one were obtained it would be necessary for him to be on hand to the minute, he replied: "I'll be there sure. I'll get up at five o'clock in the morning if necessary." We then called on Mrs. Simpson and stated to her frankly what we wanted, giving her Hermann's name and his conversation as above related, and said: "Mrs. Simpson, we do not wish to dictate to you or overpersuade you, but if you are disposed to accord a sitting to Hermann for the experiment we shall be greatly pleased; if your spirit control can successfully contend against the influence of such an opponent and produce the writing, it will afford valnable proof of spirit manifestations under

the most trying conditions; if the experi-

ment fails it proves nothing against you

mediumship." Mrs. Simpson readily assented and fixed the hour at ten o'clock Sunday, the 2nd inst. The parties present at the sitting were Mr. Hermann and one of his assistants, Mr. J. H. McVicker and Prof. Denslow. The experiment was a victory for the medium and her spirit helpers. A full account of the affair was published in the Chicago Times of the 7th, from which we make the following extract:

Arriving at Mrs. Simpson's residence, at No. 24 Ogden avenue, at the hour appointed, they were all immediately shown into Mrs. Simpson's usual seance room, which is a hall room on the second floor, furnished with a small, plain slab table, about fifteen by twenty two inches, with four stout legs, covered by a breakfast cloth, and placed near the single-window, which amply lightthe room, as the sun was shining di rectly in through the partially closed blirds. A plain carpet, a few chairs, and some articles of larger furniture near the door completed the equipment of the roon. Her-mann looked carefully on the under side of the slab table, turned it around, saw that it was plain,

ADMITTED THAT IT WAS PERFECTLY HON-

but, with a tricky wink, remarked: "It's all right; I've got an idea." Mrs. Simpson sat beside the table, handed Hermann her slate for examination, expressing a desire to use her own slate first and afterward those which Hermann had brought, as they were new and gray, while hers was black with use, and less force would be necessary to make a legible mark upon her slate than upon his. Hermann examined the slate, and pronounced itsatisfactorily clean there being no vestige of writing on either side. Mrs. Simpson then requested Hermann's assistant to place his hand directly underneath and supporting hers, as she placed hers directly underreath and supporting the slate, at the same time bringing the upper surface of the slate directly under and, against the under side of the table. He did so. The breakfast cloth was raised sufficiently so that Hermann and the rest could all see the slate resting firmly against the under side of the table, sustained by Mrs. Simpson's hand lying open and flat against the slate, with the entire hand of Hermann's assistant placed open and flat under, against and around the hand of Mrs. Simpson. On restoring the cl th Mrs. Simpson requested Hermann to make some remarks to which the writing to be done would apply. Hermann turned to McVicker and said: "As I was saying--." The remainder of the remark was not intelligible to the other bystanders. Instantly all persons present heard the writing on the upper side of the slate. Hermann and Mr. McVicker as well as the assistant, acknowledged that the

CLEARLY AUDIBLE.

Upon raising the cloth the hands were ound in the same position underneath the slate, and were continued so, at Mrs. Simp-son's request, until the slate was brought from under the table. Upon its upper surface were there found written these words: Yes, but I was not present when you made that remark."

Hermann examined the writing carefully and said it was wonderful. "I am satisfied," said he: "let's go home." "Are you satisfied," inquired Prof. Denslow, "that no living human person could have been in any writing "" "Certainly I am," said Hermann; how could any person get between the slate and the table? But

I CAN DO IT INSIDE OF FOUR DAYS, and teach my assistant how to do it."

Mrs. Simpson here rose and tendered her chair smilingly to Hermann, begging him to take ther place and perform the same

trick then and there "No!" remarked Hermann waving away the proffered chair: "I can do it but not now. I will do it at my room in my hotel after breakfast. I have not had my breakfast. and have not the necessary force to do it

"If you do it," inquired Prof. Denslow, "will you do it by the exercise of your art of legerdemain and deceit, or will you do it by the aid of forces not human?"

She is not the only medium in the world. Other persons have the same powers as well as she. I tell you in a very few days I will do it all, and show my assistant how to do "said Hermann:

"Is it a trick, as done here in the presence of Mrs. Simpson, in the sense that there is any deceit or imposition?" inquired Prof. Denslow.

"No, none whatever." I agree with you fully on that point," replied Hermann.
"Will you certify that it is not done by the exercise of your art as a prestidigita tuer," he was asked.

"No: not to day. I will write a letter to Mr. McVicker about it from Pit'sburgh, as d if you publish that you will get all you want," said Hermann.

"But you came here under an agreement to certify now what you have seen." 'Weil, I will leave the paper at my hotel before leaving town this afternoon.

While this colleguy was going on, Mr. McVicker had written upon a bit of paper a question, which he folded upftightly in a vellet and handed to Herman's assistant requesting him to

GET AN ANSWER TO IT ON THE SLATE: Hermann's assistant took the paper and was about asking Mrs. Simpson for an answer to it, when she, looking up into the corner of the room wherein she purports to see and talk with her alleged control, 'Ski waukee," said; "Somebody has asked a question, and I read upon the wall the an swer to it. I will write you the answer and you can see if it responds to your ques

She then wrote upon the slate, as follows: "He is, but he does not want to acknowledge it." Hermann's assistant then unrolled the question and found it to read as follows: "Is Hermann a medium?" 'The assistant then expressed a desire to ask a question, but Mrs. Simpson, purporting to terive her impressions from the same mys terious corner, replied that "NOTHING FURTHER WOULD COME,"

and said: "When four gentlemen call upon

a lady, as a matter of business, to test the powers manifested in her presence, and the result is a manifestation of all the powers claimed, and this is followed by a refusal on the part of the company who had seen all they came to see, to make any acknowledgment whatever of the truth of what they have seen, it strikes me that the business of that lady with those gentlemen is

The assistant begged leave to ask only a single question. Mrs. Simpson replied; "Whenever, you, sir, will come here in your own right and ask manifestations, they will continue, I am ready to guarantee, as long as you would wish, though it might and will not lessen our confidence in your | be for fifteen days. For you, sir," (the as-

sistant was a solid, ruddy, and reticent Englishman, the very opposite of the quick, nervous, and self-sufficient Hermann), "you, sir, though very negative exteriorly, are sufficiently positive in your interior. But further n anifestations in presence of the present company have ceased, because Mr Hermann, though extremely positive in his exterior, is just as extremely negative in

Whatever this might mean, the party re turned. Mr. Hermann left no statement of his opinion concerning the means by which

the writing was done.

Mrs. Simpson on this, as on all other occasions when an effort has been made to test or bluff her by an exhibition of adverse will power, showed that she possessed the stamina, force, and pluck to complete ly conquer all such adverse pretensions. This is among the rare qualities in Mrs. Simpson, which render her a peculiarly its subject for public tests, where force of character is almost as essential as génuiue

ness in the mediamship. In the account as published in the Chica go Times, the writer inadvertently passed over a point essential to give completeness to the scance as a test. After the exhibition of the first writing upon Mrs. Simpson's slate, Hermann was quite confident in his assertions that "no more writing would be done." He accompanied such assertions also with a very knowing wink to the other investigators, which he took no pains to

conceal from Mrs. Simpson. In the midst of this adverse bluster Mrs. Simpson requested Hermann to prepare his own slates, which he did by cleansing them with his handkerchief from every sign of marks or pencil dust. They closed together by hinges, were just purchased, and had, probably, never had a mark made upon them. These two slates were placed in position, closed tightly together under the table. Mrs. Simpson holding them with one hand and Hermann's assistant with the other. When the slates had thus been placed in position Mr. McVicker, for the purpose of making a suggestion to which the writing to be done between the slates would be responsive, said, "Hermann, will you stay any longer than a week in Pittsburgh?"

Forthwith the writing was heard within the slates by all parties present, and on removing and opening them, the following words were found written on the inside of the undermost slate. "No! no longer than one week in Pittsburgh." This ended all discussion as to whether the phenomenon was capable of repetition.

We proposed to Mrs. Maud Lord that she as well as Mrs. Simpson should give Hermann a test seance, to which proposition she readily assented. Owing to our extreme pre-occupation we were unable to perfect the necessary arrangements within the brief space remaining of Hermann's engagement in the city; but we have no doubt that had the experimental scance been held, Mrs. Lord would have been as successful as was Mrs. Simpson.

Dr. Beard as a Mesmerist.

Under the title of "some new and curious experiments in the office of Dr. George M. Beard," the New York Sun gives an account of the mesmerizing of three subjects by Beard and of the usual phenomena resulting. The subjects were completely under the control of the operator, felt no pains or sensations, but those he told them to feel, though subject to influences which in a normal state would have caused the most severe pains or the most lively sensations. The experiments are neither new nor curious in themselves. The only new or curious fact connected with them, is that they are conducted by an allopathic physician who hazards his standing among his more bigoted brethren by conducting or announcing them at all. The experiments themselves have been performed by millions of persons and are part of a wide range of phenomena indicating the supersensuous action of mind or spirit power. Dr. Beard hedges against this theory by assuming in advance that the mesmeric condition is a nervous ailment on the part of the subject superinduced by his own imagination. According to Beard's new theory the only function performed by the operator is to induce in the mind of the subject the expectation that certain phenomena will happen and they are forthwith experienced by the subject whether they occur or not. He makes an ostentatious display of the use of words in producing this delusion in the mind of the subject, as if he were afraid of testing his own theory. But in fact neither the use of words nor the performance of any external act by the operator is necessary to produce the effect. Mesmerism can often, if not always, be made effective upon the subject without spoken words or physical acts. It does not depend upon the creation of the false impression upon the mind of the subject first, but before any impression whatever is created the subject may be surprised by the sensation itself. A mesmerizer will sometimes first discover that he possesses the power in question by exercising it on persons at a distance. For instance, sitting in a large audience, he wills that a certain lady whose back is turned from him, should turn so that he can see her face, or shall look directly toward him. Sitting in a large company he wills that some person in a distant part of the room, shall take the seat by his

If Dr. Beard will not hold himself back in a spirit of bigotry from the discovery of the very truths he is in search of, he will very easily and early find out that in mesmerism there is a transfer of spirit-power from the operator to the subject, which may often be accomplished mentally, and which is sometimes effected by spirits purpose of educating youth, has built up a are favorably considered the petitioners

which no longer dwell in the body, as well as by those which do. Having arrived at this point, he can secure his expulsion from all regular medical faculties, and when he has done this he will be in a position to acknowledge the just results of what he sees, however it may limit or lessen the number of those to whom his observations and conclusions will be acceptable.

A Liberal College.

A writer in the Seymour Times expresses the desire, which is beginning to be felt by many liberals, that a university or college shall be founded, in which in addition to the education that shall best fit students for practical life, the truth of history concerning religions of every kind shall be taught. Such a project may not be launched into working operation in a day, but it is a good thing to think about and work up to gradually. The suggestion that practical science, or science in the serviceable and useful stage, shall be taught more, and in its abstract and theoretic stage, less, is one of great importance. In our schools, chemistry is taught in the abstract stage first, and most students never pursue it into the practical stage. And yet the abstract alone is useless unless consummated in the practical. For instance, in chemistry a student hears much of atoms, attractions, affinities, imponderable agents, oxygen, nitrogen, carbon, hydrogen, etc., but does not learn how ink, paper, yeast, bread, dye stuffs, leather, gunpowder, or medicinal drugs of any kind are actually made; how a ham is cured, or iron ore converted into pigs or pigs into bars, or bars into steel, or how an electric battery is run, or constructed or the acids made, or how to test adulterated milk, or to refine petroleum oil, or convert corn into sugar, or any thing of service in practical life. A student who has gone through all these books has no moré idea of the commercial methods in use in converting cane into sugar in a refinery, or grain into alcohol in a distillery, or grease into soap, or milk into cheese than from reading Casar, he can tell how an American citizen is converted into a member of Congress.

