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Ernth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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LECTURE XXII.

On the Aspect of Modern Spiritualism, By Mrs. Emma Hardinge—Delivered before the first Association of Spiritualists of Philadelphia, at Harmonial Hall.

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Oh, thou the eternal life bringer, again we invoke thy sacred presence in our midst. Again the shadows of darkness have closed around us. Ouce more we feel that night is wrapping us in its deep folds, and bringing the remembrance that thou hast said thou wilt give thy beloved sleep. We know that thou art near us in darkness as in light. We know that thine eye slumbereth not, nor thy divine presence faileth.

As thou hast taught us to roll back the mists of darkness by the light of genius, to illuminate this earth in the gloom and shadow of the night, by the mimic lamps which intellect hath invented,—so teach us to dispet the Spiritual darkness that veils thy name and presence from our consciousness. So teach us to light the lamps of spiritual light and love and intelligence, that our hear's may be all aglow with thee, and that brighter and brighter, thy presence, thy power and thine angel ministry, may grow until we meet thee, in the land of light, whose sun shall know no setting.

LECTURE

We propose to review the aspect of Spiritualism, and to discover its relations to that religible element for which the world is seeking, and we question how far the revelation that is known as Modern Spiritualism furnishes us with the elements for the information of the new ministry, which forms the subject of our present addresses.

That we may the better understand how to analyze and appreciate this modern movement, permit me very briefly to present to you some incidents, to show you in what respect our movement is special to this age. I need not remind the spiritual scholar that we universally claim that a certain kind of Spiritualism has prevailed in every age and in every country.

We have searched into all the various spiritual revelations that have been made, and though there are some exceptional revealments as among savage nations, where the claim is set up that spirits who never inhabited the human form, beings who never were human,—that these had come to earth and manifested their presence in strange and weird phenomena. Though this claim is made, a research into the nature of this Spiritualism, shows us that there is an occult side to the spiritual world, which we have not yet fully learned to understand. Notwithstanding the great sum of all the revealments from the invisible world, ordinarily invisible, most clearly tend to the belief that it proceeds from

a super-mundane, but strictly human, world.

We observe that in the ancient countries. in the most ancient periods of time, the spirits that manifested obviously bear relation to the times, the customs, the manner where they occur. The Mahommedan, the Jew, the Hindoo, the Egyptian, and other ancient nations, have left their records of spiritual beings, presenting themselves with the attributes of risen and purified humanity. The phenomena, too, are the same in all times, marked with certain varieties which prove that the advancing intelligence of the spirit world, keeps pace with the revealments and progress in the natural world. There is a harmony and consistency in the history of Spiritualism in every age and time, which is obvious to all. We are now able candidly to review and analyze all these phenomenal manifestations, and we shall find they have proceeded from the same source. As the world advances in knowledge and power, it comes to have a clearer and better understanding of these things, and fin's that there is a vast variety, and yet a constant similarity in the teachings of spiritual beings. Even the history of the Jews lays the rude foundations of ecclesiasticism. In the utterances and writings that these old prophets received from the spirits wherever we find them, they speak to us of the broadest principles of humanity,—of those that are near and dear to us. They speak to us of a religion founding itself in a pure life, and the recognition of one universal spirit. They proclaim his presence in the good and evil, which man can outwork. Remember the sublime utterances of the Jewish Prophets, and you will find that they bear no resemblance to the ecclesiastical theories of our day. It is all a pure spiritual life. A good, fair, wholesome sheet is presented for man to engrave thereon such scriptures, as shall prove his book of life to be worthy of his origin as a child of God,—such teachings as elevate the soul and exalt the principle of manhood in every human creature, and render us indeed worthy of being called sons of God. This is about the sum of all the practical revealments. We accept, therefore, the Spiritualism of each age, as a strictly human revela-

We find, as we have suggested, that in the teachings of the Prophets, of Jesus of Nazareth, and of his immediate followers, there is nothing that the ecclesistical builders could use. We find naught of those teachings adapted to this purpose, but there is evidence that spiritual power permeates humanity, and reawakens itself in those who are in alliance with the Holv Spirit.

