Ernth Genrs no Mask, Fows at no Human Shrine, Seeks neither Place nor Applanes: She only Isks a Benting.

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### Letter from H. H. Brown on Organization

I am very glad to see you so effective by agitating the question of organization. Through this agitation we may at last discover some means by which the liberal element may be aroused to work. Very unwisely in the history of liberalism in our country, have the liberals of whatever name to a great extent ignored the very methods by which their opponents reach success, and which those who have been successful in reformatory movements have been compelied to use, viz. "Organization and unity of effort

It is only by organization that the religious, political educational, scientific, elec-mosynary and reformatory elements have been able to do any practical work. Until organization comes, the workers in any reform are only "disturbers of the peace" of the conservatives among whom they preach their herestes. They are the leaven sent out for the purpose of agitation that through this may come education, and ultimately through education, practical work for the race; for there comes a time when to preaching must be added practice. Only through organization can practical work be

With the millions of liberals in America nay, with the Spiritualists of America alone working force enough, if properly oped and directed in the lines of practical effort for human development, to redeem American society in 25 years from many of its present evils, and this question presses home to day upon them. Will they still continue only to be the cavalry picket or will they form the grand army of occupation?. Will they sit mere gazers where the spirit went up to heaven, or will they be a living body through which the spirit can work to bring about a heaven here be low? Nay, while they fold their hands and prate about the noblest philosophy and grandest ethics and most consoling of all religions. Will they see the present church organizations take from them their crown of practical work and not only preach their philosophy but do their work? Prof. Ader's society, disbeliever as he is in the future life, is more of a practical worker in the line of our teachings, than there has come out of our own ranks, and but for an organization to sustain him and through which his ideas can take practical shape he would be of little practical good to the world. As Spiritualists to whom the yeil of Death has been rent and the knowledge of the unity of all life given, we should do such practical work as to shame even the ethical society into better than the no-

ble good they to day are doing.

But before the outer form is, the spirit must be. The spirit builds its body, and when the spirit of organization is born in our ranks, this spiritual desire will by the law of attraction build its body on the outer form.' Demand will always draw supply. By the movement amongst the liber als to day, and notably the efforts of the JOURNAL and the formation of a national association for State secularization, I see that the desire is developing, and as surely as the swelling ground above the wheat and the first green spear above it prophesy the waving fields of ripened grain, so do these movements prophesy the ultimate of the liberal elements when the spirit is developed in individuals to a sufficient extent

The plan offered in the JOURNAL editorial. "The Field that is White with the Harvest" is, it seems to me, perfect in theory, for the end desired. I also am in harmony with Mr. King, when he limits our organizations to Spiritualists, and so let his committee consult. Efforts lead to good results, for every failure prophesies ultimate success. But I have long ceased to care very much about the form. The desire to work is of most importance and where that desire is, a working form will be found, and the shorter and simpler the better.

the shorter and simpler the better.

I have satisfied myself that liberals of different shades of opinion cannot work in har-

nite purpose. I share Brother Stebbins opinion as to Spiritualists and Liberalists uniting in societies. Spiritualism is more antagonistic to materialism than it is to Christianity, and only in specifies fields for humanitarian work can wê work in harmony. To unite with them in a society for general purposes and discussion, is for Spiritualism, the furthest advanced, either to stand still, retreat, or be ignored, and I for one am first, last and all the time, one who knows and proclaims future life and com-munion with the so-called dead, and I have yet to experience that courtesy from materialists when both are members of some society, that springs from a love of religious freedom. In special reforms, as for in-stance, temperance, woman suffrage, as members of scientific bodies, where the particular questions of difference do not arise, we can meet, but then we are not Spiritu alists, are not materialists, but liberals, and such bodies should be: but Spiritualists should organize, would they hold that place in society that belongs to them; would they have that influence upon legislation, education, the press and public opinion; it is their duty to have; would they mould the rising generation into correct habits of thought and action; aye, I am more con-vinced every day of the necessity of "The New Departure" being made practical, and every failure only determines me more in that opinion, and it is this: that Spiritualists must not only organize, but organize not to present phenomens to the world, but to learn and practice the lessons phenomena teaches, and to do this they must give up the custom prevalent to day of transient speakers, and do as the liberal churches do. locate some man or woman of social and intellectual ability around whom they can rally as a centre, and who can be their public representative. As children tire of and cry for a new toy, our societies cry for a new speaker, and while there is an intellectual pleasure and development in this, there is no coherent power developed and little position or power won in the community. l'nere is among all'our societies little prac tical work done. I renture to say Mr. A. J. Davis's society in N. Y. City in the two years it has been organized, has done as much practical work as all the Spiritualist societies in the country who have transient speakers have done.

mony, save where there is a special and defi-

A society whose only object is to supply a course of spiritualistic or liberal lectures, cannot do practical work in the line of race education. Religion which is the cohesive power in all organizations, must be developed in our ranks. Religion is only the expression in some form of the spiritual life. by the channel of emotion, and as we out-grow the ancient forms, the emotional power must find new channels, and as we divert it from God whither it has, hitherto been sent, it must find expression towards man in the social. The two commandments of Spiritualism are, "Love the good with all thy heart, sout and mind," and "Like little

children love each other."

When this shall not be the idea intellectually accepted, but the soul demand of a sufficient number in any community, by the law of attraction they will organize, and it will make little difference how imperfectly the intellect may interpret this desire in the outward form it gives to the organization, for any channel will suffice for them; in the love of good and of the race, to work for the

-While, therefore, I would cheer and aid you in your efforts, and while you are to be sided and encouraged by both spirits and mortals and are to be comforted by the re-ports of efforts which you have stimulated, still I would ever have you remember that the form is little worth without the spirit. The letter killeth, but the spirit maketh alive." You shall see progress towards the end you desire, and I will aid you by preaching "LOVE," "The Fatherhood of God, the brotherhood of man." Still will I endeavor in a practical way to echo the Master of 33 A. D., and say to each and all, "Little children love each other." Every step towards fraternity is a step towards everlast ing organization, and every step towards organization should be a step towards fraternity. Truly did the Apostle Paul preach to the Corinthians the true gospel of liberalism when he said: "Though I speak with the tongues of men and angels; and have not love, I am become as sounding brass and tinkling cymbal. Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love it profiteth me nothing. Love suffereth long and is kind, seeketh not her own thinketh no evil, rejoiceth in the truth, endureth all things and never faileth. And now abid. eth faith, hope and love, these three, but the greatest of these is love." Willimantic, Ct.

THE LIFE THE TRUE TEST.—Think no man the better, no man the worse, for the church he belongs to. Try him by his fruits. Expel from your breast the demon of sectarianism, narrowness, bigotry, intolerance. This is not, as we are apt to think, a slight sin. It is a denial of the supremacy of goodness. It sets up something, whether a form or dogma, above the virtue of a heart and life.—Channing.

Don't be in too much of a hurry. Haste is of the devil, says the Koran. How quietly flows the river toward the see, and yet it always reaches its destination. This is a point to remember when you are trying to rush things." Greetings-Events in Philadelphia-The Spirit Artist-Death, Etc.

JOHN C. BUNDA, SDITOR AND CHICAGO, JANUARY 22, 1881.

COMMUNICATION FROM MRS. EMMA F. J. BULLENE.

Having returned from the City of Broth erly Love, I would send a new year greeting to the many dear friends of the older time, the memory of whose kindly words and genial smiles has crowned my life with joy, through all the years since I was first honored with inspirational light from the angels. Nor would I forget the newly made friends of my recent visit to Philadelphia for change has been busy with her magical wand and many new faces welcomed me with hearty cheer. Even the redoubtable editor of Mind and Matter, honored me by misrepresenting entirely the sentiment of my lecture of which he made mention; a fact that—I am informed—is generally con-coded to imply that a speaker thus traduced, deserved commendation in that particu lar effort at least, as Mr. Roberts is not quite responsible, his mania taking the form of inverted mental vision.

form of inverted mental vision.

The special subject of attack upon me was the expressed opinion; that to promote a healthful growth of Spirituatism, all media were required to illustrate the angelic teachings which we receive by a pure life; and under no circumstances would those who desire the success of our beautiful faith, foster or encourage fraudulent mediums. Purity of life for all who advo-cate spiritual communion was strictly en-

I was most agreeably entertained by Mrs. I was most agreeably entertained by Mrs. Dr. Maxwell, whose genial spirit makes perpetual sunshine in her home, which is pervaded by an air of delightful harmony. There I met for the first time Prof. Anderson, the faithful artist for spirit portraiture. His guides kindly sketched two charming pictures of my angel daughters and ing pictures of my angel daughters and though they objected to outline drawings being taken away on account of their im-On reaching home, I find that one, a witching little fairy of about five years, bears a striking resemblance to the picture of her elder sister taken during, earthlife, and which Prof. Anderson had never seen. The fleecy clouds which envelop her lovely shoulders were added after the first sketch in compliance with my mental request, and all the delicate lines and softly blended shading are beautifully suggestive of spirit identity. The second picture is that of a fair young girl, now sixteen years of age, who remained with us here but four months Still, the marked resemblance to a picture of my eldest son is very apparent, while the spirit portraits could not fail to be identified as sisters by the most casual observer. With thanks to Prof. Anderson and his guides. I am more than grateful for these

treasures. I also added to the list of pleasant acjuaintances Miss Jones, an earnest medium, who is doing excellent, service in our cause through the many tests of spirit presence that she gives, including names and events which cannot fail to convince many sincere inquirers. The service on Sunday morning after Christmas, concluded with few thoughts suggested by the season, and which were so harmonizing in their tendency that I cannot refrain from giving them in substance, to the readers of the Journal. Christmas time was represented as a grand revival of the affectional nature, which should be encouraged to hold its sway as long as possible, because of its divine and spiritualizing effects upon the inhabitants of two worlds. With this new activity of the affections, which is expressed through gifts and social reunions, families long separated are reunited by the golden cords of love that bind alike spirits and mortals, making fairly radiant the magnet, ic atmosphere through which their loving messages flow as spontaneously as sound reverbates through ambient air. Thus every manifestation of pure affection in our social sphere, where discord seems to prevail, awakens lieavenly responses of tenderness between those who are still yelled with the flesh and those of celestial growth. Yes, the holiday joys of earth may unbind with magic art, many hearts that have been fetfered by envy, malice and gloomy despondence of spirit, and a knowledge of this fact should be an incentive to cherish the sacred emotions of our

Christmas love feast. Even death comes to illuminate our joys by the contrast of funereal shadows; but, could we translate aright the language of nature, emblems of mourning would be un-known, while a holy gratitude for the emancipation of our risen loved ones, would ascend like the incense of flowers to the

blessed giver of life.
On December 30th, I attended the funeral service of Dr. E. H. Chapin, that prince of eloquent men, and never, I think, have the ages permitted such evidence of the growth of harmonial religion; such triumph of the principles of our faith in the universal brotherhood of man, or so, marked a recognition of the intrinsic value of nobility of character, as on that wonderful occasion. It was a grand confirmation of the oft-repeated prophecy of angels since the inception of modern Spiritualism, viz., that this era of free thought shall illuminate Christendom, and unite mankind on the measure-less basis of divine love. The glorious com-pany of spirits that was unveiled to my sight, and the indescribable rejoicing of

ministering angels over that fraternal gathering of denominational ministers only the clairvoyant eye could witness, or the clair audient ear attest. All was harmony for the hour, sorrow softening the heart through dewy, tears; flowers God's own ministers, chastening the senses by a psalm of heauty in form and color, while their rare fragrance ascended as sweet and fitting incense to embalm the memory of a noble pioneer, who standing like a beacon light of the century on the rocky cliffs of sectarian Christianity, had boldly proclaimed religious freedom and universal happiness, the divine birthright of humanity.

birthright of humanity.

The tender words of our revered Robert Collyer rose like a grand anthem all tremulous with emotions of love, as he alone from ous with emotions of love, as ne alone from his great sympathetic heart, could speak of a risen brother who had wrought for mankind in the vineyard of life. And Henry Ward Beecher! how shall I describe the simple grandeur of his utferance? His words ascended like a Hallelujah Chorus, words ascended like a Hallelujah Chorus, glorious beyond description, because he brought to the bier of his immortalized brother neither sorrow nor mourning, but a radiant joy that might crown him with a divine halo." He believed he had performed his great work on earth with eminent fidelity to his convictions of truth, and had already been welcomed to supernal pleasures by the great throng of his beloved friends and parishoners, who had preceded him to the inner sanctuary above. Many eminent elergymen of various sects also mingled in the service, offering tribute to the worth and useful ministry of Dr. Chapin; and for the hour, a sweet voiced prophecy was uttered, telling of the speedy coming and uni versalsway of the true religion of humanity. And yet another departure is recorded of a noble man whose name was written in characters of light, and bequeathed to us as a rich inheritance of the dying year. How radiantly the glory of that waning cycle of time enfolded our brother. Epes Sargent, as he awoke to immortality in the early dawn of the new year, who can tell? To him, truth must have given a royal diadem, for he fearlessly engraved her beautiful precepts on mortal tablets that we might dwell

Thus the loving memories that enshrine in thousands of hearts three glorious representatives of man's divine right to be God like, Lucretia Mott, Epes Sargent and E. H. Chapin have crowned the dying brow of 1880; with celestial beauty.

New York. ORGANIZATION:

Communication from Rev. Samuel Watson.

To the Editor of the Religio Philosophical Journal: Your paper of the 8th is just, to hand. see Mr. A. J. King offers an amendment to your proposition upon the subject of organization? I propose to second his motion, and give a few reasons in support of the same. One extreme very naturally drives to another, and we usually find truth between them. Whilst I have grown clear out of the creeds and dogmas of theology long since, yet in regard to organization, we may learn some lessons from the churches. There are several hundred different sects of professed Christians, with much wider divergence than can be found among Spirit ualists, yet their organizations show to a great extent the harmonious working of machinery for the promotion of their interests. I fully agree with your correspondent that "all liberals" unite for scientific and general educational purposes, but when you speak of cultivating the religious and spiritual faculties; the Spiritualists and materialists, and many other liberals as well as orthodox, find themselves disagreeing so radically that they cannot conscientiously work together. They feel that they must pull in opposite directions more or less, and the house thus divided must fail."

My experience has long since confirmed me in this conviction. I will give some of it. Some four or five years since, Dr. J. M. Peobles aided us in forming an organization of a State Association of Spiritualists and Liberalists. We rented a hall and fitted it up with everything to make it attractive; papered the walls, carpeted the floor, had a nice rostrum and a fine organ and choir, and the walls were decorated with paintings. It was on Main street, only one flight of easy steps, and filled with fine chairs. We had conferences on Sundays preceding the lectures, and for a while we moved on harmoniously with large audiences. The liberal, or rather the materialistic element, proposed subjects for discussion at our conferences which drove the religious Spiritualists away from our meetings. Those who came to learn, heard such iconoclastic views advocated, that they retired in disgust, and the result was that after about two years of such discussions, our lease expired, and so did our inharmonious organization so far as the public meetings at the hall were concerned.

Less than a year since, I lectured for a society of liberals in Monmouth, Ill. They were. I think, mostly, if not altogether, materialists. They treated me very courtéously, boarded me at a fine hotel, where there was a lady Spiritualist, and we met and had some fine spirit manifestations. The weather was cold, and even meetings at the hall seemed to be in sympathy with

A few weeks since I lectured for a society of liberals in Dallas, Texas. If I were to

judge of their views by the questions propounded after the lecture, I should conclude there was very little spiritual element among them. The conclusion to which I have come is, that the liberals, so called, are usually Materialists, and as such have but little in common with, or sympathy for Spiritualism, and that any organization of Materialists and Spiritualists would be but a rope of sand. They are diametrically op-posed, and I believe the time is rapidly approaching, when the masses will, be identi-fied with the one or the other of these opposing beliefs.
Whilst I respect the honest skepticism

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much more than blind credulity, I do not believe that we can walk together, because we are not agreed upon vital fundamental principles, which are at variance with each other, we do not expect all Spiritualists to agree; they cannot because their mental make up is so various; but we do agree upon sall the main points of our religion, which is to do good to our fellow men, as to a common universal family. We recognize spirit intercourse between the natural and Spirit world, the great law of recompense and eternal progression; with no creedalfaith as conditions of harmonious membership. Hence I fully agree with Mr. King when he says, "We should organize as a religious body, enunciating our distinctive faith. and then we can work together to effectually propagate the same, that all men may rejoice together with us in a knowledge of the truth, and the great satisfaction it al-ways brings to him who accepts it."

One more endorsement and I am done: That A. E. Newton, Hudson Tuttle and Dr. S. B. Brittan, be a committee to draft such a platform of principles and plan of organization, and be requested to report the same to the Spiritualists of the world through the spiritual press of the United States, at as early a day as possible." I have no personal acquaintance with Mr. Newton, but know him well by his writings. I published in the Spiritual Magazine several years since some articles of his on the subject of organization, with which I was very

Mr. Hudson Tuttle came into the spiritual ranks from the opposite extreme, from higself, and yet we do not disagree upon the fundamental principles of our harmonial philosophy. He, has one of the clearest heads and most honest hearts of any man I: know. Sitting together year before last in the first church the Spiritualists over built in the U.S., during the conference Sunday morning he remarked to me, "This beats a Methodist lovefeast." It was indeed a feast of love. A number of old men gave their experience, among them a brother of ex-President Fillmore; and we felt, as Jacob said. "It was the house of God." Would that we had many such churches as this one at Sturgis, Mich.; and we would have them if we were organized as we should be on a re-

Prof. S. B. Brittan, who does not know him by his work?. He edited a spiritual paper which he showed Dr. Crowell and ourself in his library before the "Rochester." kuockinga." He and Mr. Partruge published The Spiritual Telegraph long years before the noble Banner was born. It was the first spiritual paper Lever saw. He "is the right man in the right place." I go in for the committee and hone there will confor the committee, and hope they will con-fer together, and soon give us the result of their deliberations, and that we will fall into the ranks as valiant soldiers and work harmoniously, and for the most glorious cause that ever enlisted the heads, hearts and hands of any one in any age of the

This is the most important era that has ever dawned upon the world. It is emphatically the iconoclastic age; but let us not only tear down error, but build up truth. Let us have a shelter and home for the thousands who are seeking for them, before we turn them out without either in the cold. I have hoped to live to see Spiritualists organize, so as to show to the world that we appreciate the glorious truth of demonstrated immortality as no other system can, and save the world from the overflowing waves of materialism which have well nigh deluged our land. Our phenomena alone can save the people from blank materialism, but we never can wield the influence we ought, only by organizing our scattered millions into a grand army of workers for the promotion of that truth which will make us free indeed.