Now, in the evolutions of history the practical necessarily comes before the theoretical. Why should it not do so in education? Soap making came before a knowle edge of the chemical distinctions between alkalies and acids. Iron was converted into steel before it was discovered that in this process was involved an increase of carbon. Glass making preceded an analysis of the chemical qualities of silex. Why, then, do our educators teach the theoretical and never reach the practical in our schools and colleges? The actual reason is because it requires more knowledge in the teacher to teach the practical than to teach the theoretical. Thousands of teachers can hear a class recite in chemistry, who could not smelt an ounce of iron or make a bar of soap. The arts are generally so useful that any person who has attained to a moderate knowledge of them, can make far more money by practicing them than by teaching them. Teachers will, in defence of their profession, give other reasons for this fact, but the real reason why they teach little that is practical is because they know

little that is practical. There is a half truth in Richard Grant White's recent onslaught on our common school system, great as is the indignation it has provoked. The common schools teach the same things to all, and knowledge which all possess nobody can sell. So with our colleges. They consume the years in which the student must learn how to become a breadwinner without teaching him any art by which to win his bread, except, perhaps, the teaching of what he has already learned, or the parasitic professions-law, medieine and preaching. If our public schools taught practical arts in some degree, they would render their graduates more secure against want. If Garibaldi had been educated "in the three R's" in a public school, when he came a refugee to America, he would have starved. But as he had been taught how to make soap, he lived. The most versatile and inventive philosopher America ever produced, Benjamin Franklin, learned industry first and literature afterwards. We hope to see the time when American education in all grades of schools, will be much more industrial and less literary; when boys will be taught trades and arts, and girls a thorough knowledge of cooking, garment-making and the domestic economies. No change would do so much to promote virtue and sound morals as to furnish every young person with some kind of knowledge which he can sell for bread at the earliest moment.

It is also true that there should beat least one college in a country like this wherein the myths and superstitions of religious history should have justice done them, both in unfolding their causes and their effects. But we must check the tendency of the writer in the Seymour Times in one respect. He wants grounds to be selected and a building erected as the first step towards a | don, Methodist, and Rev. Dr. Edward Judgreat "College of the Republic." Such a son, Baptist, have not yet made up their beginning would kill it dead, as it has killed hundreds of similar enterprises. A college no more needs to begin by putting up a building than does a grocery or a newspaper establishment. Such a process buries in brick and mortar the funds needed to be expended for educational purposes. A college should start exactly as Paul started that church at Rome, which now numbers 180,000,000 communicants, viz., in his own hired house. When a college by a prudent

respected faculty and a large attendance of students, it is then time for it to select its location, and then the funds for building purposes will come. Even the existence of dermitories for students lowers a college into a cheap boarding house and gives rise to a chronic feeling of disrespect on the part of the students toward their faculty. Students should know their college Presidents and Professors as teachers alone, and not as caterers, or feeders of the body. In most American towns the students can get boarded more satisfactorily away from the college than in it and the moral and educational influences are better. The first essential, therefore, in founding a college is to avoid erecting a building.

Who is Running this World?

Nothing can better indicate how deeply the Protestant churches of to day are saturated with Materialism than the answers received by the editors of The Christian at Work to a circular letter, inquiring of various clergymen whether miracles ceased with the apostolic age, or whether Christians may expect miraculous phenomena in answer to prayer. Imagine a Christian praying, "O Lord, wilt thou hold the laws of nature so fixed and irrevocable that there shall be no departure from them. Let not the fact that the bleating Lamb has just been shorn of his wool, be any reason whatever why thy cutting winds should not pierce him to the marrow. If the specific gravity of the sparrow, rela-"tively to the air in which he endeavors to 'fly, requires a power of museular action' on his part greater than his anatomical organism is fitted to put forth, wilt thou, O God, omnipotent maker of heaven; and earth, regard his loss of vitality as evidence that he is not fitted to survive, and his fall to the ground as a more addition to the fructifying properties of the soil. 'And as for sin, O. Lord, let every one get what he deserves. Let there be no suspension of the descending sword of justice. Let the fair young bride who has trusted her'life on the ocean steamer in ignorance of the flaw in its boiler, or the rot in its timbers, go to the Bottom, just Lord-she ought to examine the steamer on the dry docks before purchasing her tickets. Let the frail young mother who rises like a dying martyr from her couch of pain, and struggles forth into the street "or the park, to give her child a breath of "healthful air, and there meets with those "just recovering from scarlet fever or "small-pox-let, O Lord, the foolish crea-"ture suffer for her temerity. Let thy sacred law concerning contagious diseases, have full sway, and if the young span-long pet is big enough to hold a case of scarlet fever, let the hot agony of the "fever rave and rot through its little bird-"like members. Why not? Is not the communication of disease by contagion ' part of nature's sacred law, and wilt thou "not therefore stamp out all resistance to thy divine beneficence in any of its forms, however mysterious or paradoxical they may seem to us, O Lord! And to thy name be all the glory and hogor. Amen!"

This is the kind of prayer we should hear from every pulpit if preachers believed in a reign of natural law, or rather such views of the divine government would prevail as would render prayer a presumptuous impertinence. But everything that is not law, is miracle! And yet in answer to the question sent out by the Christian at Work, the following preachers certify that the world is under the reign of inflexible law, which means virtually that religion, prayer, special providence and the Deity himself have no particular function to perform except to look on and draw their salaries of money and praise, for an administration which would move on as well without them. These are President Wm. H. Campbell, of Rutger's College; President Alvah Hovey, Baptist; President James McCosh, Princeton; President E. G. Robins m, Brown-University; Chancellor Howard Crosby, Presbyterian: Prof. Geo. R. Crooks, LL. D., Drew Theological Saminary; Prof. Wm. Henry Green, LL. D. Princeton; Prof. Hiram Mead, Oberlin; T. W. Chambers, D. D.; W. C. Gray, Ph. D; Dr. John Hall, Presbyterian; Rev. Geo. E. Horr, D. D., Baptist; James M. Ludlow, D. D., Presbyterian; Prof. A. P. Peabody, D. D.; Dr. E. S. Porter, Reformed Dutch; C. S. Robinson, D. D., Presbyterian; Stuart Robinson, D. D. Presbyterian; Geo. W. Samson, D. D., Baptist, and Henry J. Van Dyke, D. D., Con grega-

The following on the other hand believe that special interpositions of supernatural, divine or miraculous powers may, and exceptionally do occur, viz.: Samuel W. Duffield, D.D., Presbyterian; A. J. Gordon, D.D., Baptist; J. S. Jones, D. D., Presbyterian; Wm. Ormiston, D. D., Reformed Datch; Geo. F. Pentecost, D. D.; Congregationalist; John B. Thompson, D.D.; Reformed Church; George Leon Wa'ker, D. D., Congregationalist; J. L. Withrows, D. D., Congregationalist. A few divines such as Rev. Dr. Wheminds upon the question.

Thus it will be seen that upon one of the most fundamental and vital questions in religious 'philosophy, viz., whether the Deity governs the world by inflexible law, or whéther he governs it by special divine interposition in answer to the prayers of Christians, the orthodox world is as completely at sea as if no Christian religion existed. Of course, if God governs the world according to the suggestions made to him application of its resources, to the proper | in prayer, then so far as those suggestions

govern the world. It would seem to be worth while to call a general council of the entire Christian Church to decide whether God or Christians regulate the universe. Alexander the Great claimed that his boy governed the world. For, said he, I govern all the world except my wife and boy; my wife governs me and my boy governs my wife. Some might feel nearly as great a sense of insecurity in the thought that the Universe is left to the prayers of Christians as they would feel under the rule of Alexander's baby.

The Publisher of the "Voice of Angels" joins the "Great Majority."

Another sweet and gentle sp'rit has finished the tasks of earth and gone to the life beyond, to that bourne, from which so many have despairingly said, "No traveler returns," but which was no "terra incognita" to D. C. Densmore, for from its elysian shores, bright spirits, loving friends and wise counsellors had for many years come to him; and he knew from personal experience that the readway was thronged with returning travelers bent on missions of love to the people of earth. It was his dearest pleasure to aid to the fullest extent of his ability, in spreading a knowledge of the truths of Spiritualism, and to this work he assiduously devoted the last years of his mortal life.

From an autobiography published by Mr. Densmore in 1876, we learn that he was born in Bowdoinham, Maine, the 10th of April, 1813. While yet an infant, his parents removed to a tract of wild land in the town of Harlem (now called China), where, in a log-house, miles from other habitations. with only wild beasts for neighbors and later, in a house not much more inviting, the subject of this sketch spent his boyhood, and saw the family increase until sixteen brothers and sisters gathered around the family table. David's mother was a Quaker, and his father a Methodist, but after four years of married life the husband concluded that the Quaker faith afforded the safest and surest road to heaven, and renouncing his Methodism, joined the Quakers. Like the children of many another Quaker mother, David possessed strong medial gifts, and was, he says, "Subject from my earliest remembrance,to prophetic dreams or visions." He gives numerous instances of clairvoyance, which are as striking as anything ever related, and what is better, are, we believe, entirely trustworthy. In the preface to his book Mr. Densmore says: "Every step of the author over the rugged hills of this world has been guided and aided by hisspirit friends."

After an eventful life on sea and land, the account of which reads like romance, though every word is we feel assured, the truth, Mr. Densmore in the fall of 1875, found the importunities of his spirit friends too strong for further opposition and concluded to start a paper devoted to Spiritual ism. This paper, after much deliberation, was christened the "Voice of Angels." From the account given of this enterprise, in his autobiography we make the following ex-

To make widely known in advance the coming of this Voice, was no easy matter. True, the Spiritualistic and other papers in Boston would insert its prospectus as an advertisement under their rules; but either self-interest or distrust held them back from such editorial notices as were reasonably expected in such cases. Prophets usually get more honor and favor abroad than at home; and in this case the far-off RELIG-10-PHILOSOPHICAL JOURNAL of Chicago made greater demonstration in welcoming a new member to the family of spiritualist ic teachers, than did all those combined who dwell near the new one's birthplace. And not only so, but the publisher of that West-ern paper loaned a list of his subscribers. which permitted the distribution of twenty thousand copies of our first sample copy among the liberal minded throughout North America. A favorable notice of our intended work having appeared in the RE-LIGIO PHILOSOPHICAL JOURNAL weeks before our first issue, we had, in consequence of the generosity, more than two hundred subscribers when our first number went to press, and have been obtaining others by hundreds weekly ever since. Our success is greater and our prospects are brighter than our most sanguine expectations embraced at a day so early as this.