We find, even in the strangs and spasmodic revealments of the middle ages, the perpetual recurrence of some of the phenomena, and dreadful persecutions by which it was attempted to

crush cut the preachings of those early reformers,—Wickliffe and John Huss and Martin Luther, for all these persons had the phenomenal manifestations which have occurred in the chain of revelations through all ages, and have proved the cause to be one, and the same:

So also we trace these in the dark and dreadful histories of witchcraft, written in tears and blood and letters of fire,-in characters that will forever remain a disgrace to the ages which presented them. In the North of Scotland, in New England and wherever we trace the hist ry of spiri'ual manifestations, we find these two prominent teachings,—the doctrine was one of pure mortality, a pure life, and the phenomena were from spiritual beings who had left the earthly form. We question, however, whether in all these revealments, coming from time to time, there was anything calculited to form a system of religion. We find an absence of those elements which now form the founda-tions of church systems. There was no ecclesiastic sm in the teachings of Christ; there was none in that of the Jewish Prophets; there was none in the manifestations which appeared from time to time in the lives of the various saints and martyrs; there was none in that which is stigmatized as the history of Witchcraft. All these simply present us with a view of the soulworld interpenetrating this earth, but never attempt to enunciate a doctrine, give a creed, make a system, or build up an ecclesiastical structure.

It has appeared to those who have no clew to the science of mind, as miraculous interpositions. It does not take its place among the rational phenomena of the eternal world. It brings with it no explanation of itself on that plane. It obeys no rules or laws of order, yet known to man; therefore when we charge upon those who have preceded us,—ignorance, bigotry or superstition, in pronouncing all such revealments as miraculous or a suspension of the law and order of nature, we do wrong, for they could do no other.

Swedenborg first attempted to arrange the manifestations of spiritual beings within the ca'egory of na'ural law. It had been spasmodic,—appearing from time to time under circumstances, which man could not control or explain. It always manifested itself with exceptional persons, who brought no evidence in their own lives of the nature and power which they possessed.

Up to the period which we have named, the spiritualistic manifestations necessarily come before the world in the character of miracles, suspensions of natural law, hence the world has concurred in calling it supernatural. Swedenborg tells us the spiritual world is not either far removed in space or time. We had been taught before the manifestations presented through him, that we must wait for some illimitable and undefined period of time for the resurrection of the spirit of man from the grave.

This was a prevalent idea in the Christian world at the period when Swedenborg appeared and still remains. The ideas of the locality and conditions of the soul after death were utterly vague. There were no conceptions of these conditions, even in the minds of those who believed that the soul still lived and maintained its activity.

Swedenborg, therefore presented a new and startling phenomenal doctrine, phenomenal because it was not communicable to others. The powers manifested in his person were so exceptional, that they were ranged under the domain of miracle rather than law, and afforded no explanation in his own case,—but rather deepened the mystery, by denying to others the right to seek for similar powers within themselves. He never presented to mankind the idea of seeking these spiritual powers within themselves. He simply presented glimpses of the grand possibilities which the Spiritualists of the nineteenth century enjoy more fully.

The real opening of the gates, the first explanation of inspired naturalism, the first lesson in the laws of spiritual existence and control, was promulgated by Antoine Me mer. Here is the foundation of Modern Spiritualism. Let us do justice to the name of one of the noblest philoso. phers,-one of the grandest revelators and best of philauthrophists—Antoine Mesmer. He not only presented in his own person the evidences of that power which solved the former problem of miracles, but he proved that every human being possessed the power, either latent or developed by which all the miracles of past ages were wrought. The peculiar features of his revelation were these,—that in ail things there is not a soul, but a life, that in the mineral, the vegetable and the animal kingdoms there is an all pervading principle of life—not sprit—not thought, nor yet matter; that this can be evolved from all forms of being, that when sufficiently collected from one object, it can be transported to another. He showed that the highest form in which this principle can be developed, is man; that by a transference of this life principle from one body to another, a fresh set of phenomena are produced in the subject-somnambulism and clairvoyance are produced—in a word all the spiritual avenues are awakened as the body sleeps; that in proportion as matter is neutralized, its powers suspended, so the spiritual powers become predominant and energetic.