SAMUEL WATSON. Memphis, Tenn., Jan. 10th, 1881.

Mankind has been learning for six thousand years, and yet how few have learned; that their fellow-beings are as themselves.

Whateverour place allotted to us by Provdence, that, for us, is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.—T. Edwards.

Paine and Voltaire both believed in God -both hoped for immortality—both believed in special providence: but both denied the divinity of Jesus Christ. While theologians most cheerfully admit that murderers die without fear, they deny the possibility of any man who has expressed his disbelief in the inspiration of the Bible tring except in an agony of tetror. These storis are used in revivals and in Sunday School and have long been considered of the value - Impersoll.

### Many Psychometers.

BY PROF. WM. DENTON. forminumb.]

[Copyright Secured.] "Seneca relates that Ephoras, an ancient Greek author,

makes mention of a comet which before vanishing was seen to divide itself into two distinct bodles. \* \* \* Hevelius states that Cysatus perceived in the head of the great comet of 1618, unequivocal symptoms of a breaking up of the body into distinct fragments. The comet when first seen in the month of November, appeared like a round mass of concentrated light. On the 8th of December it seemed to be divided into several parts. On the 90th of the same month it resembled a multitude of small stars. Hevelius states that he himself witnessed a similar appearance in the head of the comet of 1661;" (1.) The latter two may have been comets of the 3d class, the meteoroids composing them being crowded closely together when first seen, and separating when deen as small stars. Small comets of this class occasionally reach the earth. The shower of stones which fell at L'Aigle in 1803, was probably, of this character; from 2,000 to 3 000 atones fell, of which the largest did not exceed 1714. pounds in weight. A largo meteor seen through a tele-. scope by Schinidt; at Athens in 1863, was made up of a large number of smaller meteors, which, however, to the naked eye seemed to be a single fire hall. On the 30th of January, 1868, a shower of aerolites occurred at Pultusk, in Poland, which was proved to have entered our atmos. phere as a cluster of distinct meteoric bodies.

Those comets that have been observed to obscure the light of stars seen through them, may be of the third class or cloud comets; those also which have been observed to contract as they approached the sun and expand as they departed from it.

Sir John Herschell suggests that such comets consist of cloud of particles, which either have no mutual cohesion, or none capable of resisting the colar gravitation. that they therefore move around the sun as separate and independent planets. It follows, he says, as a consequence of the principle of gravitation that the particles must occupy a more limited space, as they approach the min, and on receding will occupy increased dimensions. In such clouds there are at times larger masses that are visible to us, and in such we have comets of the second and third-classes, united; and when a large fragment is seen, we not unfrequently have showers of the smaller fragments; star showers tre not unfrequently associated with the passage of comets, with which they are con-

Biela's comet, that reparated into two in 1845, intersects the orbit of the earth at the point placed by our planet. shout the last of November. The two fragments were seen in 1652, but in 1865, when they should have appeared, they were no longer visible; in 1672, at the time when the earth crossed that point of its orbit which the comet interrects chowers of electrons were seen. On the 27th of November, from the close of twillight till 8 o'clock. shower of shooting stals was seen, in various parts of the United States: At Turin, M. Danza, director of the observatory, reported 33,400 meteors in 61% hours, while at other points the meteoro were too numerous to be counted. Within a week ofter this one of the fragments of Bigla's comet was seen at Madras, and the connection be-Biels's comet was seen at Madras and the connection he primeval and primitive. It was mid winter; the snow tween the meteoric shower and the passage of the comet was deep, and almost the sun itself felt coid. I resegrated as established. The shooting stars which are grived a letter from Mr. Sargent asking me to look in connected with the first comet of 1851, while the third comet of 1862, is, no doubt, a large tragment flying alone the tract of the meteors that fall about the 10th of August. Millians of meteoric bodies, most of them very minute; fall upon the earth every day, and they must rain upon the sun in a continuous shower.

The tall of very large comets into the sun, which is probably a very rare phenomenon, must increase its tempcrature; and some of the anomalies of temperature recognized by geologists in past periods, may have been produced by such causes: The new stars and temporary stars, that are occasionally seen shining with great brilliancy, and then becoming invisible, may be invisible suns into which fragments of dead worlds have fallen and increased their fires, to that the light became visible to the dwellers upon our globs. 🎏 🎉

"One night, writes Tycho Brahe, as I was examining as usual the celestial vault, the espect of which is so familiar to me, I saw with unspeakable astonishment, near the zenith, in Cassiopea, a star of extraordinary. brightness Struck with surprise, I could scarcely believe my eves To convince myself that there was no illusion, and to obtain the testimony of other persons; I called the workmen decupied in my laboratory, and I soked them, as well as all the passers by, if they saw, as I did, the star which had eo suddenly made its appearance." (1)

This was in November, 1572. It exceeded in bright ness Jupiter, when nearest to the earth. It was even visi-ble at noon when; the sky was clear. In January, 1573, it was less brillient than Jupiter and had changed in color from white to yellow. It continued to decrease in size, changing again from yellow to red, and disappeared in March; 1574. '

In 1604, on the 10th of October, a star quite of brilliant appeared in the constellation of Serpentarius, which continued visible till October, 1605.

Meteors play. I think, a much more important part, in the Sofar System, and probably in the universe, than lies ever yet been assigned to them. For many years I have regarded the rings of Saturn as meteoric and it will yet be discovered that they are intimately associated with the the belts of Jupiter, which owe some of their anomalous features to their presence. The zodiacal light is in all probability produced by the reflection of the light from the surface of the innumerable myriads that like celestial moths are flying around our sun approaching nearer and nearcr till they rush into its glowing flames and forever disappear. It is not unreasonable to suppose that they are the fuel, that keep up its undying fires and render life a possibility on the earth and all our sister worlds, which are, in my opinion vastly more numerous than astronom.

ers have ever dared to think. In the same proportion as we solve the problems presented by our own planet and solar system; we probably solve the problems of all worlds and all systems. Other planets roll around other suns, are wakened into life and beauty under their smile grow into intelligence, culture and spirituality, become 'old, die, are broken up. and are called back as comets and meteors, to the great wonder of gazing millions who are seeking to account for their appearance, as we are for the appearance of the strange visitors, that occasionally waken us out of our intellectual eleep.

(1) «Kirkwood's Metsoric Astronomy. (1) The Heavens. Gullemin.

. ITo be Continued. I

Whatever may be said of the mission of woman has been proven that she stands at the head of all cher and instructor of the young:

### was and its People as Independently Described by | TRIBUTES OF RESPECT TO EPES SARGENT.

In Memoriam—A Faneral Discourse Delivered by Rev. Wm. Mountford-Proceedings of the Brooklyn Spiritual Fraternity-Press Comments.

IN MEMORIAM.

Hail and farewell, O friend, Hail and farewell! And yet we sorrow not, for all is well.

For thee the sunset gates are opened wide, As, onward swept, by Death's resistless tide Thy spirit caught, amid the pain and stress Of earthly partings, gleams of loveliness From that far land whose glorious, holy light Has burst, at length, upon thy longing sight.

How dear to thee the scholar's treasured lore, As, day by day, unto its precious store. Thine own wast added! Poet of the sea, Romancer of the slave who would be free Thy busy brain culled from a thousand fields The honey thought that Nature gladly yields To such as seek her bounty. In thy store So freely given, we share and ask for more.

And now, sweet peace rests on thee; thou dost lave In Wiedom's Sea, and dwell beside its wave. Death's "gracious, loving angel," ushered thee Where all the shining hosts of Heaven be. Though thy brave fight on earth for truth is past, All that is lovely, pure and good shalt last; Soon thy aspiring soul shalt glad explore. New realms of Swing truth and entire laws. New realms of living truth and spirit lore, Quick welcomed there by bright, celestial ones. Who shine, 'mid starry throngs, like golden auns,

May our warm greetings reach where thou dost dwell. Hail and yet-Hail, Offiend,—but not farewell!

THE FUNERAL DISCOURSE BY REV. WH. MOUNTFORD. (Revired for the Religio Philosophical Journal.)

At the funeral of the late Epes Sargent, in Roxbury on Sunday last, Rev. William Mountford was invited to speak, and took the occasion to make a personal tribute to the memory of Mr. Sargent, who was his personal and intimate triend. "Mr. Mountford said—I am not here to celebrate a vanished friend, alongside his collin, while the public journals and the common air are full of his praise. Simply I propose to ear, by implication, two or three things, which he might have liked to have said for himself at the end of life but that opportunity, of course, was not possible:

It is thirty years ago to day since I first saw Mr. Sargent, and it was in this immediate neighborhood. The days of the year of our lifel-whether we counted them or not, the earth had kept spinning and revolving the while, and had kept also the count of ime; and we that are upon it, and remain-we are what we are. The children of that time are parents now, and they that were then foremost in thought, and action and fame are very fast, one after another, being gathered to their fathers...

· A few weeks after my first acquaintance with our friend now deceased, I was at Rochester, on my re-turn from a visit to the Falls of Niagara. That city was then one of the foremost towns, as it were, against the backwoods. I sat there by the death bed of an old penfleman, who told me that he was the founder of the city, and that the house, I was then in was the first ever built in the wild region. Truly, I was on the frontiers of civilization, and close up against the nesseen on the 20th of April, are believed to be to a subject which was then called Rochester knockings. I had never before heard of them, and I did not much like my commission. It somewhat revolted me; as being about a thing too certainly superstitions for respectable notice, and Mr. Sargent himself hardly felt much differently from what I did. But his attention had been attracted by a fact which his truth loying nature would not allow him to neglect because merely of its obscurity. For a new fact innature or a lost truth recovered is a most serious event in the world, which it behooves all earnest thinkers to think of; since it is very certain that no matter how it may be misunderstood for awbile, be scorned or be resisted, it is what, earlier or later, all men have got to come round to, and acknowledge and utilize.

When a man has had early sight of a truth, it is not rightly at his option to keep his knowledge to himself, and sometimes it is not even in his power to do so. For the awfulness of life, as he feels it, closes round him with a pressure that makes him speak and also cry aloud and spare pot. And for a sensitive man, that is a very uncomfortable thing to have to do as a duty.

St. Paul, remembering himself in the church as an old-time persecutor, thought that he was not even worthy to be called an apostle, notwithstanding the visible presence of the grace that was with him. But he asked himself, as he asked of others, and as always the mortal must ask of itself, as to things immorta and spiritual. "Who is sufficient for these things? And who indeed is there, at any time, who is good enough for such things? None the less, however, for that did the apostle feel the spiritual pressure that was on him. And he told the Corinthians that he had nothing to glory of with doing as he did among peo-ple; for, said he. Necessity is laid upon me; yea, woe

is unto me if I preach not the gospel!" . In that state, intermediate between the earthly and spiritual, which was known to the Jews as that of vision, Isalah saw what concerned himself personally And though he had known before that he was a prophet, still it was with him after this manner Then said I, woe is mel for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." At the end of the vision and we really know nothing spiritually, if we do not conceive and understand about that -at the end of the vision, says the prophet, "Also I heard the voice of the Lord, saying. Whom shall I send, and who will go for us?-etc. Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not." The very complaint, and the very words of Christ, 700 years later 1. It was a hard thing for the prophet to have to do—the deliverance of that message. And the like of it was what in its time was commonly called a burden—the burden of the Lord.

And not the prophets only, but also saints and marryrs, the purest of all time, and many a sinder. too, who has grown glorious by struggle, they knowthey know what a momentous thing it is to testify to a new truth in the sphere of knowledge—whether it be cometary or be indeed co-ordinate like a planet. But a witness cannot be faithless about that without being false to the Son of Righteousness.

There is no such thing possible as a disconnected fact or an isolated truth, and always it is not improbable but that some despised reality might be ready initiation as to some great science. Amber had been electrical, and thunder had been crashing from before Adam, without anybody's having been much the wiser as to the earth's make. But just now, about a hundred years ago, with his child-like mind, and after the manner of a boy at play, Benjamin Franklin ex-perimented with a storm-cloud, and so became the father of a science as to which time and space, round the wide world, are as nothing.

A while after my report to Mr. Sargent about what I had seen or thought that I had not seen in Rochester at his request, and before the rappings had got to be called Spiritualism, the subject had become very provoking and unpopular. But that did not abate Mr. Sagent's attention to it. He abided by his interest in gent's attention to H. He was truth might be involved in it. And when he became satisfied about the second in it. And when he became satisfied about the second in it. tuality of the phenomenon, he was ready at once

owa to it, and to assert it, whatever the thing itself might be found to mean. And really he had much to risk by his honesty, for he was a popular writer, and his immediate usefulness was through his acceptability with the public. But he did not dare to despise or ignore a fact of the universe, however unseemingly it might be accounted. For any matter of fact, whether it be natural or apiritual, angelic or demoniac, implies a philosophy connected therewith, could it only be discovered.

of life has law for itself, and God himself is law-giving and law-giver.

St. Paul arguing on the resurrection of man as being a visible actuality, did not disdain to derive for it an analogy visible to the eye in the growth of a grain of wheat. And when he wrote, "There is a natural body and there is a spiritual body, he wrote something to be thought about, and as to which men of larger science than himself might, in his spirit, discern a magnitude of meaning heitting their newbe discovered.

he discovered.

And for the interpretation of a fact, once distinctly ascertained, Epes Sargent had a singular aptitude. In him were united, blended indeed, the 'intuitive perception of the poet, the analyzing faculty of the metaphysician, together with an absorbing, assimilating power for knowledge at large. Many persons have two of these and amounts, but those who have two of one of these endowments; but those who have two of them are a much smaller number; while those who have all three in such propertions as Mr. Sargent had are very few indeed. And in that spiritual philosophy which he adopted he found the exact sphere for the activity of his mind.

Among the refracted rays of light, which in our environed condition we call the daylight of our knowledge, he had a specialty for catching some two or three, and seeing for himself the direction of their coming, and the certainty, therefore, of that central sun which is the light of the universe. And so his faith in God was what the bugbear of agnosticism could not abate, and was what even many a priest might have

The firmament is over and around us, like a dome and it shuts down on the earth at what we call the horizon. But from a tower or a mountain, though the heavens enclose us to the same effect, it is in a wider circle, and we learn that the horizon exists but for our natural eye, our merely every-day practical sight. And so there is a height of knowledge, and a keenness of vision, to which the theological. line between the natural and the supernatural is but an artificial conception, originating with mortal man, as being short-sighted.

Occurrences beyond the ordinary, and which are often counted as meaningless or illusive of such hings—Epes Sargent discerned the manner as to cause and analogy. He believed the proverb, and he knew it for himself, as he thought, that, "The Lord hath made all things for himself," and so he trusted all creation, in all its departments, for being of the same divine handiwork, more or less express and expressive and as having in it no element, anywhere, so intract. able, as to be hopeless. And is it, not written, and is it not so for God, about even man at his worst, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain?"

And Mr. Sargent believed that at their poorest these rappings which once were named Rochester, and which are now called spiritual, had their origin in the nature or things, more or less ascertainable, and that they were, therefore, more or less symptomatic and probably instructive. And, so they have proved to be; and to modern materialism, whether scholastic, or scientific, or vulgar, those rappings are death; sure. however slow.

By a throbbing at the wrist a physician divines the state of health and the condition even of one invisible organ and another. And this is because of his knowledge of the animal economy, which, simple as it now seems to be, is yet but very recent. The strange, astonishing discovery there was when it was first known what the pulse meant! And so that phonomenon which is called spirit rapping is commonly and of it-self, but merely a tiny knocking to be listened to. But that invisible origin is not of necessity inscrutable. And when the knocks evince intelligence and even acuteness, then it is certain that our inquisitiveness has an opening as to other laws of the universe than what James Mill ever, dreamed of while writing his "Analysis of the Human Mind," or than what his son the philosopher, or Buckle the historian, could ever have conceived of, dragging it into the sea of despair, while it shricks aloud in plain, sorrowful English, Is life worth living? Those tiny rappings will, for almost any candid thinker, split and shiver that materimodern intellect, dragging it into the sea of despair. For, no lasting effect can the pulpit preach faith to the pews while the sitters therein have paralysis of the heart, from the special skepticism of the day, which lurks in so much literature, and which dominates in so many minds. But there is a spiritual philosophy, which is the antidote of that earth-born thinking, and it finds itself illustrated and enforced by tne mystic knockings. For, indeed, they are evidence of an invisible world, and they are under our hands like the throbbing of that spirituality with which all existence is charged. And that philosophy is the spirit in which Baiph Cudworth wrote the "Intellectual System of the Universe." It is what Henry More and Richard Baxter would have agreed to. It is what Plato vaguely saw. And it is what mostly the writings of Swedenborg are conformed to:

Those spiritual rappings hold a strong, steady thinker to a point. And with studying the point the thinker has the eyes of his understanding open to new ways of thought, to a fresh sunshine on life and to certainties that are like rocks to rest under, in a weary land.