We first learned of Brother Densmore's transition through the following, letter from his daughter: '

5 Dwight street, Boston, Jan. 5th, 1880. JOHN C. BUNDY-DEAR SIR:-I write to inform you that my father, Mr. David C. Densmore, died Monday morning of this week. His health has been steadily failing for more than a year, and during the last three months he has been confined to his room, suffering constantly from a feeling of suffocation which prevented his ever ly ing down, or having refreshing sleep. I have been with him in his last illness, and have heard his frequent expressions of esteem for yourself and the Religio Philos Phi-CAL JOURNAL. He was grateful for kind ness received, and for words of encourage ment; and in the privacy of home expressed his sense of obligation with strong emo-

To Mr. Jones, former editor of your pa per, he had reason to be greatly obliged and always expressed himself thus, receiving at his hands almost the first encouragement and help in starting the Voice of Angels. He regarded Mr. Jones as a strong, staunch friend, and his paper the RELIGIO PHILO-SOPHICAL JOURNAL, one in which he had himseif a pride.

Grateful toward you for all this, in the name of my father, I thank you, and shall always consider myself personally indebted to you. For Mrs. Sprague, as well, who has been associated from the first with my father in the publication of the Voice of Angels and who has given much time and attention to it, I give you thanks. Remaining with high esteem,

Very truly yours, HELEN F. GOLDTHWAITE.

ple his paper, but that the Voice of Angels may for long years gladden the weary hearts in thousands of homes. Though Brother Densmore has passed from mortal sight, he is, we are sure, in company with our lately translated brothers, Epes Sargent, E. V. Wilson and John Tyerman of far-off Australia, as heartily engaged in the work of spreading the saving truths of Spiritualism as ever.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. J. K. Bailey's address until further notice will be Denyer, Indiana. He spoke at Whitehouse, Ohio, the 28th ult.

We have a few more copies of that excellent work, "The Faiths, Facts and Frauds of Religious History," by Emma Hardinge-Britten. Price 50 cents, postage 5 cents.

The article on the 6th page of the Jour-NAL for Jan. 1st, entitled "Spirit Control," should have been credited to the Portland (Maine) Argus, not to the Brooklyn Argus, and wherever Brooklyn occurs in the article should be Portland.

John A. Hoover, of Philadelphia, Penn. writes: "Mr. Baxter is filling the hall of the First Association: his lectures indicate progress in the man. His tests are decided hits, and we feel like thanking the school committee, who dismissed him from their bondage." ,-

Next week we shall publish in full from the Boston Daily Transcript, Rev. Wm Mountford's remarks at the funeral of his life-long friend, Epes Sargent. Mr. Mountford has kindly furnished us with a corrected copy, hence as published in the JOURNAL it will be the only authentic and correct report in print.

Mrs. Hardinge-Britten has been very sick and obliged to postpone her lectures in Philadelphia, and it is, we learn, doubtful if she will be able to fill her engagement before sailing for Europe, as she leaves on the Steamship Germanic, the 18th. Mrs. Britten's address will be, 31 Derby Terrace Upper Moss Bank, Cheetham Hill, Manchester, England. A host of American friends will await her return to America with impatience.

Prof. Wm. Denton is kept busy lecturing through New England. He speaks every Sunday this month in New York City. He will start in about two months for the Pacific Coast, and the Spiritualists and Liberalists along the route between Boston and San Francisco, should induce him to stop at various points and lecture if possible. We feel sure he would be able to attract a large audience wherever he is announced. Mr. Denton's address is Wellesly, Mass.

Charles Foster is now in New Orleans. A reporter of The Democrat gave him a call, and was agreeably surprised at the wonderful tests that he received. Foster instructed him to write two lines from various poems on different slips of paper, and then rolling them up, to place them before him; which was done, and, without trouble he selected the right one, and then taking a pencil he wrote the name of the poem. In the meantime several messages were re-

We have, among other articles on file for publication, the following which will appear soon: The Force Behind Nature, by Giles B. Stebbins; Glimpse of Spirit-Life, by S. Bigelow; The Creed and Bible Crisis. by S. L. Tyrrell; Manifestation from David Strauss, by Dr. G. Bloede; Human Nature -Is it Divine or Devilish? by S.L. Tyrrell: Does Clairvoyance Necessarily Prove Spirit Agency? by J. J. C.; Spirit-Identity Tests -False and True, by Herman Snow; Cosmism, the Religion of the Future, by Hudson Tuttle; Spontaneous Generation, (and other articles) by Wm. Emmette Coleman,

Nathan Blanchard, 1516th Ave., Brooklyn N. Y. writes: Will you allow me to make inquiry through the medium of your ex-cellent paper of the whereabouts of my old friend, Joel Tiffany, Esq. More than 20 years ago he was one of the brightest stars advocating our cause, by his voice and pen. He published a monthly devoted to Spiritualism, and I believe did his best, to give Spiritualism respectability, by doing the work then, as you, Mr. Editor, are now doing it by the cleaning out process. Should this meet his eye, will he tell us through your columns why he left the rostrum, and laid down his pen?

Some three months since thinking to bet ter the quality of paper on which the Jour NAL was printed, we gave an order for a large quantity, to be made wholly of rags, and expected it would be a decided improvement; greatly to our disappointment. it has proved to be too fine and tender, and calendered too hard for newspaper work; though costing fifteen per cent more than that we were previously using, it does not give equal satisfaction. Owing to the severe cold weather and dearth of water in the West the paper mills are unable to keep up with their orders, but we hope in a week or two the trouble will be over, and to be able to print from different stock.

Our thanks are due to the following for sending clubs for JOURNAL: J. H. Murdock J. N. Reese, Dr. E. Barlow, Dr. G. W. Matteson, A. Dwelle, W. S. Wood, J. F. Gholson, J. S. Cowdery, M. M. Thornburg, D. E. Summers, I. Brown, M. H. Bennett, A. L. Fereman, Dr. Dickson, W. F. Bull, A. C. Douglass, S. Simmons, D. R. Carpenter, W. Wright, James Scoffeld, I. A. Christlieb, J. Giberson, F. G. Ray, L. P. Wheelock, Jessee Butler, H. Augir, L. Barrett, J. D. Moore R. L. Bunting, Joseph Beals, G. H. Geer. H. Putnam, R. P. Calvert, C. A. Simpson, We sincerely hope the removal of our de. B Sherman, S. Bigelow, W. Kingsbury, L. voted friend to a higher sphere will not crip. 1 Merry, C. A. Masterson, and many others.

Zusiness Antices.

THERE would be no grumbling dyspepties, if all the articles of our food were as wholesome, nutritious and easy of digestion as those made with Dr. Price's Cream Baking Powder. Contains no

Our Holiday Gift. Rolled Gold Solid 18 K. Rings, with initial or motto engraved, sent on re-ceipt of 75 cents in postage stamps or currency. Read advertisement G. Pettibone & Co. in this

The Chicago Scale Company sell 2-ton wagon scale for \$40, 3 ton, \$50, 4-ton, \$60. These are the best and cheapest scales made. Price-list free

It is a fact which can be proven by a trial, that Dr. Price's Flavoring Extracts are as natural as the fruit from which they are made.

Why is 'Kendall's Spavia Cure' so popular all over the world? Because it is just what it is advertised to be, and no man can afford to go without it. See the Ad'vt.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay street, New York. Send for Catalogue and terms

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. V. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wered. Send for explanatory circular.

D. P. Kayner, M. D., Clairvoyant and Magnetic

Herler, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business See his advertisement. By the ingenuity of Dr. Price, we have now before us the sweetest and most charming odors. His Alista Bouquet and Pet Rose are really cap-

tivating. Ladies, try them. SPIRITUALISTS AND REFORMERS West of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by address-ing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow; will always be found at the Spirit-

alist meetings in San Francisco. THE WONDERFUL HEALTR AND CLAIRVOYANT. Diagnosis by letter.—Enclose lock of patient's Mair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

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CURES EVERY CASE OF PILES.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday yening, in Fraternity hall, corner of Fulton St. and Gallatin place
Mrs. R. Shepard-Lillie lectures every Sunday at 10.50 A. M.
and 7.50 P. M.
Fracernity Social Meetings every Thursday evening at 171
Livingston street.
Friday evening. January 14th, a grand vocal and instrumental concert. Tickets 25 cents. Proceeds to aid in establishing meetings.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7 M.P. M., in Latham Hall, 9th st., car Grand. D. M. COLE, President,

NEW YORK CITY.—The Second Society of Spiritualists hold-crylesevery Sunday, at Cartier's Hall, 23 East 14th Street

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Stock's Musics! Halb. No 11 East Fourtcenth St., near Fifth

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Royard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5P. M. The public invited.

Address Royalto P. E. FARNSWORTH, Secretary. Address Box 4400 P O.

Spiritual Convention in New Hamp shire.

There will be a convention of the Spiritual ats of New imposite, at Manchester, commencing saturday. January 2nd, 1-St, at 10 A. M., and continuing over the following neday. The blect of this convention is to form a State organiza-tion, for the purpose of streng haning and advancing the cause of spittual sm.

Your personal attendance is respectfully solicited. Please

A. C. EMERY, Pres. B. P. BURPLE, Secty. "Manchester Society of Spiritualists." Concord, N. H., December 9th, 1880.

Married.

At Willimanfic.Conn at the residence of the parents of the bride, by Capt. H. H. Brown, Mr. George A. Ashley, of Chicopse, Mais., and Miss Cona J. Tiffany, of Whilman

Aew Advertisements.

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Summer Land, Dec. 25th. 1880.
The great powers of nitree and the electric and magnetic.
Applied to the relations of org., I the they produce beaching action and harmonious eaches. Distribut a treer tail rince they produce disease and deach. We therefore see, to unstitute process a room these restate of the thetanath harmonic magnetic process. STRING LAND, Dec. 25th, 1890. they produce disease and dea h. We therefore see, to institute process a room the spiritable of lie the sand furmionize has ead of dismerral the elements in organisms and through the rhannels we got grade exercise these for excited benefit of the rare. Herefore and and make each paper are the channels we are because the relembnish composing them being organic, retain to some degree the receptive power of absorption.

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CONTENTS.

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Poices from the People.

AND INFORMATION ON VARIOUS BUBLECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Country Tom's Sabbath Observations.

BY ENMA TUTTLE.

One Sunday morning in mid July I sauntered off from my week day labors, Past two nice farms which were lying nigh, Belonging to Church and Paine, my neighbors My back was lame, and my joints were stiff With cutting hay, and the work of hauling. I felt, I fancy, somewhat as if I'd been witch-ridden at speed appalling.

My neighbor Church was a Methodist Whose strongest point was attending meeting; No strate, nor sprain, nor creek nor twist Had ever succeeded his soul in cheating. But neighbor Paine was an infidel Who read and slept and laughed on Sunday, Nor pined for Heaven, nor dreaded Hell;

But came out fresh as a rose on Monday.

'Twas hurry and bustle on Sunday morn At neighbor Church's to "get off early;" The women wished they had never been born The men were sober, and tired, and surly. The horses, worked to their utmost strength Through week days, found they were basely

chested Of Sabbath rest,—that in breadth nor length Of man's religion were they "well treated."

After the heated week day toll

How just that the dumb and patient creatures Should range at pleasure the grassy soil, Instead of waiting on wordy preachers, Said farmer Church, "They are only brutes! Man is the sovereign of creation, Hitch up! hitch up! let us offer fruits Mete for repentance, and our salvation!"

Said farmer Paine as he loosed his team To range on the pasture sweet with clover, Through which went singing a silver stream, You shall rest till the Sabbath day is over; If I need rest, after six days toil, So do you, and I freely give it. We bore together the six days' broil, The Sabbath rest—we will resting live it."