This was his discovery. He showed that this power belonged to every living creature, and can, under a scientifically developed process, be called forth from every living being; in a word, that every living being is in himself an operator, and every other human being is a subject. He proved the nature of this power to be one and the same with that called forth in the ancient times by the laying on of hands. He solved the problem of miracles forever, and showed the nature of the occult forces by which what is called spiritual powers were outwrought, by showing that these exist in every human form. He opened up the whole subject of spiritual gifts, and was olved miracles later these exists and the subject of spiritual gifts.

not, however, give us any evidence by which we might learn that these life-giving powers were carried with us to an ther world beyond the grave. He laid the foundations of the science of Spiritualism; but not of religion. He gave us no new light on this, beyond the fact that he showed the occult side of human nature. He did not discover the nature of the occult existence beyond this earth. His followers, at first, were numerous, and that strong spirit of proceedings of the occult of the o psychological power, which he exercised for a time, pervaded them so long as the feverish ex ci ement arising from the great wonder of his discovery, pervaded, just so long, almost every organism that was susceptible to psychological influences where it was known, came under them. Thousands of persons came under this influence. But ere these persons had been entirely forgotten, and the feverish excitement had wholly sub-ided in regard to that great discovery of Mesmer, which awakened man to a consciousness of the occult side of his nature, another phename ral light appeared,—one betterknown to you all as the founder of the Harmo il d Philosophy, than as the discoverer of any marvelous gift—but as one who formed a supplement to the discovery of Mesmer, in the person of the great Poughkeepsie Seer, Andrew Jackson Davis, the great Revelator of the nineteenth century, we have direct evidence that a power beyond all Mesmer's energies or powers, the functions of the spirit which permit it to travel through space, which brings us face to face with the angel world through that magnificent power vaguely called clairvoyance, by which the soul of things is discovered, by which glimps a are revealed to us of another world, an interior realm of being surrounding our world, and extending far beyond the external forms of this little planet of ours, a world inhabited by spirit ual beings, who traverse these regions until all the great arcana of the soul universe become revealed to them. This was the great discovery of the Poughkeepsie Seer,—not simply the enunciation of the Harmonial Philosophy. He builded wiser than he knew. Ho gave us a supplement to the discovery of Mesmer. He carried the race forward another step in the building of that mighty temple, at whise portals we still wait to discover what is the basis of the new re-

ligion that shall be. His discovery was not enough. His revealment was not all we asked—there stillingered the great skeleton form of death, covered with the mystic shroud of popular superstition, and enwrapped with all those attributes of darkness and terrorism that ignorance on the one hand has upreared, and bigotry on the other has pre-served. The revelations of the Poughkeepsie Seer touched not this. There were, it is true, bright possibilities of the glorious forms that the eye of the clairvoyant c uld observe—the bright and glittering images of life every where—life in the invisible and interior world, that these might be connected with the risen and glorified spirits of humanity, but there was no demonstration of this. The wonderful powers of mind disclosed by these two inspired men, all seemed to tend merely to exalt the powers within man, and to show that the images that have once been impressed upon the mind never fade out: that the bright soul of the world is perpetually reproduced to the eye of the clairvoyant; but were these objective reali ties, these bright forms, these shining men, beheld by the eye of clairvoyance, living entities? This was the question that was not settle i; until the dyent of that movement called the Rochester Kancking came, and in all humility and obscurity, came as a reve'a'ion, like the child in the manger, from the very lowest conditions of the people, the suffering people, the people neither exalted by science or knowledge, or place or wealth, or station; the people who hitherto had been controlled by other thinkers, and only permitted to walk in the grooves of the opinions that other men had laid down for

Suddenly, in the midst of these common people, appeared a new set of teachers—those who by their own enunciations and demonstrations, proved themselves to be the risen souls of humanity. The gates which Mesmer had opened, the revelations of the Poughkeepsie Seers had opened forth, and now the unknown mysteries of the grand invisible world, were proved to be paths trodden by the feet of our beloved dead—now revealing themselves to us in all their fullness. As the soul worlds clustered in bright z nes around this planet of ours, they were seen rising and graduating from the school house of this earth.

I need not trace for you the vast fever of popular sentiment which spread over this continent. The mighty teachings seemed to call for h the latent powers of that age. Mediumistic powers were manifested in thousands and thousands of persons, swelling the ranks of spiritual believers from every creed and condition of life.

Spiritualism was thus borne onward with unprecedented power, without any voice to proclaim it, or any concert of action to organize the means for their work. They seemed to have taken possession of the mind, the senses, the heart of the whole continent. They came with such irresustable force that to discredit or doubt them, was only for these who in their blindness cried, "Great is Diana of Ephesus."