Epes Sargent's early curiosity about those Roch ester knockings has been grandly justified by the enlargement of mind which he got, by the books which he has published, and by the help which he has been to some that, sat in darkness, and to others that were liable to be carried away with every wind

The spiritual rapping was accounted madness, at first, but the method there is in it has been as success. ful in its way, and for a certain end, as the foolishness of preaching was in the early years of our present era. It is no true philosophy which shuns a fact and calls it mean. And one little fact, like one point in law, may be enough to convict a most ingenious structure

of being erroneous. Plotinus said that it was the consummate perception of philosophy to realize that everything sympathizes with everything. In a material way our mod-ern science knows it, and in a spiritual way, ourselves we may well believe it. Of the most familiar things: the meaning often escapes us for want of notice. And often, even to-day, it is like a new truth when one reads these words of Paul in an argument, "Whether one member suffer, all the members suffer with it; to one member be honored, all the members rejoice wirh it." And this happens because of the marvellous atructure of the human frame, as to brain and heart, and the systems arterial, venous and nervous. And every member of the whole body reports itself in the silent beating of the pulse; and every sensation in the footis known of in the general council of thought, that is in the brain. That is wonderful to think of, when one does think of it; but from a palpable fact as to bodily health, Paul reasoned as to the manner of spiritual estate, and from the spirit of life, as it quickens in human body, to the law of the spirit of life as operative in society. It is of nature that every individual is himself and not anybody else; and it is also of our nature that no man can live to himself alone, altogether, any more than in a common way, he can die to himself exclusively as not even to leave behind him a troublesome body. We are greater or less, good or bad, according to the souls we are akin to by hearty feeling or conjoint knowledge. Spiritually, and we cannot help it, we are members one of another. And however we may think, and however we may set our faces, and despite geography and chronology, and all seemingness, because of the heart, out of which are the issues of life, and because of spirit and its laws, "his ye are unto whom ye obey."

Down all depths and up all heights, and from sphere to sphere, by transcendency, all creation visible and invisible is law-pervaded. And that spiritual laws transcend those that fiesh is heir to is but just as electricity transcends gravitation, while yet subservient with it, to the same creative end. Laws obtain in the ment world, as certainly and precisely as in this. And were we worther than we are, conjecture might see something for as though as through a glass darkly. The world is full of analogies and affinities, beginn, even, of the fountain-head of that influence that quickers man and beast, flower and river. The spirit

something to be thought about, and as to which men of larger science than himself might, in his spirit, discern a magnitude of meaning belitting their newer needs. And we ought not to be arraid to reason it

The spider spreads its artistic web, and the bee builds a cell in a comb, by an instinct of that same geometry which meted out the heavens with a span. And as to God, "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made.

Not a sparrow falls to the ground without our Father's knowing it. And never was even a falling pebbie forgotten by the law of gravitation. And if Cuvier could build up a beast from one fossil bone, and conjecture, as perhaps also he might have done, what scenery it lived in, so is it likely that at sight of a human soul departing this life, an angel from farthest heaven might know by its look the region it would find and the scenery.

What, better, according to the gift that is in him, can any one do for his fellow pilgrims on their way to the city "whose builder and maker is God," than to indicate for recognition those signs, of which some are like signboards in desert places, and some are like voices from far ahead, or like a sense of coming change, or like metwors in common daylight, telling of a light exceeding, and others again like the outskirts

of a glory which itself eye has never seen. Mr. Sargent was very comfortably housed all his life long, but he lived laborious days. It was only six weeks ago that he published the "Scientific Basis of Spiritualism." Less than three weeks ago there was a long latter by a long letter by him printed in the Independent of New York. It was written in great pain, and while he knew he could live but a very few days. A Cyclopædia of Poetry, on which he had been working for several years, was completed just about a month ago. It is now nearly or quite printed. It will be a posthumous publication. For it will appear first, only, after the hand that wrote and shaped, is underground. It will speedily be issued by the Harper Brothers, of New

Wonderful to the last was our friend's vitality, as for work and against disease. And wonderful also was the mental clearness he had, and the firm, fearless way in which he kept it. And his last words to a brother—partly spoken, and when his tongue failed him, partly written—were an assurance that the cheerfulness of the light he had lived in, was brightening his consciousness to the mortal end.

Memorial services by the brooklyn spiritual FRATERNITY, FRIDAY EVENING, JANUARY STH.

A large and sympathetic meeting assembled in Fraternity Hall, last evening, to pay tribute to the memory of our risen brother, Epes Sargent. The memory of our risen brother, Epes Sargent. The exercises of the evening were opened by the singing of a beautiful hymn, by Mr. and Mrs. Lillie, in which the audience joined. Bro. S. W. Rupell read with fine elocutionary effect the poem, "I Still Live," given through Mrs. Lizzie Doten, and inspired by the spirit of Achsa W. Sprague. The reading of this fine poem made a marked impression on the people. Dr. Eugene Crowell was greeted with a storm of applause.

ADDRESS BY DR.OROWELL.

It is nineteen years since I have addressed an audience in public, with the exception of remarks made at. one of the meetings of this Fraternity some two months since, but the invitation of your President was so earnest and cordial, and my respect so great for the life and labors of our brother, who is not dead, but lives and is ever with us, and in his wider field can do more for our cause than when in the bodily

"I heard a voice from heaven saying unto me, Write. Blessed are the dead who die in the Lord. Even so saith the spirit for they do rest from their labors, and their works do follow them."

It is now nearly 83 years since the advent of modern Spiritualism: As Jesus was born in a manger, so modern Spiritualism was ushered into existence in an obscure, humble dwelling, and a child was its godfather. As Jesus surrounded himself with earnest, faithful men, whose mission it was to receive from his lips the truth, and impart it to others, so modern Spiritualism has attracted to its standard many noble and good men, who have received its truths from the lips of angels, and through persecution and obloquy have proclaimed them to the world. Among these, Hare, Mapes, Talmage, Edmonds, Owen and Sargent, stand forth as stars of the first magnitude; as men whose self-denying labors in diffusing the light of Spiritualism have rendered their names illustrious as benefactors of their race, and when the truths they have taught have become generally accepted, as they soon will be, their memory will be cherished, and the history of their lives will be inscribed upon the hearts of all future generations,

"Upward, forever upward, I see their march sublime. And hear the glorious music Of the conquerors of time."

But it is the memory of the last of this galaxy of noble souls that to night we are gathered to pay a merited tribute of affection and gratitude. He was the last of these who was spared to walk with us in our earthly pilgrimage, to counsel, advise, and strengthen us in our efforts to advance the interests of the cause we love, a cause which was so dear to his heart that neither time, labor or effort ever weighed against the full performance of his duty in its behalf. Notwithstanding Mr. Sargent's life was an exceptionably busy-one, and his literary labors incessantly pressing, he being one of the ablest and most voluminous of American writers, he yet managed to present his rich stores of spiritual knowledge and experience in a number of volumes, which in respect of ripeness of thought, clear, logical statement, and transparent honesty of intention, are not excelled, if equalled, by any works which have been written and published, in the interests of Spiritualism.

The first of these works, "Planchette," published in 1869, has probably been instrumental in converting more unbelievers to our faith than any other work. For a Spiritualist publication, it has had an extensive circulation, and in ably presenting Spiritualism in its true light as a philosophy, it attracted the attention of many cultured minds, among these Alfred R. Wallace, the eminent naturalist, who through its perusal was led to thoroughly investigate our phenomena and philosophy, and as a consequence of this to openly embrace Spiritualism, and to become one of its most illustrious defenders.

His second work, "The Proof Palpable," published in 1875, was mainly a presentation of the evidence of the verity of materialization, and this evidence was so interwoven with and strengthened by foroible, logical argument, that the question was placed beyond controversion.

But his last work, "The Scientific Basis of Spiritalism," published only one month since, will probably prove to be his most successful; and useful work, being not only the ripest fruitage of his lifethought and experience, but, appearing as it does, at a time when Spiritualism has attained a recognized: status in the eyes of intelligent people, which it never before has attained, it will be read with a degree of respectful attention which heretofore has not been accorded to similar publications. This improved condition of the public mind will gradually lead it to reconsider its hasty judgments on Spiritualism, and to more impartially, and truthfully criticise books like this. For these reasons this last work of Mr. Sargent has not met with that borrent of acorn and abuse, or that contemptuous indifference which it has been the lot of previous Spiritualist publications to meet. And it is not only fortunate that Mr. Sargent's lastwork was published at this favorable period, but squally fortunate for Spiritualism that this, his last work

### Woman and the Monsehold.

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

The highest culture is to speak no ill: The best reformer is the man whose eyes Are quick to see all beauty and all worth, and by his own discreet, well-ordered life He best reproves the erring.

Turns on thine own soul; be most severe; But, when it falls upon a fellow-man Let kirdness then control it; and refrain From that belittling censure that springs forth-From common lips like weeds from marshy soil Ella Wheeler.

The Englishwoman, Isabella L. Bird, Travels among the Rocky Mountains" formed such pleasant reading last year, has issued a book, "Unbeaten Tracks in Japan." Miss Bird is a daring explorer and an entertaining writer, and this volume gives her the distinction of being one of the most remarkable living travellers. She has penetrated into regions of Japan where no foreigner has before found access, and by courage, tact and skill, has reached that inner, domestic life, which shows the true animus of their civilization. By her great and varied learning, Miss Bird has been able to report upon many subjects. But we are especially interested in home life. Her ven ture was regarded as foolhardy, but she found kindnesss and attention everywhere. After traveling 1,200 miles on horseback, she believes that "there is no country in the world where a lady can travel with such absolute security from danger and rudeness as in Japan." She made use of a sort of transport company—generally three, since there are no carriage roads—whose means of locomotion are a pack-horse and a person to lead it, having stations in every village. In cities alone are there hand-carriages drawn by coolies, who run from point to point with great speed. But the rate at which our traveller went was about two miles an hour, over misérable roads. On her horse she carried, beside her clothing, a canvass stretcher, an air-pillow, etc., for though inns were numerous, beds were not. The means of lighting their houses at night is by an iron dish of oil, with a wick of pith. Around this "darkness visible," the family crouch on their heels; the children play games and learn lessons, the women sew and weave, and the father fondles his little ones: At ten o'clock the shutters are made fast, the quilts and wooden pillows, with paper rolls to soften them, are produced from the press, and men, women and children lie down on the floor, all in their clothes, and all in the same room. in cold weather charcoal is kept burning in a brazier in the unventilated room; fleas and creeping things swarm in myriads, and in summer mosquitoes are equally troublesome. The people are unacquainted with soap, and are great sufferers from skin diseases. The customary dress is a sort of scant gown with enormous sleeves and a broad girdle, over which is worn a similar but shorter garment. The dress of mon differs only in the breadth of girdle and arrangement of hair; now the younger men are beginning to wear large trousers in addition. Children dress like adults, and their precocious gravity and decorum heighten the grotesque appearance of their dress.

Miss Bird was fortunate enough, in the beautiful city of Nikko, to secure quarters for several days, in a private house belonging to a person of some distinction. She says: "I don't know what to write about my house. It is a Japanese idyll; there is nothing within or without which does not please the eye, and after the din ot the inns, its silence, musical with the dash of waters and the twitter of birds, is truly refreshing. It is a simple but irregular two storied pavillion, standing on a stone-faced terrace approached by a flight of atone steps. The garden is well laid out and, as peones, irises and azaleas are now in blossom, it is very bright. The mountain, with its lower part covered with red azaleas, rises just behind, and a stream which tumbles down it supplies the house with water both cold and pure, and another, after forming a miniature cascade, passes under the house and through a fish pond with rocky islets into the river below. On the other side of the road are high broken hills richly wooded, and slashed with ravines and waterfalls.

"Kanaya's sister, a very sweet, refined looking woman, met me at the door and divested me of my boots. The two verandas are highly polished, so are the entrance and the stairs which lead to my room, and the mats are so fine and white that I almost fear to walk over them even in my stockings. The polished stairs lead to a highly polished, broad veranda with a beautiful view, from which you enter one large room, which, being too large, was at once made into two. Four highly polished steps lead from this into an exquisite room at the back, and another polished staircase into the bath house and garden. The whole front of my room is composed of screens which slide back during the day. The celling is of light wood crossed by bars of dark wood, and the posts which support it are of dark polished wood. The panels are of wrinkled sky blue paper splashed with gold. At one end are two alcoves with floors of polished wood. In one hangs a wall picture, a painting of a blossoming branch of the cherry on white silk—a perfect piece of art, which in itself fills the room with freshness and beauty. On a shelf in the other alcove is a very valuable cabinet with sliding doors on which peonies are painted on a gold ground. A single spray of rose azalea in a pure white vase hanging on one of the pol-ished posts, and a single iris in another, are the only decorations. The mats are very fine and white, but the only furniture is a folding screen with some suggestions of landscape in Indian ink. I almost wish that the rooms were a little less exquisite for I am in constant dread of spilling the ink, indenting the mats, or tearing the paper windows. Down stairs there is a room equally beautiful, and a large space where all the domestic avocations are carried on. There is a kurs, or fireproof storehouse, with a tiled roof on the right of the house.."

They rise at daylight, fold up the wadded quilts on and under which they have slept, and put them and the wooden pillows into presses, sweep and dust and slide back the wooden shutters and the paper windows. Breakfast follows, domestic avocations, dinner at one. Sewing, gardening or visiting till six, when they take their last meal. Vis itors arrive soon afterward to spend the long evening. Japanese chess and story telling fill up a part of the evening, but later an agonizing performance called sing-ing begins, which sounds like the very ea-sence of heathenishness, and consists mainly in a prolonged, vibrating "No."

The children never seem troublesome or isobedient; filial virtue is a leading trait in Apan, and unquestioning obedience is the state of conturies. Miss Bird never heard believery in that country. was great difficulty in finding agree-

able food; the staple diet was rice, eggs and tea. Here is the typical inn of that strange country: "The front of the house up stairs was one long room, with only sides and a front, but it was immediately divided into four by drawing sliding panels or screens covered with opaque wall papers, into their proper grooves. A back was also improvised, but this was formed of frames of translucent paper in the sundry holes and rents. This being done, I found myself the possessor of a room about sixteen feet square, without hook, shelf, rail or anything on which to put anything, but a matted floor. But the Japanese house matting is as neat, refined and soft a covering for the floor as Axminster carpeting. The frame is made of coarse straw, two inches thick, covered with very fine woven matting; they are expensive and neat, though they harbor fleas. My servant asked me for instructions, put up my canvas stretcher for a hed, brought me my food, and then I tried to write. But insects prevented, and the screens about my room were frequently drawn apart noiselessly, and several pairs of dark, elongated eyes surveyed me through the cracks; for there are two Japanese families in the room to my left, and five men at my right. I retired, but the lack of privacy was fearful, and I have not yet sufficient trust in my fellow creatures to be comfortable without locks. walls or doors! On one side a man was reciting Buddhist prayers in a high key; on the other, a girl was twanging a species of guitar, the house was full of the noise of talking, drums and tom-toms were beaten outside, there were street cries innumerable. and, including the resonant clap of the fire watchman who perambulates all villages and beats two pieces of wood together in token of his vigilance—they were intolerable. Sake, or rice wine is always passed around before the visitors leave, in little cups, with the gods of luck at the bottom of

Marriages are usually negotiated by the friends of the two parties, the bride receiving a trousseau but no dowry. Miss Bird attended a wedding between two young people of well to do families, which is minutely described. The outfit was good of its kind, but not large, consisting of a few dres-ses—no jewelry, which is not worn by Jap-anese women—a spinning wheel, work box, cooking utensils, lacquered ware and china cups and plates. The bride, a pleasant looking girl of seventeen, disfigured with excessive paint, was dressed entirely in white silk, over which was a yeil of the same material, covering her from head to foot, and which will one day be her shroud. The ceremony is not religious, but purely a civil contract, though the people were Buddhists. Much rice wine and eatables were consumed, and all details which were matters of etiquette, have been handed down for centuries. The bride and groom drank sake from a two spouted kettle, emblematic of the tasting together of the joys and sorrows of life, sitting opposite each other on the floor, and the witnesses drank a certain number of cups of sake in a stated manner. This constituted the ceremony, and was, in fact, a duli and tedious performance.

Miss Bird pronounces Japanese women to be almost without exception, virtuous and faithful under the most trying circumstances. They were uniformly quiet, retiring and extremely kind, tender and gentle alike to friends and strangers. And now this strange empire of 34,000,000 of people, which has subsisted in an unbroken line for twenty-five centuries, is slowly to be brought into relations with the outside world.

### Continued from Second Page.

should be, if not his ablest, yet the most complete in the fulness of its truth, and the presentation of the most advanced knowledge that at this day we possess.

And here the question may properly be asked: Was it to accomplish this important work that his life was spared in his serious illness a year ago? Such things do occur, and in our day, and I conceive it not only possible, but probable, that his earthly existence at that time was prolonged to enable him to complete this crowning work of his life.

"The beautiful to die, when life, With all its duties done, Drifts on as drifts a summer cloud To greet the setting sun."

Of some who leave us for the other world too much is said in eulogy. Of our depart ed brother too much in praise cannot be said. Indiscriminate praise of the departed is to be condemned; deserved praise of them is a duty to be discharged. As at times it is proper, for the benefit of the living, to depict and condemn the vices of the so called dead; so on the other hand if is always proper to portray and commend the virtues and usefulness of others. Those of the first class are warning examples those of the other class are models for imi-

There are others present to-night who are, better able than I to pay deserved tribute to the memory of our ascended brother, and to them I will leave the further duty of portraying his virtues, and describing his self-denying labors in behalf of our holy and glorious cause. Men like him do not die. They are only transferred to another scene of activity, where their works do follow them; where their field of later is extended, and their capacity for usefulness is increased. We may be assured that our brother will not idly rest in his new home. He will, as when here, unceasingly labor for humanity, and the fruits of his labors in the future will be largely reaped by those who yet remain in the flesh.