While neighbor Church, in his Sunday suit, Endured a sermon of woe prolific. His horse and the flies held a high dispute In a state of feeling not beatific. Now if horses think, and we could hear, I am sure they would much prefer a master Who can read the guide-board to Heaven clear,

Without the use of the eyes of his pastor.

Organization and its Results.

We are pleased with your article, "The Field that is White with the Harvest." We hope to see great progress in this direction. We have two societies in this county on this plan. It was suggested by the angels, and has had their watchful care, aided by our good brother and sister in the material form. We have no creed. Our motto is, "The Obtaining and Promulgation of Knowledge, as a means to the physical, moral, intellectual, spiritual and religious elevation, and consequent happiness of mankind." We have in addition to the usual officers of organizations, a council of six, whose duty it is to act as advisers, settle difficulties beween members, advise in financial matters, and recommend the admission of members, setc. We can transact any lawful business, have lectures, property, in fact carry out the wishes of the by A. D. Ballou, M. D., on physiology, which are very interesting, and instructive. We have circles for special objects. We have mediums for different manifestations: healing, painting, advising on business, and how to obtain the best results for our labor; always using our own judgment with the advice given believing that where there is a natural want, there is a full supply. Our circle for the healing of the sick is under the advice of Dr. A. D. Ballou. We use the Spiritual Harmonies, by Dr. J. M Peebles and find it a very useful book, and would recommend all liberals to procure it at once, and

sing those spiritual songs.
At our circles for healing the sick we felt the want of a hymn more perfectly adapted to the occasion, and the following was furnished by Dr. A. D. Ballou:

(Tune Hold the Fort.) COME BRIGHT ANGELS.

Come bright Angels, come and help us, In this hour of need. We entreat you, come and help us, Bidding us, God speed. CHORUS.

Here's the light, I see them coming, Angel hands are nigh. Oh, the power they bring around us, Lifting us on high.

See our friends are gathering round us, Angels, angels all, Coming now to help the afflicted, Coming at our call.

CHORUS. O the light that shines around them, Pain shall flee away; Joy shall reign where now is sorrow: And a brighter day.

CHORUS. Yes, the angel world is near us, At all times of need; If we only ask to have them. They will help indeed. CLOSING CHORUS.

Then fear not, for they are coming, Angel hands are nigh, With the power, that heaven gives them Litting us on high.

JOY N. BLANCHARD. Delphos, Kas.

Christianity Defended by Mob-Law in Texas.

To the Editor of the Religio-Philosophical Journal: The reply of the Rev. Samuel Watson, in your paper of January 1st, to the editor of the Galveston (Texas) Journal of November 25th, is not quite full or explicit enough to enlighten that editor, who could not "imagine the object" of the meeting of the "Liberalist Association" at the meeting of the "Liverans Association" at Waco, where Rev. Mr. Watson, Spiritualist, and Col. Ingersoll, "Infidel," were expected to participate. The Texas editor is evidently a Christian, aping Christian sentiment and endorsing Christian practice in Texas against liberalists and infidels. I remember that not long ago, an infidel doctor—I can't recall his name—was mobbed and most brutally treated, I think with tar and feathers; by Texas "Christians," because he was an infidel lecturer against the bigotry of Christianity. And the Christian mob of rufflans, gave him notice that he must either leave the State, stop advocating his views, or expect another treat-ment of the same kind with double dose of tar ment of the same kind with usuolo dose of tar and feathers. Since then, I have seen accounts of other outrages against free speech by the Chris-tians of Texas, so jealously guarded by the Gal-veston Journal. That such acts have disgraced the State and kept immigration with an aggregate of more than sixty thousand dollars cash, from that State, I know for a certainty; and yet this virtuous editor of the Galveston Journal—this jealous defender of the faith, can't "imagine the obct" of a meeting, to promote asentiment in favor of free thought and speech, so that a man not "Christian," can enjoy civil and religious liberty without danger of a mob. It surely was not "in-fidel" or liberalist that committed the outrages in behalf of Christianity. To everybody I say do not go to Texas to be mobbed for your opinions

W. S. WOOD.

N. J. Osborn writes: I am an old woman living alone, and I can't do without the Journal. It just suits me on the social questions, and its reatment of bogus mediums. I was offered Bennett's paper free if I would give up the Journal. I said, "No, the Journal speaks my sentiments in reference to Woodhull and bogus mediums," IDENTITY OF MATTER AND SPIRIT.

Bishop Clark's Discourse on the Seen and Inseen.

The Monday lectures in Boston last winter acquired considerable public interest, Rev. Joseph Cook's discourses being extensively read all over the country. Mr. Cook is in Europe this year and the Tremont Temple rostrum is to be filled by a succession of eminent divines, prominent among whom is Bishop Clark and President Robamong whom is Bishop Clark and Trestoent Rob-inson, of this city. The first of this series of lec-tures was given last Monday by Bishop Clark be-fore a great audience. He said: "There is not much that is essentially new in the fundamental postulates of our modern philosophies. The immutability of matter, the law of evolution, the persistence of force, and the principle of natural se-lection, are all recognized in some form by ancient authors; but a flood of light has been thrown upon these doctrines by the more recent discoveries of science. The old fashioned believer fears that the foundations will be destroyed; the unbeliever affirms that henceforth belief in the supernatural is impossible. Both the affirmation and the fear which it excites, are exaggerated. Men of science are now beginning to revise their own record, and I believe that the wisest and most profound amongst them will soon be found on the spiritual

and supernatural side.

The brain is the laboratory of the vital spirits. It would appear then that man, in his present stage of existence, is a three-fold being; consisting of a material body, a vital principle, and a mind. By the first he stands connected with all vitalized mind. By the first he stands connected with all material forms; by the second with all vitalized forms; and by the third, with all beings of his own particular species, and all above him in rank. Everything depends upon the question whether or not there is such a thing as a spiritual universe—anything, anywhere, besides atom matter, or what the philosophers now call stuff.

One thing is quite certain: this visible universe

must, sooner or later, have an end; just as truly as the body of man wears out and ceases to be. There is no immortality for that. All motion in that universe must cease, whenever everything is brought into equilibrium, which the constant dissipation of energy that is going on makes inevitable. The old idea of the soul, as passing off into space like a puff of empty nothingness, without form or substance, without any kind of organ or func-tion still existing, but nowhere in particular, is

about equivalent to annibilation.

Although it is not yet believed that our future life is to be on another and a higher plane of the physical, I am not certain that there may not be something in it analogous to the physical. Why may there not be something there corresponding to what we here call natural science and art, and all those occupations which are neither menial nor sensual? Why may there not be a field for the exercise of those peculiar gifts, with which different men are endowed, and to which they have here, in a measure, devoted their lives? It is a very dreary prospect, if we are to anticipate an immortal existence, with no variety of employment, and with nothing to interest us there, corresponding to the best and noblest things which concern us here. The eternal life may be one perpetual act of worship, but that worship will not be in a monotone. God will be adored in the study of His manifold works, and in the exercise of the manifold powers which he has given us. I believe that every thing seen and temporal, which is not of the nature of sin, is a type and symbol and prophecy of something unseen and eternal, only purer and more glorious. Altogether too much is said about the rest of heaven, delightful as the rest from carking cares and spiritual contentions and corroding anxieties must be but some people seem to think that to die is only "to lie down to pleasant and everlasting dreams."
If we are to live forever, I presume that there will be something for us to do forever, something beside enjoyment. Revelation was not intended to gratify our curiosity, and it would not be well to make the veil which hangs between us and the future too translucent. Our work is here, and if that work is properly done, we can afford to wait until an actual entrance into the next world reveals its mysteries. The time is not most profitably employed, which is spent in speculating about

these mysteries. There can be no collision between science and faith, so long as science confines itself to its legitimate sphere, and faith does not allow itself to degenerate into a superstition. I would rather know the reason for which I exist than the mode by which I exist. The one is an end, the other

only a means.
This is the conclusion of the whole matter,— 'Nature represents things spiritual.' The seen is the type and symbol of the unseen, and that which is seen is temporal, while the things which are not seen are eternal. We live in two worlds,one temporal and the other eternal.—the world of forms and the world of realities. With the one we come into communication by our senses; the other, we come into communication by the soul. Material things are the symbols of spiritual things, and we are able to express the latter only through the medium of the former. There is no arbitrary line separating the temporal from the eternal; the one passes over into the other natural, orderly law. The change induced by death cannot in any way affect our personal identity. We must retain a memory of the past, and the consciousness of possessing the same mental and moral qualities by which we are individualized here on earth. Neither is there any impropriety in speaking of the unseen world as a "final state." as if we had entered upon a fixed, unchangeable and completed condition of being. There is no point of finality in human existence. However high we may climb, there will always be a higher summit left unscaled; something new to be learned: some loftier attainment to be reached.

And, if we are to retain our personal identity.without which immortality would not be a gift worth taking,—those whom we have known and loved here, we must know and love hereafter. It would be adreary thing if we thought that we were going to a land of strangers. Is it to be sup-posed that the emotional part of our nature will be extinguished, or so modified, that we cease forever to love that which, here on earth, was the centre of our most earnest and tender affection? Shall we be so overwhelmed by the glory of consorting with angels that we cease any long-er to care for the poor fellow-creatures with whom we wept and tailed, when we were pilgrims together on earth? Will Raphael and Gabriel and Michael be nearer and dearer to us than the child we once lost, or the father and mother who taught us how to pray? Those who have gone before cannot forget those whom they have left behind, and is it to be supposed that their cup of happiness can be full, if they never expect to welcome their friends in "the bright and blessed country—the home of God's elect?" As I understand the matter, the distinction which separates the seen from the unseen, is not determined by any supposed differentation of spirit from matter. I do not know that any distinct line, dividing the two, exists, and if it does exist, I do not know where it runs-but the distinction is best defined by the words phenomenal and actual; the forms and the realities. The things which are seen, are passing by like a swift panorama, ever changing, ever fading, ever decaying; but the things which are not seen abide forever. Which do you care for most? Are you mistaking shadows for realities, and realities for shadows?—Providence Journal.

Intuition,

Intuition is the power to recognize and comprehend a truth without deduction or reasoning. To it belongs the higher and fluer perceptions of the soul; through this important faculty the spirit is rendered susceptible to certain interior influences waich belong exclusively to that form of acquiring knowledge.

When, in response to nature's demand, the procreative forces have laid the foundation for an immortal infant, and it is ushered into external life, its awakening consciousness is through the five senses. The first lessons of its life are the perceptions of external objects; very crude and imperfect they are indeed, requiring an immense number of repetitions in order to convey correct. ideas; but being the basis of all its after-experience, in regard to matter, they are important. Superficial observers have declared that all our knowledge is derived through the five senses, but careful observation will show that very early in life the intuitions manifest themselves in various forms from within, and, in fact, it is through these that the impressions made upon the senses reach

There are those among prominent and distinguished philosophers, besides a large number of intellectual men in every department of life, who deny its existence, based upon their own experience. It is well known, however, that this faculty exists, and it is far more important than any other in the acquirement of information. We are aware that the mere gathering in of facts does not, per se constitute knowledge, but the powers of reason-ing, and analogy must be sedulously and carefully applied to these by the intellectual powers, be-fore they can be properly classified and arranged in the store-house of wisdom.