The spirits have come to break the images of our idolatry. With the exception of the big sted, who dare not investigate, who dare not think, the interested who dare not suffer the people to think—all men in this modern dispensation, have had an opportunity to become assured of the fact that spirits communicate.

lem of miracles forever, and showed the nature of the occult forces by which what is called spiritual powers were outwrought, by showing that these exist in every human form. He opened up the whole subject of spiritual gifts, and resolved miracles into natural law. He did

whether Sp ritualism is able to redeem the bright and glorious promises which seemed almost on the eve of fulfillment. This question necessarily arises in a day, when the signs of the times proclaim the advent of this new ministry; when there is such a vast and universal demand for a practical, vital, popular religion,—one that shall feed the demands of the people; a religion that shall no more compel man to trust his reason and his judgment to a priest, and limit his investigations by his creed. We shall once more experience the cheering salutary enunciations of Jesus, whose name is remembered more for the gentle, sweet and consoling doctrines, and the true, noble life, than from any thing else.

Spiritualism has come once more as the savior of the race—as the power for which the earnest souls of humanity have so long verried, and as a demonstration of that power which is to form the true religion. Oh! ye who have walked with angels by your sides, who have grasped the dear hands that you deemed were mouldering in the grave! Oh! ye who have heard the voices, that ye thought were quenched forever, sounding again with the plory of a risen life! Oh! ye who have welcomed to you midst these messengers from Paradise, that have seen them cross and re-cross the beautiful river, and have followed them, too, as their bright shining feet have trad the pathway on the other shore, and down the corridors of light till their forms faded away over the hill-tops which your pilgrim feet may not climb.

Have you realized all this, and felt the responsibility that rests upon you! It is for this I would question you now; you who know that the spirits have appeared in our midst, and have been laboring to lay the foundation of a new religion. Had Spiritualism come to us simply by the will and concurrence of the people of the spirit country, it would have been theirs, not ours; but it has come to us as a response to the thought, as an analysis of the science of all ages. It has come to us at a period when man has explored all the elements that are given to him to control; when he has worked his way from matter up to mind, on the pathway of the unseen forces. It has come to us when we have investigated the realm of the ponderable, and launched into the science of the impanderable. From the arcanas of earth, fire, water and air, we have descended into those of the gasses, electricity and the various imponderable forces which consitute the real causes of motion-- he real powers of combination and change. We have searched into the mysteries of life. It was obviously given to Mesmer to reveal the true plan of investigation. We had searched for the powers of the soul in anatomy and physiology, and had discovered Odyle and the mysterics of magnetism, and at last an inspired man in our own generation draws aside the veil of matter, and proves that the wonderful powers of clair voyance or soul-vision, are not exceptional, but universal; that all mankind only require to employ the researches of science to know of this for themselv s and to control it.

That which was possible to Mesmer and the Poughkeeps'e Seer, is possible to you and I, when we know sufficient of the means by which the inner eyes of man are to be opened. The universal development of mediumship, is within the reach of every human being, in every condition, in every class and organism, and every description of temperament—thus proving to us that the power by which spiris communicate is universal; that these powers disclosed by clairvoyance exist in all; that the spiritual body discovered by Mesmer, subsists beyond the death of the outer form, and is the external form of the spirit, after the clay-built form has mouldered away.

The magnetic body which is here pr jected into our consciousness by the manipulations of the mesmérist, is absolute'y the body of the spirit that returns and raps upon our tables. We have the power to retain and bind the spiritual world in our hands. The power is our own, even if it did not love us, if it were not bound to us by the tenderest ties, by those im-perishable tendrils of affection that bind them and us together in one common existence-one common world of love and mutual devotioneven if it were given a capricious will, a strange, weird, erratic world, to have sufficient power over us and then leave us. The Great Spirit has put the key into our hands that will enable us to unlock the mysterics of the world beyond the grave; but it is neither given to mortal or. immortal ever to close it again. In this day of sifting, there may be those who