PREMARKS BY PROF. J. R. BUCHANAN. I shall make no extended address to night I am here gladly to unite with you in your appreciation of the life and labors of Bro. Epes Sargent, and we all well know that those whose lives have been pure and good, and devoted to the welfare and uplifting of the race, do not lose their interest in the work left behind, but still live and labor in the new home with greater zeal and effect for the upbuilding of the kingdom of heaven in the life here and now, and as we send out our highest and noblest aspirations, so will we receive the influx of light and love from the Spirit-world. Bro. Sargent has gone to this other world, and has learned some things that will help us in our work here. His intellect is as strong and clear as ever, and his love for the cause as true, and it is the highest souls in the Spirit-world who come closest to us. He has gone from us, leaving behind a luminous light, whose effulgence will grow bright er and brighter.

we are taught by psychometery, how subtile are these influences and forces, and to test this power by one skilled in this mystic influence, I tried one of Bro. Sargent's recent letters to me, by handing it in a scaled envelope to Mrs. C. H. Decker, whom many of you know. She did not know the contents of the envelope nor who was the suther of the writing. I copied it down as given and I will read it:

PSYCHOMETRIC READING.

"This impresses me as a penetrating, inquiring mind, full of sympathy and somewhat critical, but very tolerant. He seems to have an inclination for studying deep subjects, which his mind reaches out to He has fine mental powers, and acquires information without great labor, and seems to have cultivated his fine mem-

I think he has fine literary taste. I per-ceive authorship. He has fine abilities and is given to reflection. He has a very independent mind, and is rather bold in expression. When any subject is publicly agitated, if he approves, he boldly defends it. It a believer in the spiritual philosophy, he would boldly defend it. It seems to me he was deeply interested in it, and was an experimental inquirer. He had great advantage in being so thoroughly penetrative and intellectual, and embraced every opportunity to obtain entire satisfaction. He did a great deal for the advancement of Spiritualism. He had a scientific mind, wrote: great deal, and defended mediums. But he wrote on other subjects, being a literary man, and attained great popularity. His writings would be quoted and respected even by those not inclined to follow him in Spiritualism. He was esteemed as a literary and philosophic mind. He was a great logician, and reasoned most finely. He must have been a friend of yours; he knew you well.

There was great mental activity, but a spiritual light passes over me as if from a spirit. I don't comprehend this, nuless he has passed away since this letter was writ-ten. I feel a tingling sensation now as if the spirit was kindled anew-as if he had not finished his labors, and was about re-

suming them in spirit life.
"This is a mind that never retracts anything it has given, but builds up all structures that have been commenced in earthlife. They will be carried out in spirit life, and he will attain an exalted position. He seems to have gone through a great many spiritual spheres and realized their life, and is prepared to enter an exalted sphere on the other side.

What a towering mind this is; he seems to take hold of the very foundations of spiritual philosophy, he takes hold of and weaves together every shred and particle of evidence. He will help a new movement in spiritual philosophy to settle many questions. He takes cognizance of the differences among leaders in spiritual philosophy, and has the power now to throw much light on those questions. He will co-operate with you and those who are with you in senti-ment and teachings.

He has left the mortal form, but not long and has much there to learn before he will feel himself prepared to come back to earth as a teacher. The impression comes to me now that this is a spirit, and was Epes Sargent. The brightness of his mind was obliterated for only a brief time. There was a preparation for the change, but his great desire to finish his labor here, kept his spirit in the body longer than it would have been otherwise. He was reluctant to go, not that he had any aversion to death, or pre monition of failure in ability to continue his work in the future, but he would like to have remained in the body long enough to complete here certain work he had plan-

I feel that he is not yet ready to give his teachings as a spirit, but' the delay will be brief. He will soon be heard from through many channels. I think his first public ap nouncement will be in the Banner of Light, after a short season of rest"

Dr. Buchanan explained briefly this power and that psychometry was to unfold a grand future in the cause of Spiritualism. He closed with an earnest appeal for us all to cultivate the gifts of the spirit, and urged us to emulate the virtues and steadfast faith of our risen brother,

Mr. and Mrs. J. Shephard-Lillie sang a beautiful song, "Watching at the Golden Gate." Mrs. Lillie gave the closing address and took for her text, "In Memoriam." She said: "What a wonderful change in thirtythree years in the views and hopes of humanity in regard to an immortal life. Before the dawning light of this new dispensation, all was darkness, and we buried our friends with no knowledge of their presence; and now all is changed, a continuity of life is a demonstrable reality, and our brother, whose ascension to the Spiritworld we are met here to commemorate tonight, had no uncertain faith, for to him Spiritualism was not only a true science, but a true religion, and his last great work, The Scientific Basis of Spiritualism, is the corner stone in the upbuilding of the new spiritual temple whose dome is the blue arch of the eternal heavens, and whose walls encircle every son and daughter of humanity; and our faith and its phenomena are no longer the despair of science, but the true explainer of those silent and unseen forces that are working such marvels in human life. Our brother is not dead, nor gone from us; he is still here in sympathy and hearty accord with all earnest and loving souls whose aspirations reach out to the Infinite. We can, therefore, take courage from his life and example, to strive to nobly do our work." The speaker at length defined mediumship and the laws of control, and closed her eloquent address with the assurance that with our ascended brother there was no darkness, for he was basking in the full sunlight of God's love. She closed with a beautiful inspired poem. Before pronouncing the benediction the speaker saw clairvoyantly many bands of spirits with flowers that were brought and distributed among the Fraternity with a blessing from our dear ones, to strengthen and encourage us in our work, and we felt the very presence, not only of our Bro. Sargent; but of others who were, life workers in our cause. The strong and faithful Gardner, the benign presence of Dr. Hallock, the saintly face of Achsa W. Sprague, the loving spirit of Fannie Conant, and the wise and faithful defenders of our faith, Henry C. Wright, Robert Dale Owen, Judge Edmunds, Prof. Hare, Gov. Talmadge, and E. V. Wilson and Mrs. Jennie Dixon, all seemed to be visibly present and to rejoice with us that our brother has reached the evergreen shores of the Summer-land. The exercises did not close until 1030 P. M., and the friends lingered in the hall until a late nour and all felt like saying,"It is good for us to be here."

S. B. NICHOLS. 467 Waverly ave., Jan. 8th.

PRESS TRIBUTES.

From the large number of notices of Mr. Sargent we select the following from the press of his own city:

"Mr. Safgent was a pleasant speaker and occasionally appeared on the lecture platform. He was the author of a number of occasional addresses, and was a writer ready for all times and occasions. Both proce and poetry came from his pen in finished and graceful style, and his broad reputation was a deserved one...In regard to religion he was a strong Spiritualist."— Boston Daily Journal.

.... During his life in New York he investigated the subject of mesmerism, and became a convert to the truth of mesmeric phenomena. His personal experiences in connection with his investigations are described in his recently published book en-titled 'The Scientific Basis of Spiritualism.' He afterwards became convinced of the genuineness of the Rochester knockings and of spiritualistic phenomena generally, and of late years has been recognized as one of the most prominent and, able of the advocates of Spiritualism, in defense of which he has written a number of works." ... - Boston Daily Advertiser.

.... "Mr. Sargent's connection with the Transcript as editor continued from the years 1847 to 1853. The files of the paper attest, the assiduity, fidelity and ability with which he discharged that important trust. He had a remarkable aptitude for the editorial profession, as he wrote with ease and precision, and evinced excellent judgment in his choice of topics and methods of treating them. Few men that were ever in a newspaper office could skim over the files with such rapidity, and assimilate their contents so completely, as could Mr. Sargent. Everything touched by his pen assumed a strikingly original form, as though it were absolutely a new creation. This arose from the force and virility of his intellectual powers, which had been enlarged and strengthened, rather than clog-ged and dwarfed, by the process of educa-

It is rare that one meets with a quieter or simpler nature than that of the deceased. Yet the observer would have been mistaken who supposed this indicated lethargy either mental or moral. Mr. Sargentwhen anything awoke his righteous indignation, and it was easily excited against wrong—was not an easy autagonist to van-quish. The fund of reserved power he possessed generally enabled him to triumph in his literary controversies. Still, he was constitutionally averse to disputations of any kind. Scrupulously considerate of the rights of others, he seemed to glide, rather than fight his way, through the world. His symmetrical qualities, intellectual and ethical -his even balance of various faculties -brought triumphs in his way as their natural fruits, it would seem. The laurels he plucked were gathered with such a spirit that no one felt aggrieved by the event. In him the 'elements' were gently, and kindly mixed, and the memory he leaves behind has no taint of harshness or rancor.".... Boston Daily Transcript.

... "The correspondence which was carried on by Mr. Sargent with foreign savants and scientists, in connection with their common investigations into the spiritualistic phenomena, was extremely voluminous. and made\_large drafts on his time and thought. But it was conducted with all his habitual promptness and painstaking industry, and was admitted to be a living and invaluable link, binding the two hemispheres together more closely in the pursuit of the same great truth, which is no less than that of our common immortality. Among his distinguished European correspondents and friends may be named Crookes, W. Wallace, Stainton-Moses, Varley, Zöllner, Barkas, Whateley, Fichte, Flammarion, Wagner, and others; the bare mention of whose names is enough, if it were even needed, to certify the superior extraurdinary admine man thus admitted to the intimacy of high friendships. All these men will be grieved to learn of the departure of our friend and co-worker from the labors of earth, although they are prepared to believe, and in that belief to find their consolation, that he goes up higher only to labor to a far larger advantage. And they will not fail to feel and to know his presence in a much closer and more impressive way than they had ever known it here"....Banner of Light.

Magaznes for January not Before Mentioned.

The Magazine of American History. (A. S. Barnes & Co., New York.) Historical; Notes, Queries and Replies; Editor's Chronicle; Bibliography and Literary Reviews; Literary Notices: Memorial of Erastus C. Benedict, by Geo. F. Betts.

The Illustrated Annual of Phrenology and Health Almanac. (Fowler & Wells, New York.) This publication, which has been issued regularly for a number of years, has become a necessity in many well regulated families, and well it should, for its suggestions relating to Health, Hygiene Diet, Phrenology, Physiognomy, etc., rend-er it valuable. The Number before us, in addition to the usual astronomical notes, monthly calendars, etc., contains a Monthly Sanitarium, with special hints in regard to the care of the health during the changes incident from month to month, also Bills of Fare for each month, which would be very suggestive to our housewives who do not know what to get for dinner. Price 10 cents.

The Southern Medical Record. (R.C. Word, M. D., Atlanta, Ga.,) A monthly journal of practical medicine. This journal stands deservedly high among the medical men of the South. An idea of its scope can be gathered from the heads under which it presents monthly topics, of interest to the profession. They are—Original and selected Articles: Abstracts and Gleanings: Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

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How to Promote Spiritualism.

Never before was there so much disposition among non-spiritualists to concede that there are phenomena in Spiritualism which deserve investigation and compel respect as to day. The experiments that are going on among certain materialists like Beard, in the phenomena of trance and mesmerism, and the eagerness with which these details are published by the daily press; the collection and wide dissemination of Review articles giving circumstantial narratives of dreams in which the dream seems rather to be the preternatural action of a released spirit than the abnormal results of indigestion; the continued publication by the daily press of every item, however trivial that bears on the question of intercourse with spirits; the discussion among orthodox (and therefore materialistic) Christian divines, of the question whether preternatural phenomena do now occur; the recognition by Dr. Tyng, Jr., of the alleged spirit phenomena at Lourdes, and by many others of those at Knock: the almost daily visits to which persons having any acquaintance with Spiritualism are subjected on the part of those who are trying to find out just a little, but who are equally careful to protect themselves against finding out much-all these facts are straws indicative of a change in the direction of the popular dreeze—or what may be called the mental habit of the agetoward investigation. Let us welcome it, however wavering or inconstant its breath may sometimes seem. It may prove a trade wind which will soon bring us more progress in a day than we have been wont to make in years. In view of these facts Spiritualism has now reached a pivotal point at which its further progress can be promoted or hindered-according to the wisdom and discretion with which its work is aided by four classes of persons, viz., mediums, holders of private circles, investigators and critics.

Mediums vary in the degree of service they render to the cause of Spiritualism. for reasons which are wholly aside from the intrinsic value, genuineness or even marvellousness of their mediumship, just as lawyers, doctors and preachers yary in their acceptableness and influence according to the degree of tact and skill with which they adapt themselves to their several environments. A professional spirit medium should always remember that his or her best clientage is the inquiring and unconvinced public. The reaper cannot afford to stop and dull his sickle in hacking at the sheaves that are already bound and in the stack. Leave them to be gathered in and threshed as they may. What the medium needs is a new swath of untouched standing grain at every sitting, or as nearly that as can be got. How is this to be obtained? Evidently by a kind of work which advertises itself by the inherent attraction it possesses for skeptical minds. Why are the phenomena which were performed in presence of Slade as medium. and Zoellner and others as investigators, or formerly in presence of Mrs. Hollis-Billing as medium and Dr. Wolfe and others as investigators, or those in presence of Robert Dale Owen, trumpeted to the world and read in various forms by millions. while phenomena in the presence of the same mediums, at other times, have died with the transient sensation of curiosity they gratified? It was because the former responded to ingenious crucial tests proposed in the investigating spirit, and were therefore permanent contributions to the world's stock of positive knowledge, and worthy of world-wide fame as such. In hundreds of dark circles, spirit hands and fingers of all sorts and sizes are brought into contact with the sitters. They believe for the moment they were spirits; but they se away and in a day or two they are not ruite certain it was not the medium's own hand. Why? Because no crucial test is ied. Such witnesses are good for nothto Spiritualism. But when in Slade's with Zoellner, these spirit hands and Zoeliner, felt that they were not e of Made, his scientific spirit enabled

him to suggest the means of proof for this hypothesis, so palpable and tangible that he could not contradict it the next day, nor ever from that time forth. He procured basins and dishes, filled several inches deep with flour, and afterwards with equally plastic but hardening substances, in which the impression when once made would be preservable like a plaster mould for years. The spirits were invited to leave the impressions of their hands, bare feet, etc., in these substances. They did so. In full light these impressions were afterwards measured and found to be those of persons of every age, size and temperament not corresponding to, or producible, by, those of either of the three or four persons presentin the securely locked rooms. Like impressions of hands and feet were obtained between securely locked slates, in substance which enable them to be subsequently photographed for the instruction of the world. The experiment, so far as the spirits were, concerned, differed in no degree from thousands which take place daily in presence not only of Slade but of hundreds of mediums whose services to Spiritualism are performed under such an absence of provable tests that even the genuineness of their mediumship is doubted. And yet there is no evidence in Zoellner's book that the spirits suggested the form of the experiments which should give them worldwide value. They were studied out and suggested by Zoellner and his associated physicists and not by the spirits. Spirit suggestions are well for what they cover. But suggestions that change the value of a phenomenon from one that convinces nobody into one that convinces millions, are an honor and a service to Spiritualism, whether they come from spirits or from scientific investigators.

Which of our mediums will take up Zoellner's book and use it as a guide, thoroughly imbibing its scientific spirit and varying their own experiments with the fertility of resource there exhibited? Whoever will do so will supply the secular as well as Spiritualist press with materials for thought and stimulus to inquiry which will make their work daily the harvesting of fresh grain instead of the threshing out of old straw. True, some nerve, and often greater forbearance than courage, is required to enable a medium, conscious of honor and sensitive of insult, to meet skeptical investigators in a generous spirit. Investigators are not always: either cultured or polite. They sometimes sneer and shake their heads in odious self-conceit at the very moment when old convictions are passing away and new ones forming in their stead. All this the medium must bear with. But they may rest assured that the more generously and boldly they invite tests the higher will be, the culture, and therefore the more agreeable the manners of those who investigate. A medium will almost resistibly compels the conviction that never experience rudeness from a genuine scholar or scientific man. Thus even this inconvenience will diminish the more freely it is defied.

As to sitters in circles they can do much toward making the evidence of what they experience permanent. If they are seeking communications from a medium, it will cost but little more to take a friend along who can report the sitting word for word, and in some that we have enjoyed. we would afterwards have given more to have possessed an accurate verbatim report of the communication than for the communication itself.

Investigators also should come to learn that the accurate, definite, certain knowledge, of a very little, is enough, and is of far more value than an uncertain glamour of everything. When Hamlet pointed out the cloud to the friend who sought to restore him from that form of insanity which consists in knowing more than our neighbors, he deftly painted the mental uncertainty and instability of that class of investigators who never know whether they are looking at a camel, a weasel, or a whale.

almost in shape of a camel? Pol. By the mass, and 'tis like a camel

Ham. Do you see yonder cloud, that's

indeed 1 Ham. Methinks, it is like a weasel?

Pol. It is backed like a weasel.

Ham. Or like a whale? Pol. Very like a whale.

One of the favorite expressions of the late Dr. Chapin was, "I would I could be as certain of anything, as most people are of everything." If investigators will banish from the spirit circle the "show" theory, which makes the circle a success in the ratio that it rivals a concert, or theatre, or performance by Hermann, and will reflect upon the exact tests which will make s single spirit act satisfactory, they will make rapid progress. As to the critics, the editor of the Journal is himself a critic and will leave the task of saying how he ought to perform his duties, to his readers...

BAD PRESS WORK. Owing to one of those unavoidable contingencies incident to a press room, two hundred copies of last week's JOURNAL were badly printed on one side, and as the "forms" of the inside had been distributed it was impossible to remedy the matter; hence, a few of our subscribers, ne doubt, got a copy that tried their patience. As this has not before happened in several years, we may reasonably hope it will not occur again very soon.

Mr. George Robertson, of Melbourne, Australia, has our warm thanks for his very liberal efforts to increase the circulation of the Journal. in that far-off land.

Agnostics.

VIRGINIA CITY, NEVADA.

Please inform a subscriber the meaning of the word "Agnostica." I cannot find the word in Webster's Unabridged Dictionary. I have observed the word more han once in the RECIGIO-PHILOSOPHICAL JOURNAL, and felt a desire to know who and what the agnostics are.
Fraternally yours.
THOMAS WOODLIFF.

The word "agnostic" is defined in the sunplement to the latest edition of Webster's unabridged, as meaning when used as an adjective, "Professing ignorance; involving no dogmatic assertion; leaving a question or problem still in doubt, pertaining to or involving agnosticism."