The brain, the organ of the mind, in its insiplent condition, contains the germs of all the organs to be used by the different faculties, which are to be evolved in the future. These become gradual-ly untoided as the organism is developed, and as the faculties expand there is a corresponding in-flux of intelligence enabling us to reach out into the department of science, and comprehend the laws of mind and matter in all their ramifications in the vast universe. Man alone, by the powers of his intellect, ac-

quired from the different sources, sweeps through the realms of space, and grappling with the grand problems of nature, measures, weighs and com-prehends them; even the mighty motions of the planets in their orbs, and calculates their move-

ments with unerring certainty. Knowledge obtained from without, through the sences, is but reflection cast upon the mind by external objects; it is dependent for its existence upon an outward cause, but the beautiful and ele valed aspirations of the soul are perceptions re-dected from its interior spiritual surroundings, the region of cause, life, activity and reality. LEANDER.

Brooklyn. (N. Y.) Spiritual Fraternity.

The increasing interest in our meetings was evidenced last evening, by the large and thought-ful audience that assembled in our hall with the thermometer down to zero, making no difference

thermometer down to zero, making no difference to those who braved the cold. Exercises were opened by fine singing by Mr. and Mrs Lillie, which was heartily appreciated, after which the President made a brief address as follows:

'In this, the last meeting of our Fraternity for the year, a few words in review of our year's work, seems to be necessary upon my part, without going into the causes that resulted in the organization of the Brooklyn Spiritual Fraternity. We tion of the Brooklyn Spiritual Fraternity. We are all in a measure satisfied with the progress that we have made in the first year of its existence. Some of us feel as if much more could have been accomplished by a united and earnest co-operation of every member of the Fraternity. One of our charter members, an old time worker in the public field, and if I mistake not, the organizer of the Brooklyn Spiritual Society, and also of the Conference Meeting that holds its services in Everett Hall, Bro. E. V. Wilson, has passed to the life eternal. Another earnest worker and a true and noble woman, Mrs. Dr. Cooley, has moved away from the city, and we miss her wise counaway from the city, and we miss her wise coun-sels, earnest active sympathy and her cheerful presence. Others who started with us valiantly, have fallen by the wayside, or have lost their in-terest in the work. We need now, earnest and active workers to fill their places. Many who have met with us regularly have not become members of the Fraternity. I would urge upon all such who are in hearty sympathy with our work, to unite with us in active membership.

"I refer with pride to the list of those who have deemed it an honor to speak from our platform, including among others such names as Andrew Jackson Davis, Emma Hardinge-Britten, Prof. Henry Kiddle, Mrs. Hester M. Poole, Prof. J. R. Buchanan, Mrs. Imogen C. Fales, Col. Wm. Hem-street, Dr. J. M. Peebles, Giles B. Stebbins, Mrs. R. Shepsrd-Lillie, Dr. Henry Slade, Charles Pat-ridge, Dr. J. V. Mansfield. Another remarkable and gratifying fact has been the widespread interest in our work all over the country, and the fre-quent letters of sympathy from active and prominent workers received by your President, show that the weekly published reports of our meeting have a large audience of sympathetic readers. But few days ago I received by a single mail letters of congratulation from people in different States, commending our work and regretting that they could not meet and participate with us.

"There is hardly a meeting but what we greet friends from other States, who passing through New York City, make it in their way to visit us. So you see that the influence of this Fraternity is widespread, and we hope its sphere of usefulness may be largely extended the coming year. Our meetings have been marked by a spirit of har-mony and good will, and the immediate effect upon us has been to make us more respectful and considerate for each other's thoughts and opinions, and has led us to remember that no one brother or sister has all the truth, and that each one of us has something to add to the common stock, and is therefore entitled to a respectful hearing. We can see growth and progress among all towards that peace and brotherhood so long foreshadowed by the poets and seers of all ages. We differ widely in non-essentials, but in the cardinal principles of our Fraternity, we have been a unit.

"We are now located in a pleasant hall, and w should make an earnest and united effort to establish regular Sunday services with a Lyceum, and to perfect a social organization with weekly meetings for social, literary and musical exercises cementing us closer together, bringing our famil les into better acquaintance with each other, and preventing our children from drifting into orthodox churches. The Christian churches are far shead of us in this missionary and evangelizing work, and we can learn a valuable lesson from

"The recent organization of Fraternity Number Two, in the Eastern district, is a move in the right direction, and under the capable management of Bro. D. M. Cole is doing an active and excellent work, and I hope to see several more organized in our city the coming year. I would also recom-mend the holding of weekly Parior Conversational Meetings in different parts of the city, and also a united effort for the purpose of forming home circles for developing mediumship and thus opening the way for communication with the spiritual world. If we here were anything like as earnest in this work as are our friends on the other side, the immediate results would be a pentecostal shower of loving messages and wise counsels from

the land immortal. "I would recommend a change in one article of membership, making the dues twenty-five cents monthly instead of quarterly. When we organiz ed this Fraternity, at your earnest solicitation I accepted the presidency, conditionally that it would be for one year. I have endeavored to fill its position to the best of my ability. You have been kind and generous, overlooking my faults and errors, and it is my wish that you elect another and better man to fill my position, and let me take my place in the ranks, pledging to you the same earnest work there as in the official position you deemed fit to give me this year. Thanking you for your sympathy and hearty co-operation with me in the year's work now closed. may we each one give more faithful and earnest work for our cause the coming year, leaving the things of the past behind, and pressing forward to the future with faith unbounded, a zeal stead-fast and unshaken, and with a deep gratitude to the All-Father for the evidences that have come to our souls of a life continued and a love immortal. Let us take up the burdens and responsibil

ities of the work before us." Deacon D. M. Cole said: "An Experience incet ing is what we are to have to night, and none of us have had the same experiences in the year now closed, either physically, morally or spiritually; neither can we now comprehend how much we have been benefited by our associative work; but we can all now realize how much more can be done in the year to come, and may we all strive more earnestly to do good to our fellow men, and may we pass completely from the wonder-phase of Spiritualism to the higher realms of pure living and right doing, and may we strive expestly to comprehend its beautiful philosophy, and live more closely in harmony with the divine love that

reaches and blesses every human soul."
Fred. Haslam said: "The year that has just closed has been one of importance to our faith, and one of great use and benefit to us. To me as an indi-vidual, I have learned more of God and more of the laws governing our lives here, and have been blessed with spirit presence and communion. Last Sunday evening in Baston, I attended one of Mrs. Fay's circles for materialization. Twenty forms appeared, and six different ones came to

me personally, and I have not the slightest doubt as to their genuineness."

W. C. Bowen said: "I can see progress in the more rational conception of God, than what I was taught in my childhood, and this is largely due to the influence of, and communicating with, the Spirit-world, and in regard to our own immediate work as a Fraternity I see progress in the year now closing, and our Fraternity has been a success from the start, and the large number of representative men and women in our faith, and also those outside of it who have brought to us their best thought, and have been glad to speak from our platform, show the hearty and widespread sympathy in our efforts to place Spiritualism upon a true scientific basis, as well as upon a moral and religious plane, and the large number of thoughtful people who attend our meetings, show that it has been, and is to be more largel in the future, one of the thought-centers of this great city. Bo courage, friends, for the skies are oright and the future influence of this Fraternity

is to be far greater and more beneficent."

Judge P. P. Good, of Piainfield, N. J., said: "I regret that I am now unable, as in the pash to meet with you regularly. We can all see the progress of our cause all over the civilized world, and take fresh courage in our efforts to bring our philosophy to the hearts of those who are ignorant of its teachings." The Judge gave an interesting account of the missionary work and efforts of Father Morse in the city of Plainfield, N. J. by circulat-ing spiritual papers and books among the orthodox, and spoke of the hearty endorsement of clergymen and others of Bro. Samuel Watson's works. Bro J. W. Wilson said: "It is some fifteen years since I left the Christian church, and it has always been a subject of serious thought with me whether Spiritualism could sustain us in the time of death, and this week I have had a practical il lustration of its beneficence in the passing of my eldest daughter to the Spirit-world. She dled in confinement, and before her sickness she said that she would not live, and made the most minute directions as to her funeral, and as to her children, requesting that her old friend, Mrs. Emma F. Bullene, might conduct her funeral servi ces; and my only regret is that I did not receive this message in time to have it reach Mrs. B. When she was asked if her faith in Spiritualism was strong and clear, she said, 'Yes, it has been my joy and blessing, and in this hour is the savior that leads, me to the shores of the immortal

W. R. Tice said: "I wish to bear testimony to the powers and genuinaness of Mrs. Fay's mediumship, of Boston, having attended thirty seances with her. Boarding in same house, I have had every opportunity to examine the cabinet and to test the medium, and I found always that the nhe-nomena through her were genuine." He spoke of a gentleman who had a friend jpass to the Spirit-world, and who came and materialized, gave him the world agreed upon before death, and who brought a boquet of flowers and dematerialized before all present.

Dr. Wm. Wilson, among other facts given, said: "I was absent from home—had been away for three months, had heard from my family, how-ever, every week, and but a few days previous to this incident, on going to bed one night many miles from home, I felt a pulling of the bed clothes, and saw a small boy four years of age. On a second look I tound that he was my own little boy, and he said, 'Good-by, papa.' In the morn-ing I received a telegram announcing his death. As my last letters gave information of his perfect health, it could not be mind reading or thought projected, but the individual spirit presence of

my boy. Mrs. J. S. Lillie said: "I have seen for some time standing by the side of Bro. J. W. Wilson three spirits, and I must describe them," which she did so accurately that they were recognized. Mrs. Lillie gave a very beautiful improvised poem in reference to the closing of the year, and the be-ginning of a new year, and giving us from the Spirit world New Year's greetings and promises of strength and spiritual aid. Our meeting closed with a beautiful song by Mr. and Mrs. Lillie. It was 10 30 P. M. before our meeting closed. next meeting will be a Memorial Service Commemoration of the work of our risen brother, Epes Sargent, who has just passed to the eternal veri-ties of the Summer-land. S. B. Nichols. 467 Waverly Ave.

Notes from Boston.

Almost unheralded, Mrs. Emma Hardinge-Britten appeared in our midst. The President of Berkeley Hall Society, learning of her immediate departure for her European home, arranged for a series of her justly popular astronomical lectures at the Pembroke Rooms; also exchanged platforms with her on Sunday, Dec. 19th, so that his congregation might enjoy the supreme sati-faction of listening to this most highly inspired and cultured apostle of the new faith. Her word pictures of the starry heavens were rendered more intensely interesting by Dr. Britten's stereopticon views. Mrs. Britten's lecture at Highland Hall, Roxbury on "The Great Pyramid of Giz-h." Thursday even-ing, Dec. 16th, created such marked enthusiasm as to draw from several of her scientific listeners, the request that it should be repeated in a more com-modious hall in Boston, which request she was obliged to decline because her limited stay in America was already overcrowded with engage

Sunday, the 19th, Mrs. Britten addressed large audiences at Berkeley Hall, ber subject being, "The Old Religion and the New," and "The New Bible." In the afternoon, hundreds unable to obtain seats. remained standing through the entire services.