have grown tired of doing their own thinking, and are beginning to find that Spiritualism is rather a hard religion to live; that it admits of no vicarious aronement-it reveals to us the startling and stupendous fact that we have no theological sponges to wipe away our sins; that we have no possible atonement for our shortcomings. It shows us that among those many mansions in the Father's house ach one must become a builder; it calls upon us to commence building here. These may be the rescons why the pentecostal fires seem to burn dimb for many in this day. Spiritualism is only just born, an I call upon you to notice that it is born after another fashion. It no longer comes to us as a mere spiritual revelation—it comes as a natural consequence of the most scientific researches; it comes to each individual, and it is a living influence which can never burn out. You can no more quench it that you can quench out that knowledge which has been received in any other direction. But we may braish magnetic conditions by which great numbers of spirits can readitions by which great numbers of spirits can readitions by which great numbers of spirits can readitions. ly control multitudes of persons. Whenever any new influence is launched into the atmosphere, it becomes contagious, and we find that in every human organization, no matter what may be its temperament, there exists a force by which each one is mediumistic. We cannot blot out these powers without destroying the life-principle, and then there is no possibility of closing our world against the spirits,-however much any may de-

I have no more to say on the question whether Spiritualism can die out. The only question which

yet remains, is, how far we can systematize the revelation in o such scientific order as will enable us to control it and grow in it? This is a question of scientific research, and we leave it for the present and propose now briefly to state that we perceive we are grasping an anchor that will never fail us. We perceive that we are kuit up by a cable from the Spirit World, let down by the hands of the Great Spirit, who has found for us an anchor in the vast ocean of spirit-life, of which we are all a part, and we have no lear that our bark will drift away from the bright and glorious sunlight that is guiding us on to the shores of the Better Land. Hence we will proceed to emider what we have done in our research in regard to these revelations, which will enable us to call upon spirits as our colaborers, our counsellos, our friends to he'p us to form the new ministry. What have they brought to us? What have they bestowed upon us? They have brought us a knowledge—not a belief—in immortality.

We do not question the members of the Church as to their faith or belief in immortality. We do not doubt that the Church teaches this,—the idea is deeply seated in the nature of man, but the world demands the proof of it. It will not do for the Church to tabso those who do this. They are

We do not question the members of the Church as to their faith or belief in immortality. We do not doubt that the Church teaches this,—the idea is deeply seated in the nature of man, but the world demands the proof of it. It will not do for the Church to tab to those who do this. They are honest, and you have no right to brand them with infidelity because they do not accept this idea without proof. But that which we believe, we now know; we have proved it. Your belief has not been sufficiently strong to inspire the worldly wise,—the scientific, the thinkers, those who have explored the Scriptures of nature. These have not found reasons for such a belief. We have learned that there are means by which the belief may be demonstrated, and whilst we do not desire to add aught to that which is already sufficient, we do thank the Great Spirit that he has given us these

evidences of this great revelation.

We do not marvel that many should have lost their faith in immortality, and live as though they have no hope of a hereafter. It is for such as these, for the thinkers, who are too wise simply to believe because others have asserted immortality to be true. It is for those who are too reasonable to believe without evidence that the spirits have come and by their living presence and power proclaim that the soul lives forever. This one thing we have gained, and it can never be swept out of existence. For just as long as the immortals can come, the echo of their dear voices will never grow week r. The vibrations of these teachings will no longer come up through the cor idors of time as me a hoes of the long ago,—they are now sound ag broughout all departments of life,—in the midst of the busy home the spirits are by our sides, the risen souls are in our milet. These spirit people are througing in the midst of our stree's,—heir presence everywhere proceaims the fact that we shall all live forever.

We have looked long and far for this spirit country, and now we find it is here, even in our midst. It is permeating our houses, our cities, our streets, it is with us in our very chambers,—it is the soul of this world.