Agnosticism is therein defined as "that doctrine which, professing ignorance, neither asserts nor denies; specifically, in theology, the doctrine that the existence of a personal Deity can be neither asserted nor denied, neither proved nor disproved, because of the necessary limits of the human mind (as sometimes charged upon Hamilton and Mansel), or because of the insufficiency of the evidence furnished by psychical and physical data, to warrant a positive conclusion (as taught by the school of Herbert Spencer); opposed alike to dogmatic skepticism and to dogmatic theism."

If we further define dogma as a tenet that rests upon pretended supernatural authority, intuition, innate ideas, inspiration, or any source other than the scientific sources. viz., observation, experiment and comparison, the above definition becomes complete.

### AN AGNOSTIC

is one who denies that any human mind is endowed with any faculties competent to detect the existence of a God, if there were one, or to establish his non-existence, if, in fact, there be no God. He objects to being called an infidel, because that name implies that he has been unfaithful to something which he really believed, whereas the agnostic claims that his agnosticism is the result and proof of his perfect fidelity to his convictions. He objects to being called an Atheist because in his view an atheist, i. e., one who denies that there is a God, is a religious dogmatist, who has undertaken to assert as matter of fact something of which he has not only no proof, but no faculties capable of taking cognition of any proofs, if they existed.

His adversaries are now known as the teleologists or believers that the human mind can take cognition of final or first

The teleologists often crudely assert that the agnostic is one that believes only in what he sees, and triumphantly point to the imponderable agents, electricity, weight or gravity, heat, animal and vegetable life, etc., and say, "We, on the other hand, are willing to believe in what we can not see, provided we see a visible effect which irrome invisible cause was ne duce it. As we believe in electricity, gravity, heat, animal and vegetable life, though we cannot see them, so we are compelled to believe in God though we cannot see him. We see in the works of nature that which without a God could not be."

To this the agnostic replies that if it can anywhere be shown that any fact or phenomenon indicates the existence of God to the senses, as the existence of the imponderable forces, electricity, etc., is indicated, then he will become a teleologist. He does not ask that God shall be visible in his substance, but only that he shall be perceptible in any manner. We perceive electricity by the fact that it is present in one piece of iron and absent in another, or positive in one place and negative in another; and through the electrometer we can measure the intensity of its action, or the fact of its absence as accurately as one would measure sugar in a pair of scales. But a universal force, such as Deity is alleged to be, present at all times, and equally present under all conditions, defies all observation and experiment by the very fact, if it be one, of his omnipresence, and spurns all measurement by the all conquering force of omnipotence. God is never any more present in one end of a bar of iron than in another. Therefore he cannot be perceived by the same tests by which electricity is perceived. Some things are warm and others cold. Thereby we can perceive the imponderable agent heat, notwithstanding its invisibility. But if all bodies were of the same temperature or weight, the human mind would find it as impossible to think the idea of heat or gravity as it is now to think the idea of God. . So it is the fact that some bodies have life and others none, that renders the invisible agency known as life perceptible. But it being implied in the very idea of God that he shall be equally present in everything, it follows that his presence shall never be demonstrable in anything.

It does not follow that because any mind comes to the conclusion that the existence of Deity cannot be the subject of knowledge, that, therefore, it might not be the subject of faith. Bir Wm. Hamilton upon whom agnosticism is charged, is both a theist and a Christian. When a mind has come to the deliberate conclusion that the poetic argument in favor of the existence of God, viz., "the heavens ideclare the glory of God," etc., is no argument at all, and that the existence of a universal force can never be detected by human faculties, he may still exercise the God. But he will know that this is not knowledge and hence he will be an agnos-

 Herbert Spencer, John Stuart Mill; James Mill, Prof. Youmans, Auguste Coute, Ham-

boldt, Huxley, and probably in the strict sense R. G. Ingersoll, and certainly B. F. Underwood, are agnostics. Possibly, however, the vigor with which the two last deny the actuality of any such being as the Jehovah of the old and new Testament, may cause them to be held atheists; but this inference will be drawn by those who are quite sure that if that particular God does not exist, then none exists.

Nuts for State Secularizationists.

Trinity Church in New York City, is a very wealthy corporation. It owns between eighty and one hundred acres, divided into lots of twenty five by one hundred feet, on each of which is erected a valuable store or dwelling. All these pay full rents to the church, on ground lesses of a modern date. The ancient 99 year leases have all expired. This property is located in the most busy portions of New York City, and exclusive of the Trinity Church building and burial ground, which cover a full city block, if we include that portion of the old burial ground upon which is now erected the large building, 111 Broadway, which of itself brings in an enormous rental for offices.

It is not exactly correct to say, as is frequently said, that this vast property is exempt from taxation. The city lots and buildings are taxed, and the taxes paid by the tenants. The rest is exempted from taxation by the laws of New York. It is an anomaly in this country that a church corporation should own so vast a property. The cause in this case is that its existence antedates the American revolution, and Trinity early begun the absorption of adjacent farms. The people of the United States ever have regarded large possessions of real estate by church corporations with a decidedly suspicious eye. Well they may. It is quite natural. For such an institution chafes at any control by the civil government and is by no means disposed to turn one cheek when the other is smitten, or to tamely allow an encroachment on what it deems its sacred privileges in fee simple real estate. This could be well illustrated in the history of Trinity Church in New York.

In the chapel of this Trinity Church in New York, on the 2nd of January, a sermon was delivered, which, since it was at the request of the rector (Dr. Dix), and assistant minister of Trinity Parish, a repetition of a sermon delivered there two weeks previously, may be taken as embodying the opinions of the institution called "Trinity Church of New York." Commenting on "The Church" in England, the following are some of the points made by the speaker:

1st. That "the English Episcopal Church was founded by the apostles as a divine

visible organization. 2nd. That "the idea prevalent in England and this country that the Church was created by the State, or Henry VIII, as if it were a branch or function of the State

THE SPAWN OF CONTINENTAL PROTEST-ANTISM:

which has so minimized religion into a system of mere individualism as to leave no authority over religion and over its professors except the State. 3rd. That "in the year 1550

THE BELL OF SATAN STRUCK THE HOUR

FOR CHANGE, and religious malaria from Geneva, from Baden, from Zurich, from Wittenbourg. crossed the English channel and spread its subtile influence from Dover to the Gramplan Hills....Priestly and George Fox and John Bunyan arose; and then Martineau and Buckle, Tyndall and Huxley, and Stuart Mill and Bradlaugh. Thus, steadily, the Church grew less and less coextensive with the English people. The English peo-ple remained, as a whole, bound up into a strong unit on its civil side, but on its re-ligious side it was tumbling to pieces in a miserable conglomeration; so that, to-day, while on their civil side the whole people yet stand as one State, on their religious side, but a part of them now stand as the Church. The equipoise of force between the two is lost. ... A great change has taken place. There are sitting in Parliament, now, Jews, infidels and heretics, open foes of the Church, and those who are utterly indifferent to her interests....Once State and Church could no more conceive of themselves as apart from each other than could the upper and under side of a piece of

Here we stop our quotation of this wailing of the ritualist at the progress of free thought and the triumph of intelligence over superstition and dogma. What a contrast this speaker's language to that of Jesus of Nazareth: "My kingdom is not of this world. The son of man hath not where to lay his head. Go your ways; carry neither purse nor scrip. Take no thought for the morrow. Take no thought for your life; nor yet for your body. Give to him that asketh thee and from him that would borrow of thee turn not thou away. If a man sue thee at law and take away thy coat let him have cloak also. Resist not evil."

Yet such corporations as Trinity Church and such "professors of religion" as the speaker quoted above, pretend to be, and would have people consider them, the exponents of Jesus and of his spirit; his ambassadors on earth, as they sometimes style themselves. Alas! for their wall.

Let us hope it is the expiring cry of Pa pacy-masquerading and the herald of the advance brigade which is effectually to divorce Church from State, and to inaugurate the just taxation of all pious real estate on equal terms with secular property. Let quality of faith or imagination concerning us hope it is the harbinger of a day when unto Casar "The Church" shall be compell. ed to render the things that are Ocean's.

> The widespread interest in the address of the Committee of the Mational Provisional Association for the Complete Schularization

of the State, which was published of Christmas day, portends the early comple tion of the object for which it was formed-That address should be in the hands of ev. ery citizen. Copies can be had at the office of this paper or from Robert C. Spencer, Milwaukee, Wis.; B. F. Underwood, Thorndike, Mass.; V. B. Denslow, Chicago.; H. L. Green, Salamanca, New York. As there is considerable expense attending the preparation, publication and distribution of this address, and of other documents which will follow in due time, correspondents are respectfully asked to remit ten cents with their request for a copy of the address: or it will be supplied by the hundred copies for five dollars. Contributions in aid of the Association are solicited, in sums of one dollar and upwards which may be sent to the Treasurer of the Association, John C. Bundy, at Chicago, who will acknowledge their receipt.

Power of Prayer.

One"Rev." William Muller, Baptist"Evan. gelical pastor," of Bristol, England, went to England from Germany 50 years ago; and now claims that by the power of prayer alone, he has succeeded in building up a church of 1,100 members, together with an orphanage of 1,000 inmates, besides other extensive "religious" work, such as tract distribution, etc., through various countries, at great expense. It is said that up to 1872 there had been so expended over \$2,-500,000 raised in this way. In the same time Vanderbilt raised \$100,000,000 without formal prayer. We are believers in the power of prayer. It was by the power of prayer that the poor widow is said to have extorted justice from the unjust judge. He was troubled by her constant importunities. Many men and women are of the same nature with that judge. We believe in that regard in the power of prayer. It is incident to the weakness of human nature to be influenced by importunity. Besides, not being omniscient, men and women often do not know the wants of their fellows until told of them by word of mouth. Then, again, we are believers in the presence, continual presence, of "ministering spirits sent forth to minister for them who shall be heirs of salvation," and for other people, too, if so be there are any otherswhich we doubt; and we believe that these ministering spirits who themselves having once been mortals "of like passions withus" and being en rapport with some or all who earnestly, whether, orally, or mentally, pray for relief, are prompt to succor where they find it beneficial. But to say that the divine force, power or being, which caused and preserves the universe, is at once omniscient and omnipresent, and being besieged by the "Rev." William Muller, of Bristol, England, changes his mind or plan, and sends \$2,500,000 to meet his wants or supplications, is not quite so easy of acceptance. We don't say it is not so, but we don't see how it squares with the asserted attributes of Deity. We would like more. proof before giving in adhesion to the suggestion."

We would like to know the facts in the case. Did Mr. Muller never go out among people? Did he keep it a secret from them that he was striving to do a good charitable work and needed help financial? Did he never go to church meetings and there in presence of other men, pray to the divine power, God, letting him know something about the matter; and so, also, letting humane people know at the same, time? Did no one else, for him, or in his behalf, ever do that? Is it a fact that in his own closet or in his own heart only, he poured out his prayer unheard by any mortal and thus got \$2,500,000 in return. If this is all true we would like to know what is the evidence that the Deity, itself, which, under those circumstances influenced men to send Mr. Muller \$2,500,000, was anything more or higher than one or more spirits born of human life; spirits with whom we are incommunication daily by raps, and tips, and direct writing, by audible voice and by other physical phenomena. Let us hear from brother Muller what he knows about it in this last aspect particularly.

### Presbytery and Pastor.

A very interesting fight is going on at Highland Falls, close to West Point, on the Hudson River, in which the Reverend O. H. Hazard with Judge Taylor of Newburg, as his backer, is pitted against, the rest of the North River Presbytery. Rev. Hazard's sin consists in preaching the gospel of Jesus of Nazareth, without the sanction of the North River Presbytery. .

It seems that there is at Highland Falls another preacher, one Williams, established and preaching under authority of the Presbytery. Some of his congregation prefer Hazard, who had preached there in days gone by. Hazard is well off pecuniarily, and needs no salary. He likes Highland Falls and the people there. He preaches in a public hall, and claims that he is "doing true Evangelical work." But the Presbytery don't like it. They say he is "drawing away certain portion of the members of the congregation" of Mr. Williams. Judge Taylor tells the Presbytery that Mr. Hazard is only charged with the crime of preaching. the gospel, and that the Presbytery has seriously slandered the dominie by saying that he preached to the detriment of the cause of Christ, and that Mr. Hazard was right in denying the power of the Presbytery over

him. A clergyman then said Mr. Hagard had plenty of money, and had hired Judge Taylor to speak for him. Taylor said this was

false and it was easy to see that the Presbytery was made for ministers, and that a layman had no business there. The Presbytery voted against Hazard, only Taylor being for him, and now propose to try Hazard for "schism and contumacy." It is said the dominie has plenty of money and friends, and will give the Presbytery all the fight it wants.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. Carmen's, (the healer) address is Barnard Station, Indiana.

Wm. Cole, of Mason City, Ill., writes that his daughter, Mrs. Kem, is a fine musical medium.

At Alpena, Mich., Mrs. Alice Williams, as a sacrifice to the Lord, severed her tongue with a razor.

Mr. Van B. Wisker, of White Rock, Nev., writes that out of a community of about fifty adults, Spiritualists and Lliberalists number about fifteen. Dr. C. D. Grimes writes: I have been sick

and obliged to lay by for a month, but am better and shall commence a course of lectures at Mongo, Ind., on the 15th, and one at Orland, Ind., to follow.

J. A. Gilbert, of New London, Wis., in renewing subscription, writes: "We need a good reliable medium and lecturer, and such a one will be entertained by me and I think an interest might be awakened."

Capt. H. H. Brown spoke at East Hartford, Ct., Jan. 5th; at Greenfield, Mass., the 6th and 7th; at Worcester, Mass., Sunday, the 9th, and at .Worcester, the 16th. He speaks at Willimantic, Ct., the 23rd and

Mrs. S. J. Lemont, of Northfield, Minn., sends us \$1.00, and A. W. Terwilleger, of Hillsdale, Mich., 30 cents—contributions to aid in circulating the JOURNAL among the worthy poor. The amount has been applied to that purpose.

Dr. Alice B. Stockham left Chicago on Monday last for Farmington, Canton, and other towns on the C. B. & Q. Railroad to engage in another series of her interesting lectures to women on hygiene and the diseases peculiar to her sex. She is worthy of a liberal patronage.

The friends of Capt. H.H. and Mrs. Brown, at Willimantic, Conn., their home, gave them a reception New Years'eve, and after several hours of social intercourse, left with them a generous donation of, provisions, goods and money, thus testifying to their appreciation of the labors of the two among them.

Mrs. R. C. Simpson contemplates a trip to New York and Boston soon. Though her visit is not a professional one, we hope she will find time to give our Eastern friends the evidences of her mediumistic power, which have been so convincing and delightful' to her Western and Southern patrons.

Dr. A. B. Spinney, of Detroit, Mich., has just finished a course of lecturers at Flushing and Union City. He will be at Kalamazoo, Jan. 23rd; Portland, Feb. 1st, 2nd and 3rd; Breedsville the 4th, 5th and 6th; Bangor the 7th, 8th and 9th; then to Vicksburg, Nashville and Plainwell, Mich.

Mrs. Florence Hewitt has been lecturing with good success at Oskaloosa, Iowa. As we are commanded to "try the spirits," she, looking about the hall, said it was "full of them," and forthwith went on describing their appearance, how they died, who they were hovering about, etc. In some cases astonishing friends by close descriptions of their departed ones.

The daughter of Stephen R. Staley, of Oshkosh, Wis., when partly recovered from an attack of measles, was taken with what was supposed to be a fit, and remained unconscious, Dr. Noyes, a physician of the place, failing to relieve her. Then Dr. Phillips, of Omro, was called and giving the patient a hurried clairvoyant examination, he pronounced her spine affected, and at once proceeded to manipulate the same, resulting in her complete recovery.

Dr. Blain, a trance and test medium, lectured last Sunday evening at the West End Opera" House. The subject of his lecture was "Worship." His remarks were well received, and left a pleasant impression upon the audience. After his lecture he described spirits, many of whom were recognized. We are glad to know that the Doctor has been induced to enter the field again as a lecturer in behalf of our cause.

Dr. Abner R. Bartlett, of Aurora, Ill., passed to the higher life, Dec. 26th, 1880, at the age of 68 years and four months, after an eventful and remarkably useful life. In his early years he learned the machinist's trade, but afterwards devoting himself to literary and scientific pursuits, he became associate editor with Adolphus Skinner, of the Magazine and Advocate, a paper published at Utics, N. Y., in the interests of Universalism, and was ordained in 1889 as a minister of that denomination. While serving as pastor of the church in Poughkeepsie, he became deeply interested in the subject of mesmerism, and took a prominent part in the development of the "Poughkeepsie Seer "-A. J. Davis. His first wife, sister of John and Jared Gage. was one of the earliest writing mediums. and from these combined influences, although nominally retaining his relations with the Universalist association, he was a Spiritualist from the very dawn of modern Spiritualism, and never denied his convictions. Indeed, he was widely known as a devoted investigator of the phenomena, and families with all the various phases.

Dr. J. K. Bailey has been lecturing in Ohio. He went from that State to Newville and Butler, Ind.

A case of voluntary starvation lately loccurred in Bergen County, N. J. Mrs. Stephen Massy, who assisted in taking care of the unfortunate lady, Miss Martha Terhune, says: "I gave her the last mouthful to eat -some corn-meal mush-just seven weeks before she died."

Four or five months ago a Mrs. Mary O'Connor: in Hudson county, New Jersey, rising from her bed, killed her three infant children, cutting their throats with a knife. She was a firm believer in the Christian doctrine, and was sure they would go to heaven and be freed from a life of poverty here. That was her motive. Not one word is said against her religion in the Eastern papers: Had a Spiritualist committed the same crime, what a howl would have been raised against Spiritualism. In her case, it is insanity.

Jas. Tilley, President of the Los Angeles Spiritual Society, writes:

"The Journar has become almost as essential to me as my daily bread, and my hope is that it may continue to weed out the false and frivolous who seek to fasten themselves on the overweening credul-ous among Spiritualists. We have organized the Los Angeles Spiritual Society and have been running about three months. We have one meeting each Sunday, at 2 P. M., in the Good Templars' Hall. We furnish our own speakers, two or more speaking at each meeting, some one opening with a half-hour speech, which forms the subject for further ten minute speeches. We allow no debate; each presents his best thoughts on the subject under discussion."