In the evening, Mrs. Britten spoke in Salem up.

on the subject announced for Mr. Colville, "The Scientific Aspect of Spiritualism. This week, re-ceptions and farewell addresses have been in orer. Like the sudden flash of a meteor, fell the eloquence of Mrs. Britten upon us, penetrating even to the deepest depth of materialistic dark-She carries away with her the good wishes and the blessings of her countless friends in Bos

Mr. W.J. Colville lectured in Temperance Hall. Mariboro, Mass., Dec. 14 h, on the "Evidences of a Future Life." He also spoke in the same hall, Wednesday the 23nd, on "The Bible and Spirituweonesday the 22nd, on "The Bible and Spiritualism." On Friday, Dec. 17th, he spoke in Lycenum Hall, Rockland, Mass., on "The True Method of Education. On Sanday the 19th, in Patnam's Hall, Orange, Mass. In the afternoon he chose for his subject, "The Cause and Cure of Crime and Poverty; in the evening, "The Great Religious Teschers of the Past, and the Influence they exert on us to day." The audiences were large, and the on us to-day." The audiences were large, and the gifted orator handled the subjects in his usual loquent and scholarly manner. On Sunday, the Mr. Colville lectured in Berkeley Hall, at the usual hours, his subjects being, "The Origin, History and Meaning of the Christmas Festival," and 'A Review of 1880 and a Glimpse of 1881." nesday evening, Dec. 29th, he lectured in Rumford

Hall, Waltham, Mass.
Mr. Geo. A. Fuller, of Dover, Mass., lectured two Sundays, Dec. 19th and 26th, at Manchester, N. H., in Ferriu's Hall. His lectures created considerable interest, and his last lecture upon "Jesus of Nazareth," His Position in History and the Re-lation of His Teachings to those of Modern Spiritualism," was frequently applauded, and was pro-nounced one of the finest lectures ever delivered

in that city upon the spiritual philosophy.

This gity is the home of Mrs. Anna Middlebrook.

Twiss, M. D., one of the earliest of our trance lecturers. She recently gave a most satisfactory lec-ture before the Spiritualist society of this place.

Mr. Edgar W. Emerson, the justly celebrated test medium resides in this city, at 172 Centre St., and is kept constantly busy by those desiring to receive intelligence from those gone before. This medium is respected in the community where he resides on account of his upright life, and truly remarkable mediumistic gifts. He holds a public remarkable mediumistic gifts. ite notes a public seance every Wednesday eyening, and gives private sittings during the week. Mediums should be willing to submit to crucial test conditions, that skeptics might receive satisfaction, yet they should never be abused by cruci treatment, nor their moral and spiritual sensibilities blunted by uncelled for kersh and abusing branches. called for harsh and abusive language. They should ever be treated by investigators in a gentlemsuly and courteous manner, as though they were recognized as members of the human fami. ly. Oftimes a harsh word uttered in the presence a medium before the scance commences, is

sufficient to destroy all requisite conditions for the finest manifestations of spirit-power. This time we would close by wishing the Jour-NAL and all its contributors and friends, a happy, a prosperous new year. Dual Star Boston, Mass.

Wenderful Ignorance of an old Liberal Editor.

The editor of the Boston Investigator, speaking recently in that paper in reply to a "skeptic" who reported some manifestations he could not acount for, says:

"We have witnessed or been present at such exhibitions a great many times within the last 30 years, and in answer to our correspondent's question, 'What caused the manifestations?' we have no hesitation in saying the medium caused them, and that if he had been shrewd he would have discovered the trick, for it was nothing else."

It seems absolutely astonishing that any human being professing to read and keep posted on the events and intelligence of the age, should be so de-plorably ignorant of the history of thousands of events occurring around him every day, as to assign them all to jugglery. To say nothing of the glaring absurdity and impossibility of the truth of such an assumption in view of their nature, I speak simply of their history. When we look at the time, talent, science, learning, shrewdness, mechanical inventions, rigid scrutiny and convincing tests, which have been arrayed in the investigation of these phenomena every day for more than a quarter of a century, without detecting any trick by genuine mediums, and then reflect that these manifestations are by or through more than 50,000 mediums of every age, from infants to old, gray haired matrons, some of whom would sooner be burned at the stake than be guilty of practicing such frauds upon their friends, we are compelled to conclude in view of facts, that an editor must have but a small stock of intelligence relative to some of the most important events of the age, and is very far from being a philosopher, who at this late day can assign all the manifestations to the inventive genius and dishonesty of the medium. A thousand cases occurring every day absolutely preclude the possibility of such an assumption. I will cite one single case for a sample: A few years ago 500 people were attracted to the house of a plain and honest farmer living near Germantown, Ohio, to witness some very strange occur-rences which took place in broad daylight, such as parrels rolling about the yard, three or four chairs turning somersets at once and nearly all the furniture about the house performing feats of locomotion, and a boy only nine years old (who was the medium), being lifted while sitting on a chair on the porch with a child in his lap, six or eight feet perpendicularly upward and then gently let down are in all this shout sight[older in the let down again—all this about eight o'clock in the morning, in the presence of 200 spectators. Now, I will not call upon Mr. Seaver to explain how these things are done, but if he will explain how they could have been performed by the little boy or anybody else. I will find a man in his own city who will pay him \$1,000, or if he will explain how writing can be done, by the medium on a folded slate while locked up in a drawer, or a hundred other equally mysterious phenomenon. Clairvoyance—with respect to this wonderful

mental development of modern times, we find the editor of the *Investigator* equally ignorant. In reply to a correspondent, J. F. B., he says: "We have no faith in clairvoyance, nor are we aware of any case in which it has proved true." I feel-like exclaiming, Great God, where has the man been living in the last forty years, that he could have escaped the thousand cases occurring every day in nearly every city and town in the United States, of the exhibition of clairvoyance, so absolutely convinc-ing as to banish the last vestiges of doubt from every mind who witnessed them, so that it is now difficult to find any person, except those who are still wearing the chackles of orthodox theology, who are not thoroughly convinced of its truth. Hundreds of the readers of the Boston Investigator will be startled and astonished at this manifestation of iguorance of the editor of the Investigator, when the proof is disclosed every day at his own door, of the truth of clairvoyance. His case is illustrated by the story of the man, who fled from the country in the time of the war, to escape the range of bullets on the battle field, and on returning about two years ago, asked if the war is ended yet. He said he supposed it was, as he heard be-fore he left Europe that Richmond was taken. Wonder if Seaver knows Richmond is taken.

KERSEY GRAVES. Richmond Indiana.

Faith.

To the Editor of the Religio-Philosophical Journal.

'In a recent public conference in the city of Philadelphia, a brother Spiritualist gave utterance o the following remark: "The definition of St. Paul on the question of faith, that faith is the sub-stance of things hoped for, the evidence of things not seen, is sheer foolishness and without meaning," and he with a flourish of wisdom exhorted his audience to "discard it as trash."

On the ground of the above remark, and believing that many Spiritualists are entertaining the same view on this question of faith, I propose as briefly as possible, to give my version of this text, leaving the question in the hands of my Spiritualist brethren to approve or condemn, as they choose. I claim no infallibility, neither do I boast of superior judgment or ability to comprehend this long vexed question; I only claim the right of speech.

In presenting my views, perhaps I cannot do better than to show by my own experience as a Spiritualist, the true bearing and rational interpretation of the words of Paul when he said, "Faith is the substance of things hoped for, the evidence of things not seen." In my first investigation my attention was arrested by the "mysteri-ous rap," having formed a circle of my own in whom I had confidence. I soon became a believer in the presence and interposition of spirits. I heard the "raps," but did not see the rapper, hence my faith was the "evidence of things not seen." I had faith that I was conversing with a departed friend, and that he stood by my side; the evidence of his presence was in the intelligence and power he manifested in conversing with me.

Again the clairvoyant medium gives me a com-munication from a departed relative, bearing to me a test of identity, and describing accurately his form and expression. I believe my faith again rests on the evidence of things not seen.

For illustration, (in a secular point of view) the farmer plows and prepares his ground for the seed; he plants the seed and waits and hopes for the harvest; his faith in the coming harvest is the evidence of things not seen; his past experience has taught him to cast the seed into the soil and to hope and trust that success will crown his effort, yet he is conscious that his crops may be blasted and his labor lost. When he reaps the harvest and his fruits are safely garnered, his faith becomes the substance of things hoped for: so in the whole round of secular enterprise does the law of faith operate; faith is progressive and culminates in the realizations of its hope. Finally faith may be compared to the seed planted in the soil; it first sprouts, takes root and then springs forth into life—"first the blade, then the ear, then the full corn in the ear," the invisible elements which fed and finally clothed it with fruit, was the evidence of things unseen.

The substance of things hoped for on the part of the Christian believer, is the realization of his hopes after death, and the same in regard to the believers in Spiritualism.

If I am correct in my views of Paul's question of faith, then faith is an important question for Spiritualists to consider; "without faith it is impossible to please God," hence without faith no system can prosper.

S. D. WILSON.

Philadelphia, Pa.

The drafts which true genius draws upon pos-

terity, although they may not always be honored as soon as they are due, are sure to be paid with compound interest in the end. Milton's expressions on his right to this remuneration constitute some of the finest effrots of his mind. He never alludes to these high pretensions, but he appears to be animated by an eloquence which is at once both the plea and the proof of their justice—an eloquence so much above all present and all per-ishable things that, like the beam of the sun, it warms while it enlightens, and as it descends from heaven to earth raises our theights from earth to heaven. When the great Kepler had at length discovered the harmonic laws that regulate the motions of the heavenly bodies, ne ex-claimed: "Whether my discoveries will be read by posterity or by my contemporaries is a matter that concerns them more than me. I may well be contented to wait one century for a reader, when God himself, during so many thousand years, has waited for an observer like myself."

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Manifestations at Manchester, N. H. A. Face Partly Materialized - A Materi alized Handkerchief Disappears in the

"Now if Christ be preched, that he rose from the dead ow say some smoog you that there is no resurrection of the ead?—I Cor. xv:12.

To the Editor of the Religio-Philosophical Journal: By special invitation of the controlling intelligences, I was present at one of Mr. Edgar W. Emerson's private materializing scances, in Manchester, N. H. These scances are held every Friday evening at the residence of Mrs. Walter Lamson, a highly respected and cultured Spiritualist. The medium does not receive remuneration for his services, but sits for these manifestations by the special request of his spirit guides. The cabinet consists of heavy lack curtains suspended across the corner of the room, having for a back-ground the solid walls of the building. The medium reclines upon a cushion placed upon the floor of the cabinet, and during the entire seance he is in a deep trance; occasionally the controlling spirit gives through him the controlling spirit gives through him directions for regulating the light, etc. Upon this evening we sat nearly an hour before manifestations commenced; but when once fairly begun, the forms followed one another in rapid succession. Men, women and children of all heights and ages appeared. One old lady, giving the name of Margaret Ellyworth, presented her head at the opening, and beckoned for me to come forward. Ellyworth, presented her head at the opening, and beckoned for me to come forward. I approached the cabinet, only to confront the most horrible specimen of humanity I ever saw—a face only partially materialized! The face was of almost chalky whiteness; the eyes were wanting, with holes where they should have been. The mouth was only partly formed. This horrible thing remained within a few inches of my face for full five minutes, and during that time my gaze was fixed upon the face, scratime my gaze was fixed upon the face, scrutinizing its every feature. She wore an o'd-fashioned ruffled cap, and her hair was quite gray. During this the light was suf-ficiently bright for me to easily tell the time by my watch time by my watch.