We have gained the knowledge that there is a cloud of witnesses about us always. But how we do shink from each other's gaze! How we do strive to mask our thoughts, and put on smiling countenances-what we call the conventionalism of society! But when the spirits ome, we find the mask of hypocrisy is stripped from us, and their calm clear eyes are upon us everywhere. There are forms walking by our sides as we hasten upon our rounds of duty and labor. Are we willing that these should read our most secret thoughts We kno v there are thousands among the Spiritual. ists who are striving earnestly, with all the best powers of human nature, to remodel their lives. We have been told that the eye of God is upon us, so long and so often that we see little evidences of it. We listen to these Sabbath day u terances, but they bring very little influence with them, but when we know that the clear calm eyes of the spirit of a mother, a father, a brother or a sister, a loved friend, are upon us,-when we know that we never can escape from the presence of these spirit people, this is as a continual lamp to our feet and a voice of warning to Oar soals, which never leaves us a single m ment. We know that we are nevermore forsaken, if all men leave us an i flee. Though we stand alone in the judger int hall before our accusers, we are not slone—they are by our sides, these angels of strength and consolation. Like Stephen of old, even when the stones of martyrdom are cast upon us, legions of angels are around us—these blessed ministering spirits, and this feature of soul revelation has brought us much joy; it has brought us conclusive evidence of spiritual life. It has solved the mysterious problem. of the First Great Gause,—though it may never enable the fregment to comprehend the whole. It brings us before the great High Priest of the universe, and teaches us to comprehend that God is a spirit. It has initiated us into a form of worship by which, if we are but true, we may go forth and praise and bless them—worshiping eve y moment of our lives, even in the most secular and profane acts that we do in the city streets, in the market places, and everywhere. If we are but true to our-selves, our spirits may go up to H m in prayer from every house, making a church of every place. In this way do we worship God. Spiritudism unfolds all these problems, and clears a vay the myths that have hitherto obstructed us in the name of the mystery of godliness. It explodes all those forms which have stamped deprayity upon the brow of our angel children. It has cast as ite this dark and terriore idea, and placed in its stead the bright and magnificent universal law of progress, here and hereafter, to all eternity,—thus redeeming the justice of God; thus writing the beacon of hope for all men; thus placing equality upon the whole human race, rendering us amenable only to ourselves, bringing us face to face with the tribunal of our own acts and deeds.

These are a few of the things which Spiritualism has brought to us. I cannot now stop to relate all that Spiritualism has brought to us. They tell us it has brought nothing new. I think it will always remain a novelty, and a very remarkable one, with us, until we can explain how the our tables, produce lights and perform all the various acts which they now do in our midst, that our scientific men cannot explain? It will always remain a novelty until we can explain how a spirit can act upon matter, if, indeed, the law may be

discovered.

Novelties, we are surrounded with them, and there is no other way of disposing even of the various challenges that Spiritualism offers, except by disposing of the whole thing as a humbag and imposture. But the scientific bodies have not investigated Spiritualism Many of their members have pronounced it imposition. Those who recognize that spirit is the power, the realforce, and

Constuded on 8th page.]

Original Essays.

Written for the Religio-Philosophical Journal, NECESSITY OF POSITIVE EVIDENCE.

By Hudson Tuttle.

It is constantly relterated by Spiritualists that Spiritualism has been ushered into the world, as a system of positive religion, casting aside faith for knowledge, and speculation for facts. We feel that this claim should be true, and we know that the demand is for such a religion. Faith in miraculous events transpiring two thousand years ago; blind servility to dormas propounded by red-handed Bishops, and rever eace for the musty records of antiquity, are giv-ing place to the tangible and practical facts of the present. In ecieuce, in the arte, in political life, in social organization, one question is asked at fir t and at last,—Is there positive evidence of each and every counciated proposition? If not, let us seek for it, or hold our statement in

abstance until such proofs are produced.
The world has had enough of religious without any real base, as our own peculiar Christinnity bears witness. Resting, as these systems do, on obscure revelations, which must be translated by finite minds, who can decide amidst the contention of a thousand sects the true from the felse. Are any of them right? Bused as they are, an the supposed infall bility of their revelations, and b inded by discarding reason, an in comprehensible jargon is the result. Lost in the fog of melaphysical speculation, which mis-takes words for ideas, the religionist wanders over the quaking narshland of theology, chas-ing a will-o wiep of his wan creating. He sets out from a false p sition, and objectles, traver ses a dreary waste, and if evidence is demanded, he replies: "Faith is all that is required," "Faith," was palatable to the ignorance of past ages, but facts, not faith, are now wanted. In facts, is precisely where Christianity fails,—not only fails, but many of those it parades, are

proved to be unreliable. Spiritualism claims to supply this want. There is no more necessity for blind belief. Absolute knowledge is supplied. Future Life is proved by clouds of testifying witnesses, and doubt en-

tirely removed. Positive evidence cannot be gainsayed, and there can be no doubt that such has been repeatedly furnished. The doubt rests with the observer. Often have we heard the assertion of the positive nature of the evidences of Spiritualism, followed by a narrative of phenomena, on which the statement was based, of so loose and puerile character, that any one of the least scientific culture would smile at the absuralty of the