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SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed and the stable of balance and catalogues. postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spirit-alist meetings in San Francisco.

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Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y—Conference Meetings every Friday weening, in Fraternity hall, corner of Fulton St. and Gallatin Prince in Lanciany place.

Mrk. R. Shepard-Lillie lectures every Sunday at 10:30 A. M. and 7:30 P. M.

Fraternity Social Meetings every Thursday evening at 174 Livingston atreet.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7% P. M., in Latham Hall, 9th st., ear Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists holdservices every Sunday, at Cartier's Hall, 28 East 14th Street: NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Stock's Musical Hall, No. 11 East Fourieenth St., near Fifth Avc. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

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 Havard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invites.

Address Box 4400 P.O.

Spiritual: Convention in New Hamp shire.

There will be a convention of the Spiritualists of New Hampshire, at Manchester, commencing Saturday, January Zind, 1881, at 10 a. M., and continuing over the following Sunday.

The object of this convention is to form a State organization, for the purpose of strengthening and advancing the cause of Spiritualism.

Tour personal attendance is respectfully solicited. Please extend this notice.

E. B. CRADDOCK. E. B. CRADDOCK. Chairman of the Committee,

Paine Celebration in Iowa.

Paine Calebration at the Waverly Opera House, Saturday, January Sila, 181. Speaking commences at 7:30 r. n., Isharp, Punne Supper nor 16 sents. Grand clause? All nightherth the best trusts.

Last year a violent right-storm kept many away, yet there were ever are hundred present. Let the nome be filled to help shout the statement, here, author of "Junius," Highty of Man. "Quality of Man. "Age of Recty, and like Empirelment," A programmer. "Age of Recty, and like Empirelment, and Junior to submit expellent to America and France and State of the State of Sta M. PARKESPYCH, President.

### Eassed to Spirit-Tife.

JACON SCHINFFELIN, aged 83 years, paseed to spirit-life from his home in Tloga, Pa., Dec. 27th, 1880.

from his home in Tloga, Ps., Dec. 27th, 1880.

This good old man has given his support to almost every book and periodical published in America, claiming to be disseminators of modern Spiritualism. He felt it his duty to extend his parronag's and charity to all kinds of mediums through whom his loved fatth might find dispensation. Generous and charitable was he almost to a fant. His houses was a library of spiritual literature, and very giad was he to loan his books and papers for the emischingment of others. He had no enemies and he was the friend of the friendless. Becember the 24th funeral obscales took piac as his late home. Mrs. America Colby gave a grand discourse on the philosophy of life and death, with a summary of the life of gills good man.

E. F. Johnston.

### New Advertisements.

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for good watch over us in the ups and downs of life here, are
cognisant of every thought, cheer us when desponding, and
give us hopeful words of encouragement when misfortune
assais us.

To the struggling, discouraged men and women of the world,
to those bent down with sickness and cares, this volume is respectfully dedicated; and if the perusal of its pages shall gladden, the heart of some wayhere, in his gloomy pligrinage
through the world, with fresh hopes, one greet object of the
author will be fuililied.

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CONTENTS.

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# rices from the People.

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Indian's Prayer Test.

BY HUDSON TUTTLE.

In beautiful Iows, Off in the great Northwest, A meeting was appointed To pray away the pest.

From off the srid deserts Beyond the Kansas line, Came the grasshoppers in legions, Undoing man's design.

They drifted thick as snow-flakes, And quite obscured the sun. And hopeless was the harvest When their greedy work was done.

Where yester-morn extended Far as the eye could see. The bladed corn, the waving wheat Or undulating lea;

To day was brown and barren. The wife and children wept, And even to sturdy eyelids a. The tears of anguish left.

The parson called a meeting To pray the plague away, And ask if God Almighty: Would not his vengeance stay.

And when the parson finished A most souorous prayer And the deacons followed after. In wailings of despair-

The great Jehovah telling How wicked they had been, And that it was a judgment Most justly sent for sin.

And though they were poor creatures Corrupt to very core Through Jesus Christ they sought him His mercy to implore—

Up strode an Indian warriors Bedecked from feet to crown And on the Holy Bible A grasshopper laid down.

You pray away the hoppers? Great Spirit hear you call, First pray away this little one; Before you try them all."

The parson and the people Looked on with doubting eye; To move that little grasshopper By prayer not one dared try!

The Indian shook his feathers, And said: "Ugh, ugh, you doubt! Me wait here by your altar To see you pray him out."

Then quietly the grasshopper Before the man of prayer, Sprang on a vase of flowers A thoughtful hand placed there,

And began to gnaw the blossoms Of the beautiful bouquet, And for aught their prayers deterred him, Would be eating there this day.

### Delty.

To the Editor of the Religio-Philosophical Journal:

In reading the Journal I find that many of its most able contributors are believers in an infinite All. Father, God, and that invocations are a prom-inent feature of the opening exercises of most of the lectures. I would not for one moment indulge he idea of dictating to any one, but would, in the idea of dictating to any one, but would, in a spirit of honest inquiry, ask for light in regard to the God they invoke and believe in. I am aware that many think this subject is holy ground, not to be trodden upon by skeptical thinkers. When I propound questions to intelligent Spiritualists, I expect an answer, if they are able to give one. Is the God you believe in and invoke an intelligent individual, personality? In what respect, if any, does he resemble the male of the "genus homo?" Did he ever dwell in a material body? Did he arrive at his present eminent position through the natural laws of development? Has he any particular dwelling place or is he migratory; or, a Pope styles him, is he the "soul of nature?" Is he the grand depository of all wis-dom, knowledge, justice and love? Does he get uneasy and break the monotony of common every day life, by causing earthquakes, volcanic erup-tions, tornedos, etc. Does he exercise a general annervision over human affairs, or does he only give his attention to human affairs when flattered and invoked? Has he but one son, or are we all his offspring? Was he ever manifest in the flesh, seen of angels, presched unto men, received up to glory? Is he orthodox or is he a liberal? If neither, nor all, is he not a myth, only having an existence in your minds, the result of éducation and the habit of thought not yet outgrown? I never fancied that I would like to be rode on a rail, so I am careful never to be on both sides of the fence at the same time. I would not presume to think that Spiritualists would pander to the suggestitions of the present day, but I might venture to hint that many prominent Spiritualists are exposed to the criticisms of the uncharitable.

My spiritual eyes were once opened and I waw a being near me that was all radiant with purity and love, and he powerfully impressed me with the thought that he was my brother, my savior, my God. Since I have become an investigator of Spiritualism, I nave come to the conclusion that the object seen or vision was a developed human being coming to show me that man was the ag-gregation, or the highest individualization of the principles of nature, and that the glorification of humanity was entirely within the sphere of hu-man effort and aid. I am thoroughly convinced that the angel world are intensely interested and actively engaged in these efforts to enlighten and bless those that are yet in the wever spheres of life. I for one would honor those to whom hone or is due, instead of firing at random into infinite. space, hoping perchange, I might hit a larger mark. Let us follow reason, if it leads us into pantheism or atheism, rather than bow at the altar of the unknowable superstitions of the dead

JOHN A. DICKEON.

Svivester Barmiart writes: I have helped mediums and speakers considerably during the past two years, because I am deeply interested in the philosophy of Spiritualism, and to keep up its growth I am doing all I can to clear and brighten the pathway of mediums and speakers. In this way I can grow active in life. It has been so all my life, and I take the greatest pleasure in it. Helping each other to learn to do right, brings a good share of comfort and happiness. I feel that mediums must be protected; that speakers receive appreciation, and in return, a better feeling and sentiment will prevail. The JOURNAL comes regularly and finds appreciation. Several spiritual papers and other reformatory literature are received by many citizens of Springville, N. Y. Liberalism is growing and less restraint exists. Popular opinion is giving place to truth, and if sood literature be circulated here, the time will e-when the people will become better enlight.

A correspondent writes: I heard the Congrega constraints of this place (Bristol, Ct.) preach minister of this place (Bristol, Ct.) preach minister of the Difficulties of Belief." He commerce the old creeds most emphatically, and that the church must take a most decided that the church must, take a most decided coming, if she expected to retain her power. He take his hearers plainly, that the world was included to an honest ekepticism for all the promet it had ever made. These old creeks had said right in the way of all progressive ideas, and must be got rid of. The signs of the times must be got rid of. The signs of the times must be make headway. Go on with your good Ballater and Philogophy.

An article from the pen of lift. Casey contains the phrase, "Philipsephort need more religion," and goes on to state that the work of the rationalists has been almost wholly one of destruction of systems of doctrine, and that construction is

Allow me to briefly reply: Religiousts need nore philosophy. The idolators of gods and more philosophy. The idolators of gods and creeds have been building barriendes against liberty and knowledge, and the iconoclasts have done a most noble work in battering them to pieces to let man and truth march on. What should phi-losophers build up? More barriesdes? More in quisitions? More fires to roast heretice? should they issue fulminations against the discoveries of science? The organization of philoso-phers into a new church and the crystallization of philosophy into creed, would be only a repetition of the old error of authoritative dictation, which philosophy condemns. Such a body with such a formula, would be only a Christianily with Christ left out; Judaism with Moses left out; Catholicism with a revised catechism, and hell and the devil reimposed on earth with a new constitution. Phi-losophers aping ancient mysticisms, is but the old superstition and despotism with a new nomencla-ture. Tyranny and ignorance by any other name

another article sometime since asks. why should Spiritualists support such men as Bennett, Ingersoll and Underwood, who oppose Christianity, when the teaching of Jesus and the apostles is more in accord with our belief? This is my reason why. These free thinkers don't seek to drive their dogmas down our throats with a hot ram-They demand liberty for themselves and offer it to others. They are not in hondage to a jealous and revengeful god, but exait the genius of man to its ruling place in the world. The bible makers knew little of science, and anathematised that which was known to the wise men of other nations. The intellect of to-day busies itself with nature and allows God and dreams to take care

What Spiritualists want is not more bibledoxy and churchisalty, but more science and independ ence. Some years ago, I was at a N. H. Spiritu-alist convention, where the president perempto-rily silenced any who attempted to speak their own ideas, he saying that the spirits only were to be heard; what was not from them was useless. I had the temerity and audacity to answer. The chief value of Spiritualism is its teaching of the individuality of character and the independence of reason. If it were made an authority instead of a helper, if but becomes the re-ensetment of the theoremy of the prophets and the revived institu-

tion of the vicegorency of the papacy."
The expectation of a happy and progressive immortality, and the experience of communicating with friends who have made the great change, and the still active heroes and thinkers of the past, are important indeed, but if they are to be continued only by the methods of former age, which subor-dinates reason and enshrines the absurd, which ignores demonstration and acknowledges fabulations, it were better, if possible, that it came to an

Beautiful as the Harmonial Philosophy is, unselfish as the true mediums are, consoling and as-piring as are the spirits' utterances, rather than they be made the foundation of another hierarchy of necromancy, another monarch of demonology, it would be mercy to mankind to hang the mediums with the priests and burn the new revela-lations in the same pile with the old. I would not have this done; but would invite and exhort Spiritualists to drop their fancies and their traditional theology, and work with inquiring science and explaining philosophy, to educate the people to a knowledge and control of themselves and the application of the principles of nature to their com-

JOHN H. GUILD. Washington, D.C.

### Organization.

To the Editor of the Religio-Philosophical Journal.

I thank you for sending slip containing the amendment proposed by A. J. King, of Hammonton, N. J. All seem to agree upon the wisdem and necessity of organization, and many good writers have expressed full approval of the general plan proposed in your editorials and circulars. In broad catholicity of spirit, it seems to meet what true liberals desire. It would indicate an admi-rable condition of mental growth, were we able to successfully consummate such organization. In some (possibly many) places it may succeed; but I have all the while feared that too few have grown to the high standard of liberality needed for a complete carrying out of your general plan. Bro. King has given expression to some wise

thoughts. The plan possibly accommodates itself more to the present weaknesses and wants of im-perfect human nature, or it may even be that advanced humanity will always require in its organizations more complete bonds of spmpathy, than your plan implies, before soul self-co-operation can take place.

Especially in those paragraphs wherein Bro. King speaks as a Spiritualist, does he seem to touch points of vital interest. There is much want amongst our fraternity of a brotherly community of feeling and sympathetic co-operation in all the duties and engagements of life. This is entirely owing to want of organization. Spiritualism proper is so essentially broad, liberal, chari-table and intellectual, that an association having this philosophy as a basis of unity, must grow to be a shining light, and an irresistible attraction for all cultured people of liberal thought. The irrationalities of materialism, yielding no food for the dominant reverential faculties of man, will die of inantilon when brought fairly into contact with a spiritual philosophy which dwarfs no faculty of the human head or heart, compromises no dictate of inatinct, belies no lessons of history, chills no feeling of friendship or affection, dampens no ardor of universal hope!

What shall we say then? Let all communities sufficiently advanced, unite on the broad platform proposed by you. It would be glorious to succeed upon it. If brought about even for a time much good might result and complete failure would scarcely be possible. If elements should be found too discordant for full assimilation, division of forces might eventuate, and yet each division dis-cover they had learned and enjoyed much while

striving for unity. For those who feel like uniting on the basis pro-posed by Bro. King, of "sympathy between breth-ren" of a broadly defined faith as Spiritualists, I for one will second his motion, provided Bros. "Newton, Tuttle and Brittan" narrow not the glorious standard to one of sectarianism (which l sin sure they will not) but publish it for comment and revision if needed.

### "Little Snow Flake."

To the Editor of the Keligio-Philosophical Journal: Seeing in the Journal of the 18th inst. quite a number of phenomena chronicled, I thought that the following which was published in the Petalums (California) lums (California) Argus in May, 1873, would not be without interest to the readers of your paper. I would preface the narrative by stating that the

Argus is a reliable journal, and that its state-ments are trustworthy. The incident is as fol-One afternoon a party of seven young misses, ranging in age from ten to twelve years, were out for a stroll through the suburbs of the city of Petalums, and finally drifted into Oak Hill Cemetery. Soon after entering the necropolis, they were attracted to a small grave above which there appeared to be a beautiful little girl, who was skipping a rope and holding a vase of flowers in her left hand. It is remarkable, however, that only five of the number saw the materialization, for such it doubtless was The helicitude. for such it doubtless was. The children neve thought for a moment but that the child was "of shought for a moment but that the child was "of the earth, earthly," and hence approached her at once to find out who so beautiful a child could be When they had gotten close to the child, the one in advance asked her name, who pupon the spirit-child placed her lips near the ear of the interroga-tor and whispered, "Don't you know me? I am little Snow Flake." The girl then tried to classy the heautiful being in her cause when the child mue snow Flake." The girl then tried to class the beautiful being in her arms, when the child vanished, much to the wonder and amazement of all who saw her. The girls returned to the grave on their way home and again saw the shild, but were mable to approach or speak with her.

Rapa City, Cal.

Napa City, Cal.

Monthstocomes of Dt. Lyman'thescher.

tiome two wester before his death, I was informed by a member of his family that he had had a very remarkable vision. As I had stood by the bedside of his friend, Dr. Taylor, when he was just attiting in death, I felt a strong deaths to see Dr. Bescher once more. I called over at noon on Christmas day. After a few words of inquiry with Mrs. Beecher in regard to his health, I went up alone to his chamber, the front room. For many meeths previous, his brilliant mind and memory had been m an almost total estipes. He had nearly lost the power of utterance. As I entered, he rose from the sofa near the front window and gave me his hand, looking me full in the face, but could not remember my name. I was atruck with the radiant expression of his face, such as I with the radiant expression of his face, such as I had never seen him have before. In order to test his memory, after asking how he was, I said: Dr. Beecher, you remember your old friend, Dr. Cha-pin? There was not the slightest indication that he heard my question! Well, you remember your old friend, Dr. Taylor? "Yes, yes. Part of me! part of me!" After a little I said: Dr. Beecher, how about that wenderful vision you have had? After a manifest effort to recall something, he placed his hand on his hear; and said, "Good! good! very good!" Yery happy, as I understood him to mean. I did not linger long to weary him. It was the chamber, where the good man meets his fate, quite on the verge of heaven.

It was the last time I saw his living face. It was the last time I saw his fiving face.

On coming down to the room below, I inquired of Mrs. W——, his daughter in-law, who attended on him, about the vision which he had had. She replied that some days previous, she was in an adjoining chamber, when suddenly she heard the voice of Dr. Beecher saying, "Come here! come here! some quick!" She hastened and found him standing in the middle of the room, his face radiant with intense excitement. the room, his face radiant with intense excitement, his voice completely restored. He exclaimed, "I have seen the King in His glory!" repeating this three times. The continued outburst of prayer, praise, and thanksgiving lasted about an hour, when the mental vision gradually declined, faded,

and disappeared.

The impression which I received from the lips of Mrs. W— was that, in the scene which she had witnessed, the room was filled, apparently, with a heavenly splendor and intense radiance, and in the midst of it a personage appeared like unto the Son of God. Of course, it was a mental vision—a mental state, but to that venerable old man it was a vivid reality, and left its impression on his face, which seemed to shine as if it still reflected the glory of the divine presence. I was and disappeared. flected the glory of the divine presence. I was told that Dr. Beecher said he had never felt a full senrance of acceptance with God before, but now he was certain of heaven. The account of this vision produced a great impression on my own mind. Paul's vision occurred at the outset of his wondrous career, but Dr. Beecher's vision at the close of his life, and seemed a foretsate of the heavenly world which he was soon to enter.