After I had taken my seat, other forms not specially interesting to the general reader, made their appearance. Finally one styling herself "Mattie," peered cautiously out of the cabinet, then withdrew for the ostensible reason to gain more strength, as she very soon appeared again, and parting the curtains, stepped out from the cabinet. She was quite young, of fair complexion, and medium height. She was attired in a short white dress that came about to her knees, and her feet were bare. Presently she sat down upon the floor in front of the cabinet, not more than five feet from me. Being well acquainted with Mr. Emerson, I feel that I can say emphatically, that I know that the one claiming to be "Mattie" must have been another person. She turned over the corner of a large rug lying in front of her, so that we could see that there was nothing under it besides the carpet. Then throwing it carelessly back, she put the tips of her fingers under the edge of the same corner, and quickly withdrew them holding in her hand what appeared to be a small piece of cloth. She manipulated this with the other hand a few minutes, then shaking out the piece of cloth, we saw that it was a large handkerchief. She repeated this experiment three times: Then one of the persons present requested that she would present him with one of the handkerchiefs; she nodded assent, and, smiling, tossed a large handkerchief into the air ward the individual dut deiore it reached him, it melted into the air, disappearing like a thin mist! Then the spirit "Mattie," with a satisfied smile, withdrew into the cabinet as noislessly as she came.

Allow me to state in connection with the

above, that Mr. Emerson is a young man of sterling integrity; recognized by the community in which he resides as a thoroughly honest and devoted Spiritualist and medium, and I may also add that I am positive that the two forms described above, could not have been personated by him, even if he had had any desire to have done so. Mr. Emerson has a heavy mustache, and I am positive that neither Margaret Ellsworth nor "Mattie" hild any, and I am a'so positive that "Mattie" was not gotten up by aid of a mask, for her features were not placid, but were expressive of varying emo-

It seems to me that materializations and dematerializations like the above should be considered the proof positive of immor-

GEO. A. FULLER. Dover, Mass, Jan. 3rd, 1880.

Death of a Good Medium and Good Woman-Clerical Misrepresentation.

A few weeks since there passed to the Spirit-world, from her residence in Kansas City, Missouri, the immortal portion of Mrs. Margaret Jameson, a well-known medium and estimable woman. As a test medium she was excelled by few, and her sphere of usefulness in advancing the truth of spirit communion, was deep and wide. Her taking away is a serious loss to the cause of Spiritualism in her vicinity, and her place as a public instrument in the dissemination of spiritual light and knowledge will be difficult to fill. In addition to being an excel-lent medium, she was what is much better—a good, true woman, upright, generous hearted, laympathetic, a good wife and mother, and an intelligent defender of liberal Spiritualism: The funeral services Sunday, Dec. 12, were impressive and touching. In addition to an eloquent address by Col. E. C. Granville, of Atchison, Kan., Mr. Rob-inson, while entranced, delivered two impromptu poems, concerning which the Kansas City Journal of Commerce says of the first, "it produced a profound impression on all present," and of the second. that it "was so affecting and powerful that all who heard it could only wonder and admire."

In a sermon delivered the day of her funeral, Rev. S. B. Bell, thus deliberately misrepresented both Mrs. Jameson and the Liberal League, of which she was a mem-

"Once again, suppose it to be possible that the soul of Lazarus was nowhere—that it was as dead as his body. What then? Why then, let us weep and wail and never be comforted, for even hope itself is dead, for we are simply brutes. What, no life to come? No paradise? Christ is dead! Hope itself is dead! It is beyond all human speech horrible. And yet that is all the Liberal League has to offer in this city today. This morning they announce that they are going to bury a dead woman of their number according to their belief. That is to say, with no more hope than that of a dead dog. It is awful."

Would it be believed that Rev. Mr. Bell had personally met Mrs. Jameson and knew her to be positively convinced of the truth of immortality? But a few months before her death she and he rode to a funeral in the same carriage. Upon hearing the name mentioned, the reverend gentleman inquired, in a very nervous manner, if she was the medium. In her kindly, 'a ly-like way, she told him she was. During their long ride this amiable woman gave the reverend gentleman mere tangible proofs for her belief in immortality than possibly the Rev. Dr. Bell has yet been able to lay before his hearers in support of his doctrines. When she informed Dr. Bell that if it were not for her family she would be content to die the next day, he seemed terrified at the very idea of death. She afterwards asserted that she never met a person who seemed to fear death so much as the Rev. Dr Bell. And yet he talks of her burial "with no more hope than that of a dead dog." Again: so far from the Liheral League burying her "with no more hope than the talks of a dead dog." "with no more hope than that of a dead dog," the resolutions unanimously adopted by it, in her respect, tell quite a different

tale. Whereas, in the course of nature and in obedience to irresistible law, Mrs. Margaret Jameson, a member of this league, has been removed from her earthly tabernacle to the

realization of her confidence of a continued existence of a higher and purer life, and Whereas, We deem it aduly as well as a privilege to express our high appreciation of her kindness, intelligence, integrity and worth as a woman, mother and wife, therefore

fore,
As a league, we sincerely regret the loss of her earthly life to us, to her family and society, and we extend to her husband and family our sincere condolence.

A more glaring instance of clerical misrepresentation, has probably not disgraced the nineteenth century.

Test Mediums.

To the Editor of the Religio Philosophical Journal:

Those are what we need, Mr Editor, test mediums; and as fast as found, tell your neighbors that they may know where to find solid facts to hurl in the face of boasters who come along with great flourish of trumpets, proclaiming, "All mediums are frauds and we can show you how the thing is done!" You ask for well attested facts regarding so-called spirit manifestations. Allow me to briefly relate some of my experience during the past week:

I heard there was a materializing medi um by the name of France, of Oswego, N sitting at Peterdoro under strictly test conditions. I had never heard of such a man, and thought it strange that a fine test medium should be found in these by-ways. But having perfect confidence in Mr. Ives, the leading merchant of Peterboro, I wrote asking him about this France. As a reply he brought Mr. France over to my house and said he was all right-just the man for hard-headed skeptics. I engaged him on the spot for two evenings, all the time he could give me, as he is behind with his engagements. I used the parlor for a scance room. We took four rough sticks, half inch by inch and a half, and six pieces of lath, and constructed a frame six feet high, three by four feet. Over this we put a black cloth bag or tent, of single thickness, except the front which was double, in which was an opening some sixteen inches square about the height of a man's face when sit ting in a chair. Over this opening was a drop curtain.

I invited thirteen persons besides myself to form the circle. A common oil lamp with porcelain shade furnished the light, but that the finest of print could have been read by it.

The cabinet was placed six feet from either side of the room. The medium having removed his collar and handkerchief was dressed entirely in black. He took his seat in the cabinet and let down the front side of the cabinet, while I started the music box. I will not give a detailed account of all the manifestations, but will simply say that two faces frequently ap peared at the aperture at the same time and remained sufficiently long to allow all to carefully scan the features and parts of the dress. Now allowing that one of these faces was the medium's, as it certainly was sometimes, who was the other fellow? Remember I had the doors locked and windows fastened. Old ladies, with their oldfashioned caps appeared; little children in their night dresses, pulled aside the curtain and danced to the music, while at the same time the medium's face was seen at the aperture. The drapery of the appearing forms were nearly or quite all white. Beautiful calla lilies were shown. I will say nothing about the identity of individual appearances, for that has no weight with the skeptic; but one of the appearing forms had the seeming features and voice of a female; and the dialect was broken Indian. She talked a good deal, and finally said if the girls would not be jealous, she would kiss her medium. I told her I guessed they wouldn't be. She says, "Now see," and bringing the medium's face a little forward, she was seen to put her lips to his, and kiss him three times. She then bade us "good night," and dropped the curtain. I then turned to the sifters on the farther end of the circle, and asked them if they were able to see both the medium and the other face. Those on the end said, "No; they could hear the kisses, but could not see the medium." At that, the curtain was quickly raised and the woman said, "What! you no all see me." I said, "They didn't all see you." "Ah! I fix em. I bring him clear up," and suiting the action to the word, she brought the medium's face so it projected through the aper-ture, and there she again kissed him twice. Now, perhaps the skeptic will say these

figures were dummies, rag babies, etc., with masks and ventriloquism to aid the illusion. But wait a moment. I have rot got sion. But wait a moment. I have not got quite through. Three tap i on a call bell in the cabinet indicated to me that the manifestations were ended. About half the sitters were skeptics; and I called upon them to select two of their best men to act with me in searching the cabinet, the room and the medium. The committee was chosen and I threw up the front of the cabinet, and found the man apparently in a deep trance. He had instructed me to place one hand on his head, and place a glass of water hand on his head, and place a glass of water to his mouth, which I did, and soon he came into his normal state. We then took him out of the cabinet, and while one guarded him, the other two gave the cabinet a thorough search; but finding nothing, we left it and the room to be more fully searched by the remaining members of the circle while we, unlocking a door, took the medium into an adjoining bed-room, where he took off every article of his clothing which we searched most thoroughly, endeavoring to find even so minute an article as a piece

stockings. Mr. France will do better than this: He will allow the skeptics or scientists to furnish the whole outlit, cabinet, room and

of a match; but we could find nothing, and

not a thread of white. Every article of

clothing was colored even to the tips of his

clothes. They shall strip him naked, dress him in clothes of their own providing, carefully guard him to their own locked, private room, place him in their own cabinet, and still the white draped forms will appear, two or more at the same time.

If Rev. A. A. Waite or any other man says he can expose all mediums, these will be conditions he will be placed under in exposing H. France, 117 E at Mohawk street, Oswego, N. Y. Spiritualists, send for him when these exposes or scientific skeptics get too loud, and he will postpone all other engagements long enough to meet all such cases; or telegraph me and I will get him for you, and back up these assertions in any way desired. But in such test cases three trials must be allowed, for once in a great while the conditions are so unfavorable that his guides are unable to vindicate

his promises at the first attempt.

If a body of well recognized scientific gentlemen are anxious to investigate this phase of manifestation, Mr. France will go still farther, and allow himself to be placed naked in a room and cabinet prepared by the investigators, and if clothed forms do not appear within three sittings, the investigators will be well paid in cash for their trouble in the matter. I hold myself responsible for these statements and hope skeptics will take the trouble to investigate them.

The ball is gathering size rapidly, Mr. Editor. Test mediums are springing up in every part of the land, and you have done a noble work in bringing it about.

D. EDSON SMITH. Community, N. Y.

FACTS VERSUS THEORIES.

I consider that your paper is doing much towards bringing order out of the confused mass of falsities and contradictions that has heretofore prevailed among Spiritual ists, and we are fast getting down to bot ton facts. A few weeks ago while visiting in Skaneateles, I attended three materializ ing circles. The medium was Mr. France of Oswego. He claims to be perfectly unconscious while the manifestations are taking place. I was convinced that he did not consciously assist in the least, but while several figures appeared, being in size all the way from a small child to a man eight feet high, they seemed to me to be mere shadows void of any personality—the same appearances on different evenings, answered, either to be the wife, mother or sister of whoever laid claim to them. Most of them spoke, but their voices were the same, and were precisely like the medium's.

I have seen with different mediums near ly a hundred of these figures, but I, have never had the evidence that any one of them were really the spirits they claimed to be. It is not enough for them to look like the one they claim to be—they should tell us something by which we can identify them. In no instance have these figures that I have seen, done this. If any one who reads this will tell me of such a thing being d me, I would like to know it. I do believe these appearances occur, and without subterfuge on the part of the medium, but the question with me and with many persons is, are they spirits, or are they composed of the emanation coming from the medium and the persons sitting in the room at the time. We need more light on this subject.

While I was visiting at this same little town, I was one evening the guest of a Quaker family, who are also Spiritualists. There were six of us who formed a circle. In a few moments I became clairvoyant, and saw the mother of the lady of the house. In giving a description of her, there immediately appeared by her side, Lucretia Mott. I said, "This can't be possible, for Lucretia Mott is still living." The spirit bowed her head to me and said, "Yes, I am now a spirit." My friend, Mrs. Brown, remarked, "Well if she had passed on; she would appear with my mother, for they were in life very fond of each other and intimate friends." The next day the death of Mrs. Mott was announced in the papers. No one of us had heard of her death until we read of it. I will state that I knew nothing of this family being intimate friends with Mrs. Mott. Such tests are to me more conclusive than materialization, but if we need these, let us have them made clear enough and explained to us by our spirit friends.

SARA E. SOMERBY, M. D. New York.

A December Day in the Golden State.

The eleventh day of December! It seemed incredible, for from the first dawn-blossoms that flung their pink petals through the windows of the East, until we saw the day swoon on a couch of crimson and gold, it was like the sweet, shy glance of June when she first comes wooing the earth from her frosty sleep. I say June, for every ra-tional being knows that May is a miserable coquette, laughing our love to scorn, while this December day was consistent, rose crowned and lark-soaring, as June days of ten are in the dear o'd Key Stone State. And how could we better appropriate its bles sings than by taking a twenty-five mile carriage ride in company with friends, three ladies, four gentlemen and little Goldenhair, in a spacious carryall, with floor almost broad enough for a cotillion, and a driver who boasted of being a "Forty-niner." having crossed the plains with an ox team? The idea was excellent, and unanimously adopted. We started early, and the roads being in good condition, we soon reached the open country and thereupon were treat ed to a lark-chorus.. From meadows that stretched for miles away where tender grassblades were pushing upward through brown stubble; from odorous eucalyptus and leafy hedge, rang forth the silvery notes that went straight to our hearts like the voice

Turifty farmers were riding their gangplows that turned up great, black furrows from which faint perfume was wafted to our eager senses, and what is sweeter than

the breath of a revivilied earth? The only town we visited during the day was Los Gatos, ("The place of the [wild] cats,") situated ten miles from San Jose at the mouth of a canyon in the Santa Cruz mountains, a wild and romantic spot, and fast becoming a favorite resort for invalide and world-weary people, from the fact of its possessing a fine climate for both he alth and semi-tropical fruit culture. Here flourishes the "green bay-tree;" its pungent perfume glossy and luxuriant foliage and symmetrical form being among its many virtues. The orange, lem in fig. almond, prunes and pom-egranate, and all the more hardy varieties of fruits, grow to great perfection here (the lemon trees were injured by frost last year). while sunny France herself cannot boast of better grapes than those raised in this lo-We passed a 100 acre almond orchard that "netted" its owner \$12,000 this

The views obtained from some points in

these sunny foot hills, are magnificent. The mountains rise in irregular cones, on close upon another, some bald and others covered with timber, all running down into softly undulating hills dotted with evergreen and majestic live-oaks, which sheller many a neat cottage, owned by a restored invalid or mayhap a business man, who seeks this mountain solitude in which to spend the Sabbath, preparatory to the renewed struggle of the following week in the turnoil of the not far distant city of San Francisco. It is impossible to conceive of anything more beautiful than our prospect this De-

cember day. The mountains rose sharp and clear into the infinite blue of the brooding sky; deep shadows, full of silent mystery, darkened the many canyons and defiles, the foot-hills with their green and russet groves, with here and there a cottage half-hidden by clustering trees, and below us the lovely Santa Clara valley, extending to San Francisco Bay, at least sixty miles away, and far across the valley the grand Coast Range.

Throwing off our wraps (the therm. stood t about 70° in the shade) we rambled over hill and dale, obtaining new and enchanting views at every succeeding step. Now it was the near mountains with their rough coats of Chapparal, and then the blue peaks of Coast Range, Mount Hamilton, rising a little above the rest, and yet in such grand company, that it seemed hardly possible that he deserved the honor of the finest astronomical observatory in the world, now in

process of building there.

Having wearied ourselves with walking and gazing, we produced our lunch-baskets, (for it must be acknowledged that fine scenery and pure air renders this vulgar habit of eating only the more fascinating and irresistible), and there under the blue canopy, on the banks of a mountain rill, we gave ractical emphasis to hours of poetry Golden-hair herself was not more of a child than some of us whose locks are touched with the frosts of time! And really the spirit should never know winter, nor let a chill fall upon its rills of song and laughter! Every evolution of the earth adds richness and bloom to its atmosphere; every heart throb of human life should give the soul additional power and bring it nearer to per-

And something like this seemed the soft speech of that December day. When we turned our faces homeward, a bouquet of roses, acacias and violets, (hastily gathered from a very bower of bloom) filled the air with fragrant whispers saying something different to each one of our now slightly sobered company.

The sun slipped behind the mountain wall as though to give the moon fair play, evidently persuaded of woman's rights! and her pale splendor overflowed the world, making the jewelled night only a little less fair than day.

San Jose, Cal.

NEW SOUTH WALES."

Spiritualism in Sydney—Death of Rev. John Tyerman.

To the Editor of the Religio Philosophical Journal: Since I last wrote you nothing of very startling significance has occurred. The Rev. gentleman I formerly alluded to as halling from Canada, A. C. Gillies—not Gillet-has fallen foul of one of our daily

papers, The Evening News, and has added another stone to the already mountainous cairn of evidence as to how "these Christians love one another." It appears that Mr. Gillies gave a lecture in which he ridiculed (or rather tried to) Ingersoll's master ly lecture on the "Mistakes of Moses," and the daily paper alluded to, adversely tray ersed some of Mr. G.'s statements; for this the follower of the meek and gentle Jesus rushed into the newspaper office, and cried out, "Some infidel dog wrote this!" and handed in a reply, which the paper could not publish without insulting its readers. Mr. G. then wrote a private note full of sweetness and brotherly love, (?) marked private, to the editor, which the paper did publish with a few withering remarks. Ingersoll's lectures are much appreciated here, and many hundreds of copies of any of his new ones, could readily be sold; but there is no systematized agency here for the sale of such matter.

I notice that Jesse Sheppard has been doing great things your way. I regret to state that he was not a success in Sydney, although his coming here had been eagerly

Mr. Charles Bright still lectures in the Theatre Royal, every Sunday evening, to large audiences. Next Sunday (28th Nov.), he will give a public review of Zöllner's "Transcendental Physics," regarding which you favored your readers with an admir-able synopsis a short while back.

Mr. Tyerman is not lecturing just now through ill health. He paid a short visit to Melbourne, but with what result I am

It would seem that Hudson Tuttle has ably sustained his position in the controversy anent Christian Spiritualism, and his writings are much thought of in Sydney. Spiritualism has made good headway here, but we are badly in want of a reliable public medium. On every hand I am med the inquiry, "Where can I see some I would like to believe in Spiritualism, but I want proof." Perhaps some medium in want of change of air, might think it worth while to visit us, and the sight of these lines in your widely read columns, may do good in this respect.

LATER-DEATH OF MR. JOHN TYERMAN.

John Tyerman passed to the Spirit world. You will doubtless remember his flying visit through America on his way home from England last year. Mr. Tyerman was originally a Wesleyan minister in New Zealand, and afterwards a lay reader of the Church of England, near Sandhurst, in Victoria. Several of those who attended the church at which Mr. Tyerman officiated. became imbued with the truth of spirit communion, and the elders, deacons, churchwardens (or whatever their proper title is), wished the subject of this notice to deal a death blow to the new superstition, by preaching against it. Mr. Tyerman, with that honesty of purpose which always guid-ed him in his relations with humanity, characteristically replied that he must ex-amine Spiritualism himself before dealing with the matter. He did investigate and become as so many have done before, a Spiritualist. Once having put his hand to the plough, there was no turning back for John Tyerman, and he became a powerful advocate of his new faith. In Melbourne he soon made himself felt, and finally removed to Sydney, and settled there with his family, where he gathered round him many ardent friends. To my certain knowledge, this featless and outspoken champion on behalf of freedom, made many valuable

converts to Spiritualism and free thought, and he has now passed on to a sphere of action where his admirable qualities for usefuluess, will have wider scope for exercise. Mr. Tyerman is fittingly buried at Waverley, in one of the most beautiful cometeries, situated on a high headland, overlooking the vast waters of the Pacific Ocean, with rough weather beaten crags on either side, and undulating slopes covered with grass and wild flowers in the immediate vicinity.

The spiritualistic service at the grave, consisting of selected readings and songs from the Lyceum Guide, was conducted by Mr. Gale, Mr. Charles Bright and others (including two trance speakers) giving appropriate addresses. Numbers of flowers were thrown by loving hands upon the cof-fin, and thus closed the earthly career of one who could ill be spared from amongst

Already the lying lips of rumor are basy; and the orthodox statement has gone forth that Mr. Tyerman recanted at the last moment, and wanted to send for a clergyman, but as the deceased died in his sleep, quite unexpectedly, you may judge how much of truth there is in the statement. In the slightly altered words of Bishop Heber:

He is gone to the grave, but we will not deplore him,
Though sorrows are said to encompass the tomb.
There are friends who have passed through its portal before
him,
And the lamp of their love is his guide through the

CHAS. CAVENAGH. Sydney, New South Wales, Dec. 1880.

Prof. Felix Adler.

To the Editor of the Religio Philosophical Journal: In a recent number of the Journal. I was pleased to perceive an able letter from Mrs. Sayles, sustaining her and my friend, Prof. Felix Adler, against some criticisms passed upon that most cultivated and lovable gentleman. The head and front of his offending in the eyes of his critics is that he has from the rostrum pronounced the idea of a future life to be irrational... Now, is there any just ground for exception in this assertion, coming as it does, from a very liberal rationalist? I think not; and yet I know well that there is a future life, and that the denizens of it have opened a way to communicate with us here. How can this be reconciled with my not taking exception at Prof. Adler's assertion? Anwer: Men in Adler's position have laid down certain rules of reasoning from established facts within their knowledge. From these facts, as admitted by them, they reason. Whatever they cannot reach by reasoning from those facts, they charac-

terize as irrational. To them it is so. Spir-

itualism and its phenomena are not in-

cluded in the list of their acknowledged

facts. Therefore, to them, there is no proof

of immortality, and to them and by them it may well be said to be an irrational idea. Take away spirit phenomena as a basis, and what evidence which can be called rational proof, has the world ever hal of immortality? None whatever. The deluded Christian hugs to his soul a tradition of 1880 years ago. He rests his conviction of immortality upon the reputed say so of a Jew, born about that time, and of his asserted resurrection as handed down in print, through translations from, and through several languages. Is that rational proof. Cearly not. Prof. Adler is doing a good work-far better than any Spiritualist of my acquaintance. Not an hour of the day or night, free from his personal necessities, but is used for a practical good to the human race, and most disinterestedly. That he has not given to spiritual phenomena an exhaustive examination, is not discreditable to him. In the absence of a conviction based upon such investigation, he

Who by mere process of reason ever did demonstrate it? No one! BRONSON MURRAY. New York.

may well call immortality an irrational idea.

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