Mrs. Beecher told me afterwards that I was the ast man out of his own family who saw him alive. I esteemed it a special honor to be a pall-bearer at the funeral of such a man some two weeks, after-wards. He died Jan; 10; 1863, aged eighty-eight

W. H. BIDWELL.

### Letter from a Prominent Lecturer.

To the Editor of the Religio-Philosophical Journal:

I am at last at work, and the Spiritualists of this city seem fully aroused to the fact that to ac-complish any object in this life, whether by aid of visible or invisible friends, they must do the heavlest part of the work themselves. . I am lecturing every Sunday morning and evening to good houses; will continue here through January, and perhaps, February. I will then return to Mem-phis for a few weeks, and then on to Texas, where

I will lecture during the Spring months. You are aware that I am a Spiritualist; but wholly on the karmonial and humanitarian plane; there is much that is called Spiritualism, and indorsed by many of our workers, which saddens me, and I fail to see any good come from that which they advocate as the workings of the spirits; to the contrary, I see much harm arising from the undeveloped condition of things, which too many place before the world as positive proof progression I feer that we will find harder to get rid of the errors of superstition and ignorance in our own ranks, than to uproot the prejudices of the past with all its misguided the ology. The field which is called the wide field of advanced ideas and tangible truths, is to me growing very usrrow, while dogmatic prejudice and selfish ambition thrives as well under the name of Spiritualism as any other.

I am sure, my brother, that you understand me, for the move which you have made, and has brought upon you the stigms of vituperation, arose from the fact that you expressed your own sense from the fact that you expressed your dwn sense of right and wrong, requiring no spirit to direct you, save the spirit of common sense work-ing for the common good of humanity. Your edi-torial of Dec. 18th, "Bases of Organization," must find an echo in every raffective mind. I am now, and have for some time been, striving to impress upon my hearers the thoughts embodied in the "seven departments," and I feel that many have "seven departments," and I feel that many have felt the necessity of a more spiritual philosophy, where all as scholars are watching at the gateway of truth, none perfect, yet all striving to be reach-ing for good and willing to scknowledge their im-perfections, ever investigating!

MRS. M. HAWKS.

No. 93 Race st., New Orleans.

### To American Astronomers.

Learning that the Imperial Academy of Sciences of Vienna has withdrawn its offer of a gold medal valued at \$60 for the discovery of comets and being desirous that the search for them should not be abandoned, I hereby offer for every such discovery, subject to the conditions which follow, the sum of \$200 in gold as a prize, to be known as the Warner Safe Remedy Prize.

CONDITION 1.—The comet must be unexpected and telescopic, excepting only the comet of 1812, which is expected to reappear during the coming

Condition 2.—The first discovery must be made in the United States or Canada.

Condition 3.—Immediate notification by telegraph must be made to Prof. Lewis Swift, of Ro-

hester, Director of the Warner Observatory, who will cause the same to be cabled to Europe, and will also send notification to astronomers in this country by special circular or associated press dispatches. Condition 4.—The telegram must give the time

of discovery, the position, direction and daily rate of motion with sufficient exactness to enable at least one astronomer to find it.

Condition 5.—In the event of any dispute which may arise regarding priority of claim or non-conformity with the conditions named, the decision shall be referred to Prof. Assub Hall, of the Naval Observatory, Washington, D. C., and Prof. C. A. Young, of Princeton Observatory, and their decision shall be final.

The above offer, unless previously renewed, will expire January 1st, 1882. H. H. WAHNER. Rochester, N. Y., January 5, 1881.

A Prominent Detroit Business Man

### Supports Mr. Arnold's Statements.

To the Editor of the Religio-Philosophical Journal: A sense of duty to the cause prompts me to say that I have with no little interest read the article from the pen of R. Arnold, of Toronto, Ont., under the head of "Materialization in the Light." As I have had as many as fifty different sittings with the same medium, many of which were given under strict test conditions, and knowing personally that there is no gentleman in the Dominion of Canada who stands higher in reputation for truth and verselty than does Bro. Arnold, I can but say that I have the fellest of conditions in the truthfulness of the account of the article referred

H. C. Hodens,

Jus. S. Ordway writer: I think that there is no spiritual or liberal paper published equal to the Religio-Princeporal Journal. I have taken it about ten years and I am sure that it is much better than two years and.

Prophetic Dre

On one occasion when Mrs. Rossits Rood, of this city, was leaving a street car, one of her knees was brought in violent collision with a projecting bolt by the sudden starting up of the horses, resulting in a complete paralysed state of the lime. Eminent physicians regarded the case as mourable. In the midst of this hopoless prostration, the spirit of an old physician, a friend of Mrs. Rood on earth, appeared to her in a vision or dream, directing her to send for J. W. Harmount, a commercial traveller (residence in this city). a commercial traveller (residence in this city) who would be enabled to cure her. In the mean time Mr. H. had had eight different dreams relating to Mrs. Rood's unfortunate condition, and plain! indicating that he could cure her by the simple application of his hands to the parts indicated. He called upon her and told her the nature of his dreams, and she in turn related her singular experience, but was in doubt in regard to the identity of the name given, and consequently dismissed the gentleman.

Shortly after Mrs. Bood was again approached in a dream by the old physician, who seemed now to be her spiritual adviser, and he told her that Mr. Harmount was the proper person to relieve her, and the one pointed out to her at first. In compliance with his directions she sent for Mr. Harmount, who hastened to her bedside and ap-plied his hands to the affected limb in a manner directed in his dream, resulting in a few days, in almost complete restoration. Speaking of this remarkable case, the Naugatuck Valley (Conn.) dentine says: "There can be no doubt about the condition of her limb for more than twelve months following the accident. Powerful batteries failed to produce the least effect upon it, and it lay per-fectly motionless and without feeling under their heavy charges. Eminent physicians stand ready to testify to its hopeless condition; yet we have lately seen this lady move about quite deftly upon this limb, and even stranp upon the floor. With this view of the case truth does indeed seem stranger than fiction."

A DREAM AND WHITE DOVE.

A woman applied lately at the Newark (N. J. jail, with a letter from Dr. L. B. Brockett, of Brooklyn, stating that she was a worthy aid hon-est woman, and that she believed herself to be the wife of Frank Lammens, the murderer. An interview showed such to be the case. Her story, as related to Col. Johnson, the jailer, is that she was married to Lammens twenty-seven years ago: that sixteen years ago, when they lived in Brooklyn, Long Island, he was sentenced to three years' imprisonment at Sing Sing for a burglary, was transferred to Auburn prison, and before his term expired became insane. He was then transferred to the Utica Insane Asylum, and having been reported dead, his wife so considered him. When she read in the papers of Frank Lammens, he murderer, she did not think that he was he former husband, who spelled his name Franz Leammens. But on Chri tous Eve she had a dream that the Newark prisoner was her missing husband, and on Christmas Day a white dove flew into her room and alighted upon her shoulder, exactly as a dove had done before her oldest daughter's death. This led her to go at once to

PURSE YOUND THROUGH A DREAM.

It appears from the Des Moines (Iowa). Register that a lady went from Bevington to Winterset and returned on Conductor White's train. Soon after leaving the coach she discovered she had left her purse (in which there was a considerable amount of money) in the coach. The sweepers were instructed to look out for it. They thoroughly cleaned and swept the coach, but could not find it. As might be expected, the lady worried over her loss, and lost considerable sleep that night, but finally passed into a dreamy state, when she says she went into the coach and found her purse at the end of the seat whereon she sat The next morning, when the coach arrived her husband boarded it to get the purse, "It's no use," said the conductor, "we searched every place in the cosch, and the sweepers have turned and searched every seat in it; it isn't here." "But. know just where it is; my wife found it las night," said the woman's husband, and precisely where she found it in her dream was the purse. Conductor White's two eyes stuck out like a locomotive head-light as he exclaimed, "Well, that beats me."

### Home Circles.

To the Editor of the Religio-Philosophical Journal.

By taking the advice of the Journal some two years ago, and forming home circles I have become convinced of the reality of modern Spirittalism, by being developed as a writing medium. I will give you a test I got a short time ago. I had a sister and her husband residing in Cazanovia, N: Y., that I had not heard from in over two years. One evening about the 21st of last month, I received the usual signal that some one wished to write, and I received the following communication:

MY DEAR BROTHER: Blessed are those who have a knowledge of the truth. My life on earth gave me no positive knowledge of a future exist-I was like a man taking a leap in the dark but, oh! what a beautiful scene burst on my vision when I awoke. The splendor of the Spirit world s beyond the power of a mortal to comprehend May and I were very much opposed to Spiritual ists, and were very sorry when we heard you had become one of the despised class; but now I know you were right and we were wrong. You will please forgive me for all hard thoughts, I indulged in about you, at I have found out my mistake. You are going to be a help to many now in darkness, and I will try and help you along to atone for past neglect.

· HARLBY KURLER. That was written the 21st of November; the 7th of December I received a letter informing me for the first time of his death, which took place last Spring. When a man gets such tests as that through himself, he knows it is not humbug, but that our friends that have crossed the river can and do return. I heartly endorse the course of the Lournat in its war on frauds; weeding out base counterfeits can do no harm to genuine coin. · ALVIN ARNOLD.

Mayville, Dak., Dec. 20th, 1880.

Im remitting a large club of new subscribers to the Journal, Dr. J. L. Braffett says: The Jour-man comes regular and always fills a niche in the realm of thought and spiritual aspiration. We feel that the Journal stands foremost among the esthetic literature of our times, and we like it be-cause it deals with matter and material things from the highest standpoint of scientific research. The gordian knot of a doubtful future existence, is being untied; the enclayed mind to fear is being unfettered, and hope is made to illuminate the understanding, that death is but the natural gateway to a new born spirit into a deeper consciousness of its self, its powers, capacities, duties and life in its evolving career through time and eternity. We are thus made to rejoice in the spiritual philosophy and literature of the Jourwar, in its efforts to exemplify the facts of modern

J. A. Christlieb, of Long Lake, Minn, writes: Dr. G H. Geel has been lecturing at this place to intelligent audiences. We consider his lectures the very best ever delivered at this place since the very talented lady, Mrs. Colburn, has left the field. The Doctor has outgrown his old clothes, and without question he is the best State missionary that Minnesota ever had; no society or place need be afraid to procure him as a lecturer. He will more than meet, the expectation, and to prove what I say about him, try him. I do hope he will continue his labors in this State.

David J. F. Donroche writes: To:day is our last Sunday for the present that Mrs. C. Fannie Allyn is to lecture in Detroit. Words cannot de: scribe my sorrow at her leaving Detroit, but I must painfully submit, still with the pleasure to feel that some one else may be benefited through

Mrs. F. Hoffer, in renewing her subscrip tion to the Journal says: Let me say that it is not the mediums who do all the good. Is can speak from experience, for it was through reading the good old Journal that I first became inter-ested in Spiritualism.

W. H. Berris writes: We love the Jour. MAL: it is a great source of delight in our family, and it is doing a great work towards spreading the grand truth of Spiritualism.

Christian Spiritualism.

The fundamental fallacy of Christian Spiritualists seems to be a Christianity without a personal savior; heretofore, all Christians have held as indispensable to salvation, an abiding faith not only in the moral principles tanght by Jesus, but also in him as a personal savior from sin, in whose great atonement the sinner must implicitly rely in order, to a free and full gedemption from sin and its consequences. Christian Spiritualism seems to be like unto what the play of "Hamlet" would be, with Hamlet omitted. If the New Testament does not contain the doctrine of the Lord Jesus Christ, the savior of man through their faith in his reconciliation or atonement, then I frankly confess my utter inability to understand anything written on its pages. If this was not the cardinal doctrine (around which all others revolved as mere satellites, and compared to which they were non-essential), of Primitive Christianity, then history bears false witness. To have discoursed to a primitive Christian enthrete. non-essential), of Printitive Christianity, then history bears false witness. To have discoursed to a primitive Christian audience, such gibberish as the "Christian principle," would have led that audience to exclaim and most justly, too, "Celsus we know, and Porphyry we know, but whe are ye?" They were accustomed to the preaching of the "Christ Jesus;" of the "Christ principle" they had not yet heard. Do you, my Christian Spiritualist friends, regard Jesus as "the only name given under heaven whereby ye must be saved" and as the only "way, truth and life." Do you believe "no man cometh to the Father but by me?" If not, by what principle of logic, by what wresting of the New Testament from that which an overwhelming majority of Christians in all, ages have understood, it to mean, have you finally arrived at the concluit to mean, have you finally arrived at the conclusion that Primitive Christianity and Modern Spir-itualism are one and the same? All talk of the "Christ-principle," the "Elder Brother," the "Master," utterly fails of bringing you into the household of faith, to which Paul, Peter, Iraneus, Polycarp and all the rest of the early Christians (differing however widely on things apart from the one central doctrine of a personal savior) belong-ed. Your Christianity is of an entirely too emasculated a nature to justify us for one instant in supposing it would ever have received anything it the anathemas of all these old time worthies. How would the following text sound attered by one of our modern Christian Spiritualists? "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God." This passage is full of meaning to the Christian, but what is there in it compatible in the alighest degree with the genius and tendency of modern Spiritualism?

Jesus the ground of the sinner's acceptance with God, is the corner stone of Christianity; this we understand, but what are we to clearly and definitely understand by that high-sounding phrase, "Christ the corner-stone of Spiritualism?" Does it mean anything more than a tub thrown to the

whale of the popular ecclesiasticism. Spiritualism asks no favors and is abundantly able to stand on its own merits. It will live when Christianity shall long have been numbered with the superstitions of the past. . W. C. BOWEN. 295 Pearl St., Brooklyn.

John Beadwell, of Ellison Bay, Wis., writes: Formerly, when I lived in Milwaukee, I was a subscriber of your excellent paper, the RELIGIO PHILOSOPHICAL JOURNAL, but now I am a "homestead" settler in the wilderness of the State of Wisconsin, and I am not able to subscribe. I would like to have it very much.

Here is a poor man who is endeavoring to make a home for himself and family, and is too poor to obtain that soul food for which he sincerely yearns. Will not some Spiritualist who has a superabundance of this world's goods, subscribe for the Jour-NAL and have it sent to him, thus doing an act of kindness that will be long remembered? It is impossible for us to respond, without assistance, to all the calls made upon us by the worthy poor, for the Journal. We have several such applications on file now. Those who will generously contribute to send the Journal to those who earnestly desire it, but are too poor to pay for it, will not only be blessed by the recipient of the favor, but also by the angel world.

L. P. Wheelock writes: I have been a constant feader of the JOURNAL for upwards of ten years, although not myself a subscriber during the whole of that period, and I can truly say that I have had many leasts on the good things which have been dished out to us weekly by the different cooks who unitedly make up the grand banquet which is spread abroad for the benefit of humanity. The last Christmas number is far preferable to a fat turkey, as it contains many not to be disputed proofs of the return of those we call dead, and their power to communicate with liv-ing friends, which is more satisfactory and substantial than a feast on the above mentioned fowl would be. I hope you will issue many more Christ-mss numbers equally as good, and that your subscription list will be increased an hundred fold.

### Waifs from the Spirit Shore.

"Youth, health and joy are ever in this lone world! Youth consists in faculties unimpaired by use, and so it remains perpetual; health in a per-fectly balanced action of the whole being; and joy in a complete adaptation to our most grand and beautiful surroundings."

"The finest germs of the human capacity are wisely left dormant in the earthly condition. They are only fitted for expansion and growth under the more perfect conditions of the spirit-life/ Were it otherwise; were the innermost of man's, being to be brought into contact with life as it now is upon the earth, an almost constant far of agony would be the result."

A bright spirit recently arrived in the land of the beyond, thus speaks of her first experiences:
"As I swoke to my wonderful surroundings, I found myself lying upon a bed of fragrant flowers," to which I had been conveyed by kind friends im-mediately on my full release from the mortal; friends who had now retired into the background friends who had now retired into the background that I might be allowed to awaken naturally and quietly to my new condition. The soft mellow tints of flowers were all around me. Over-hanging branches, intertwined with delicate vines, formed arches of exquisite proportions and unrivalled beauty. And, traced out in this delicate net-work, I discovered some of the most cheering, events of my earthly life. For a long time I lay in a trance of calm delight: hit as thought began in a trance of calm delight; but as thought began to awaken into its normal activity, I looked searchingly around for some one to explain to me why I was placed amid such joyely surroundings; when lol the flowers themselves—even the tiniest star of this galaxy of beauty—in language strangely impacted, and strangely understood by me, gave answer to my inquiry; it was from some natural adaptation and belongings that I was here; otherwise it could not have been."

From a wise spirit's directions to an impres-From a wise spirit's directions to an impressional medium, the following is taken:

"The special point we wish to impress upon your mind is this: When at times there may be imparted that which for the moment, may startle your mental condition as being of a rash revolutionary character, do not let an over cautiousness on your part check the important effort, but let the offered the upon unimpreded. the offered thought flow unimpeded; you will in the offered thought now unimpeded; you will in the end, be able to perceive that the startling truth was but a single phase of what, when fully developed, would be clearly seen as an harmoni-ous unfoldment of a more advanced wisdom than had beretofore been known to you."

had beretofere been known to you."

During the holiday season, a gentle, womanly spirit thus spoke to a friendly circle:

"I still feel a strong sympathy with earthly Joys. I remember with pleasure the holiday experiences of my earthly life, and love even now to draw near to the joyous circles of this festive season and partake of the thrill of delight experienced, especially by children, when gitts are distributed around the Christmas tree. And just at the present time, it is my special work to lead bends of children of this happy life—mostly inexperienced as they are in earthly matters—into close relations with your holiday festivities, that they may learn from sympathetic experiences something of the setuplities of that radimental life of which personally, they have known so little. So is is with which any hardance."

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

Mr. Putham, well known by our readers, (and, as stated in the book, a tative of the parish in which fislem Witchcraft had its origin, and descended from actors then and there.) in this interesting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and misleadings by the hist rians, Hutchinson, Upham and others who follow their lead.

The author negards salem as the last is tile-field on which the Witchcraft Deed was supposed by his opponents to be in command. There he was met in direct strenuous and victorious encanner by brave men who dared to act out their rath. That Devil was but a legitimate child of a faise creek; the creed's barbarity became then revealed, and never since has such a Lewil invaded any part of Ghristendom.

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

### CHARLES CARLETON MASSEY Of Lincoln's Inn, London, England, Barrister-at-Law.

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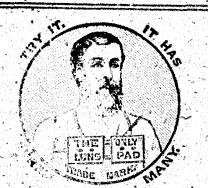
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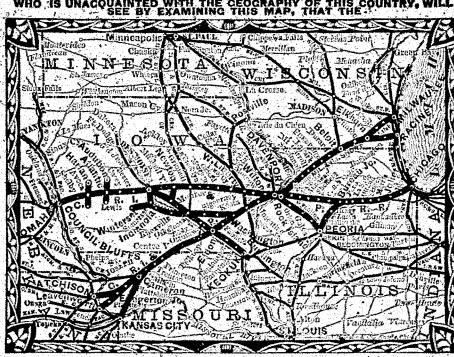
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Davis's account, as given in his Nature's
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You will probably remember informing me, some months ago, that you still had in your possession the original manuscript of Nature's Divine Revelations as taken down by yourself, word for word, just as Mr. Davis dictated it. As I then remark-ed to you, I consider that original manuscript of more value than the printed, amended copy which has passed through so many editions. This comparative esti-mate is based upon the simple fact that the original manuscript is the only one which can enable us to form a correct estimate of the stupendous psychological phenomenon implied in the fact that Nature's Divine Revelations was dictated by

an ignorant, unlettered boy. Nature's Divine Revelations is either a stupendous psychological phenomenon, or it is nothing. Regarded simply as the un-verified, and in many cases unverifiable statements of a clairvoyant whose "own perceptions of historical facts and philosophical principles are to him sufficient authority," the book, of course, is of no scientific or historical authority, and of but little historical or scientific value. But regarded as the psychological phenomenon which it seems to be, its value and importance can hardly be overestimated. . If I were at all concerned in having it rendered scientifically and historically valuable, I would suggest the publication of a new edition containing all the corrections, omissions, additions, and remodelings that might be necessary to bring it up to the proper atandard. That never will be done, however; and that, if done, would not put it on a par with any of the standard works of history and of science which cover the same ground. But as the real value of the book consists in the fact that it was dictated by an utterly ignorant and unlettered boy, who, though ignorant and 'unlettered. nevertheless handles the facts, the nomenclature, the technicalites, and the principles of science, and grasps the epochs, the events, the names, and the personages of history with a most extraordinary freedom and familiarity, it is evident that nothing should be concealed, omitted, altered amended, or remodeled which is calculated to make more distinctly visible and conspicuous the great contrast between the boy himself and the phenomenal product or the phenomenal outcome of his mind in its abnormal states. Judging from statements made, not long since, by yourself, in the JOURNAL, respecting the character of the original manuscript of Nature's Divine Revelations, I believe that it contains within itself such unequivocal evidence of the crude unlettered and ignorant condition of the boy Davis's mind at the time of its dictation, side by side with such a bold grasp and free, familiar handling of history and of science, that there is no necessity of our going outside of the manuscript itself for the most conclusive evidence of the stupendous psychological phenomena which is

the work. The above considerations induce me to suggest, and earnestly to request that you publish in the JOURNAL a series of articles, in double parallel columns, one column containing extracts from that corrected and modified copy of Nature's Divine Revelations which is already in print, and the other column containing extracts from the corresponding parts of the uncorrected and unchanged manuscript now in your possession. The reader will thus have placed before him, side by side, in parallel columns, most convenient for comparison, corresponding samples of the two forms now extant of Nature's Divine Revelations. One or two double columns of the kind might be published weekly, or every other week, in five or six issues, more or less; and I am confident that they would be eagerly sought for by the readers of the JOURNAL. It seems to me that such extracts would be preferable as they would place the crude, clumsy, ungrammatical, involved, entangled and verbally incorrect sentences, and the historical and scientific errors and inconsistencies of the ignorant and unlettered boy, Davis, in most striking contrast with that remarkable familiarity with the minute details as well as the general scope of science and history which everywhere crops out in the book, and which seems so totally irreconcilable with his normal mental condition. That matter, however, can be safely entrusted to your own judgment and greater familiarity with the work.

the great fact, and the redeeming fact, of

· PAYTON SPENCE. New York, Jan. 8th, 1881.

Another Fine Medium has Passed to Spirit-Life-Mrs. Jennie S. Rudd Throws off Mortality.

To the Editor of the Religio-Philosophical Journal. This widely known medium passed to her spirit home on the 6th inst. from her residence, in South Scituate, Mass., after a distressing illness of more than two years. Funeral services were held at the house on the 9th inst., conducted by her much valued friend, Dr. Isaac P. Greenleaf, whose discourse was beautifully eloquent and appropriate. The remains were subsequently taken to Bristol Conn., accompanied by her family, where Dr. Greenleaf delivered another address at the hall on the 11th inst, after which they were placed in the little cemetery near "Lake Compounce," a spot selected by and given to her some years ago while laboring in that vicinity.

Mrs. Rudd was the daughter of Col. Barnabas and Rosina Conklin, and was born at Fort independence, Boston harbor, March 11th, 1833. Her mother having died at child-birth, her afflicted father, whose regi-ment was about being ordered to Florida in the then existing war, placed the babe in care of a fellow-soldier and his wife named Close, intending soon to resign his commis-sion in the army and devote himself to his motherless child; but he died in Pensacola, and Jenuie never knew any other parents that the people who brought her up. She was emphatically a natural born medium. Har wenderful powers of clairvoyance and elatraudience developed themselves at her cartiest recollection, and her little play-castie, who could never be seen by her lesse parents, were supposed by her to be first and blood, although she could never tell whence they came nor whither they

When she was eight years of age Mr. Close was stationed for a few months at the Charlestown Navy Yard. She became a great favorite with the officers and a daily visitor at the yard, where her remarkable reading of character afforded much merriment to the soldiers.

At eighteen years of age, when pursuing her studies at Taunton, Mass., she first met her future husband, whom she immediately recognized as such from a vision given her some years before. Neither of them had ever formed any other attachment, and their married life of over twenty-nine years has been distinguished for its peacefulness and unalloyed happiness. She was one of the first trance mediums in the country, and during the earlier portion of her married life perhaps did more to convince and convert skeptics than almost any other private medium who has appeared among

In 1873 she accepted the State agency of the Connecticut Spiritualist Association, which position she occupied with marked success until her connection with the Banner of Light. There she made multitudes of friends, who will read this obituary with unfeigned sorrow. In March, 1876, she com-menced her ministrations at the Banner of Light Circle Room, being led thither against her inclination and judgment, and in conformity with a prediction made to her seven years before through a medium in Providence, R. I., an account of which; written by William Foster, appeared in the Banner.

several years ago. The preliminary interviews with the editor were very remarkable, and showed un-mistakably the ruling hand of the invisi-bles. Her control, Dr. Mann, informed Mr. Colby that the medium would remain with him three years, at the expiration of which time he should withdraw her and a new one would be provided, which prophecy was fulfilled to the letter.

Her health, never robust, failed her so completely in Dec. "78, that from that date until her resignation in July, "79, she was frequently unable to attend her circles, and even when present was obliged to have a companion to assist her to and from the

Circle Room. For about eight weeks previous to the final change she was confined to her bed, and for most of that time was a great sufferer. The final departure of the spirit. however, was peaceful in the extreme. Her husband, who was her constant attendant day and night, noticed the approaching change and instantly called her two sons. She signified her consciousness almost to the last moment, breathed shorter and shorter for ten minutes, and passed away as an

infant falls asleep.

She was a lady of singular purity of life, a devoted and affectionate wife and mother. a faithful friend, and indefatigable worker

in the glorious cause so dear to us all. The poem read by Dr. Greenleaf at the funeral was so eminently appropriate in her case that it almost seemed written for the occasion, echoing, as it does, the sentiments so often expressed by her in life:

"Up and away like the dew in the morning,
That soars from the earth to its home in the sun So let me steal away, gently and lovingly,-Only remembered by what I have done.

I need not be missed if my life has been bearing (As its summer and autumn moved silently on) he bloom, and the fruit, and the seed in its season I shall still be remembered by what I have done.

Not myself, but the truth that in life I have spoken, Not myself, but the seed that in life I have sown, Shall pass on to ages—all about me forgoiten, Save the truths I have spoken, the things I have done."

· WM. H. RUDD.

South Scituate, Mass., Jan. 12th, 1881.

William Denton's Answer to William Emmette Coleman.

Mr. Coleman has, I think, mistaken Mrs. Kimball's meaning with regard to her state ments about marriage on Sideros, as I think she at first mistook what she saw. Psychometry does not confer the ability to understand the meaning of what is seen by the psychometer. What is seen may be perfectly right, but the psychometer's explanation of it may be all wrong. Mr. Coleman will find, if he re-reads the article that he criticises, I state in the introduction to it that I think the whole of it refers to the spirit-land of Sideros, though the psychometer did not think so in the early part of the examination. It is true Mrs. K. states that "they consorted with spirits that had material bodies," and she also says, "Women have spirit companions and men spirit wives." But she also says that the place where she saw this was "a belt extending across the planet." She also says that portion of Sideros was "a part that did not die or disintegrate," and she subsequently represents spirits coming there from various portions of the disintegrating planet

My opinion is that the saw spirits who could readily materialize and found in some cases materialized spirits with unmaterialized companions, for she subsequently says the people could become visible and invisible at pleasure, and thus she obtained the idea which she advanced, but which I never

regarded as correct. Mr. Coleman thinks Mrs. Kimball is quite unreliable as a psychometer, because she was mistaken in her reading of a so-called picture of the Virgin Mary. But, if a single mistake is to be an evidence of unreliability, where are the psychometers, clairvoyants, mediums or even critics that are reliable! In fact the infallibles are yet to be born. I know much more, however, about the reliability of Mrs. Kimball than Mr. Coleman can possibly know. I have tested her on several occasions, in reference to persons, when she was blindfolded, and in reference to things, when she could have had no knowledge of their history, and found her remarkably accurate. Her statements about matters of which we have no knowledge, must be judged by their har-mony or disagreement with the independent statements of other psychometers. In reference to most of Mrs. K's statements regarding Sideros, I have the best of evidence of their truth, and I have therefore considerable confidence in those which I have not yet verified.

If all men and women are to be condemned who have been enthusiastic advocates of Mrs. Woodhull and severe denouncers of me, I am quite sure some excellent people would be very harshly and unjustly dealt with. I can conceive that such persons might be most excellent and trustworthy psychometers, nor can I see that their no-tions about Mrs. Woodhull or myself need necessarily interfere with their ability to see

clearly and describe correctly. Mrs. Kimball's interest in sexual matters would naturally lead her to investigate the sexual relations of the Sidereans; but I see nothing in her statements regarding them that would lead me to think that such ideas, as Mr. Coleman attributes to her, has influenced her descriptions in any way.

Mrs. Mand R. Lord-Hor Friends Give Her an Enthusiastic Reception on Her Return from St. Louis.

During her absence in St. Louis, the friends of Mrs. Maud E. Lord arranged to give her a reception on her return to Chicago, which took place last Saturday evening at Martin's Hall, corner of Wood and Walnut streets. Mrs. Lord was taken from the train, which arrived at 8 P. M., to the hall, being allowed only a few minutes to stop at her house. The reception was as complete a surprise to her as could have been wished, and in point of numbers and enthusiasm was sufficient to gratify her most ardent admirers. She had been gone only a week, but a week of her absence seemed a long time to her numerous friends who crowd around her every day to hear words of comfort and encouragement from the Spiritworld. The number of her friends is only limited by the number of those who know her, and during her long career in Chicago and the West, she has impressed a multitude so favorably that they will never mention her name, but they will couple it with a benediction. She impresses all with her honesty and sincerity.

At the hall the order was somewhat inverted, for the impatience and enthusiasm of her friends could not wait her formal presentation, but greeted her immediately on her arrival, assuring her even more forcibly by their manner, of the heartiness of her welcome, than could be attested by the floral offering which was prepared for her. The floral tribute consisted of a crown and cross of flowers; the cross, an emblem of what she has borne for the sake of the cause, and the crown an emblem of her reward. The words, "Welcome Maud," were woven in the cross. The presentation was made by Mr. Williams in a few appropriate and elo. quent remarks, which we are sorry we have not for publication; to which Mrs. Lord, almost overcome with emotion, responded briefly. She said it was the happiest moment of her life. That above all other things-honor, wealth, position—the dearest object of her life had been to be loved, and that this was the happiest occasion she had ever known, because it attested the existence of that love which she so much craved. She thanked them from the bottom of her heart for this manifestation of their esteem, and promised ever to hold it among the dearest memories of her life.

After Mrs. Lord's response Mrs. Cora L. V. Richmond spoke under control, and recited an impromptu poem appropriate to the occasion, which was followed by brief words of welcome from Mrs. DeWolf likewise under control, the editor of the Religio-PHILOSOPHICAL JOURNAL, and Mr. Cummings late associate editor of the Terre Haute Daily Gazette, whose remarks we

present in full. LADIES AND GENTLEMEN: I wish I could find words to speak all that is, in my heart, but I cannot. I am glad to see the large number who have come here to-night, for it attests the heartiness with which the suggestion to honor our medium on this occasion has been responded to. I do not believe there is a single person here but came purely for the purpose of expressing his high estimation of her; and I think I am right in divining that in most cases this estimation amounts to gratitude—love. Well may it be so. Many of us have felt the thraldom of a bondage whose chains were fastened about us while we were yet in our cradles. Should we not feel gratitude and love for her who has freed us from that bondage? For my own part, I can never sufficiently attest my gratitude to her, I who have never shed a tear above a coffin; how much less then, you who have kissed the cold lips of loved ones and stood beside the grave into which it seemed that all the light and love of your life were being buried.

I sometimes think I enjoy other people's religion more than my own. Perhaps it is because there is more of it. At least the deepest concern I have ever felt has been when I have seen our medium feeding the hungry soul of some poor woman who had been starving upon the husks thrown to her from pulpits, but whose warm nature even her cold religion could not chill. She has perhaps lost her last proud boy. She comes with a feeling of disloyalty to her religion. Her creed tells her to stay away, but her love prompts her to come, and she obeys the latter. She does well for God endowed her with love, and man gave her the creed. O, I have felt glad and shed tears of joy when I have seen our medium bring

light and hope to the heart of such a one.

While our fathers and mothers, and brothers and sisters, and sweethearts, and wives and children, are about us to fill our hearts with their love, we can get along with very little religion of almost any kind or quality; but when we are left, the last of all who loved, to finish life's journey alone, we want something more substantial than injunctions to resignation. These cannot fill the vacuity in our hearts. Where then shall we turn for consolation? To the old religions that bid us forget our lovest to the book that says "Except ye hate your father and mother?" I shall never cease to admire the sublime gallantry, and I think you will all pardon the proface vigor, of a young man whom I knew. He had lost his sweetheart. Neither he nor she was a believer in any church. She died without a prayer as she had lived without offense. In the security of innocence, despite the solicitation of friends that she repent and believe in order to escape damnation, she died as calmly and peacefully as a child that falls asleep. He was inconsolable in his grief, and with a refinement of cruelty peculiar (thank God) to those who have been sanctified, they sought to make use of his calamity to bring him to his Savior, ad-monishing him that except he repent and believe he would meet a like untimely fate. Said he, "O, how can you be so cruel! You propose to save me without saving my sweetheart, and I say damp such salvation! If Jehovah is the enemy of my sweetheart the more need she have of a protector. I want no salvation that cannot save a whole family." We cannot go to such creeds for consolation; creeds that console by crushing out the finer sanitments. But in Spiritualism we have something that comes home to every heart, something that can save the whole family. All of us who have that the pain the agenty of doubt, appreciate the value of absolute knowledge. The fact of a future life has been the attacking points of all other religions. The grave had been a realm of such absolute darkness that even the light of heaven could not penetrate it. But our mediums have come in fulfilments of their mediums have come, in fulfilment of their divine mission, torch in hand, and have il-lumined this dark receptacle, and of all those lights I am proud and happy to say there is none brighter than that which our medium holds aloft to light mankind to a higher and holler life.

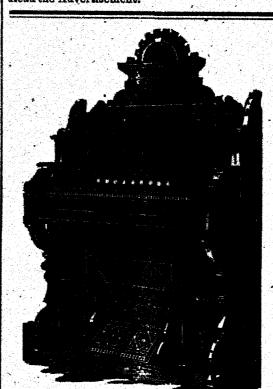
I have witnessed many kinds of med-iumship; those which some are pleased to call the higher phases, principally, perhaps, because they occupied those alleged higher grades; but I have suspected that this illusion (for it certainly is such), was the outgrowth of personal vanity, which has the effect to produce a sort of abberration of the mental vision whereby everything not of self appears to be on a lower plane. As the very basis of our religion is the substi-tution of absolute proof for faith, I am at a loss to know whereth is the superiority of that phase of mediumship that eliminates this absolute proof and reinstates faith. How shall I know that a Solomon or Plato speaks to me when I have for evidence only the word of the medium, and well, seemingly the posthumous infliction of what his better judgment discarded from his works when he lived. But when my brother, my father, mother, sister or friend comes and takes me by the hand and speaks words of fond solicitation to me, then do I know that I have found the highest phase of mediumship; one which leads me to the very portals of heaven, pushes the gates ajar and bids me speak with my friends. This is the kind of mediumship that shall proselytize the world, for it proves the fact of a future life; the method of that life it must be left to each individual to divine, as the method of this life must be left to him to live, and the acceptance upon faith of any dogma in relation thereto is the starting point of a retrograde journey of which twenty centuries may not see the end.

Our medium asks you for no faith. Come to her and she will give you absolute knowledge which you may lay to your aching hearts and bid them be at ease.

The meeting was then adjourned and after an inspection of the floral tribute and an hour or more spent in a social way, the audience dispersed. Mention should be made of a small oil painting presented by Mr. Wilkinson, the artist, entitled, "We shall know each other better when the mists have cleared away."

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