chaim. This is not said disparagingly.
Spiritualism is all, and more than all, that is claimed for it; it is the unscientific manner of observation, which we would criticise. Scientific men are censured for standing aloof, and perhaps justly, but we must not forget that we are working a field almost ignored by them, and one brought in discepute by the senseless methods by which it has hitherto been explored. It must also be remembered that their method of peltive observation is the identical one we claim as the distinguishing feature of the New Philosophy, and thus it becomes incumbent on every Springalist to insitute and record his observations with acrupulous care. It is cer-tain that had all the manifestations which have been made, been observed in all their relations. with the same keen perception the man of cience brings to the s'udy of other natural events, and as clearly recorded as he records his investigations, the evidence would be over whelming.
Why have they not? Repeatedly the cry has been raised: "When will men of science investigate the manifestations of spiritual beings?" It has been in vain. It is ide to expect such an effort. Their method, however, is unimpeach able, and every Sp:ritualist can adopt it.

Prof. Here understood it well, and as far as he went, rigorously followed it; his researches on this account are of double value; they are not only dem ns rative, but furnish a flue ex-

ample of the correct m thod. The observing Spir tualist need not be told that in receiving communications, every possible source of error should be eliminated. The conditions are of such evanescent character, and so little is known of the requirements for perfect sommunication, at best, errors will often occur.

It by no means follows, because the manifest ations are wrong, the medium is knowingly at fault, or that eyil spirits are communicating. The greatest care and circumspection are requsite in complying with all requirements so far as known, and in guarding against sources of deception. This is demanded not only 1 reelf protection, but to give weight and character to the results. The honest and true medium cannot object to such measures as shall place him beyond suspicion of traud or collusion, as only by such precaution have the manifestations which occur their full firce. As the can nel eff c's 'he passing current, so the medium effects the communications, and here lies a wide field for observa i m. The circle, and the investigator himself have their refluences, estner direct or in the order of intelligences they attract, and last ly these intelligences present as great diversity as exists among mort ds.

I by no means cast aside the ordinary facts of observation. These have their place, and when we are once convinced of the truth to us, may possess peculiar beauties. The tide of inspiration, or the rare opportunity for spirit communion, will not wait for the application of those measures which science may deem necessary for its acceptance as positive. These must be seized as best they can. What we desire is to make sufficiently accurate observations to demon-tr-te our cause, in the positive manner

we claim. The utiliculties we fully understand, and have already alluded to them. The spiritual elements cannot be confined in retort or crucible, nor weighed in a balance. We cannot prepare our c rele and demand results, as may the chem ist, or e'ec rician. They know the requirements made, and fulfilling them, are conflient of the results. Not understanding the requirements, except partially, failure with us is slways possible. If then we would indicate the positivism of our belief, we must adopt the scientific method and apply it to the changing circum stances to the best of our ab lity, and holding all manifestations, and statements, in abeyance until proved beyond a shadow of a doubt.

Davenport Brothers.

It would be impossible to describe, in the brief limits of a single notice, the wonderful things that we saw at the seance last night. The diffi-culty is, they are indescribable. Putting completely saide everything we had ever heard or dreamed of in cocult science or legerdemain, they surpassed them all. At times their wonderful achievements were almost appalling. This was particularly the case with the ghostly perform ance in the cabinet, and the spiritual manifestations. It was all hidden—all dark; but none the less astonishing and entertaining. We venture the prediction hat a visit to the "Hall" tonight will cause impres ions which no triangle of necromancy ever occasioned before. It s simply surprising. No one should omit seeing the Brothers. It will be a motier of tegret if you should. There will be only three more pichts of them.—New Orleans Picagune.

Written for the Religio Philosophical Journal. SPIRITUAL ASSOCIATIONS AND ORGANIZA-TIONS

Letter from G. W. Lawson.

DEAR JOURNAL: -- As many of your correspond. ents are just now discussing the vexed question, above named, will you permit one who is away out on the verge of the wheel, so to speak, to give my views?

Ought Spiritualists to organize into associations, social, religious, state or national? Or, shall they be like leaven or salt, used only to affect the whole lump of humanity?

The last is my view. I do not believe we ought to follow the churches in any respect. They are a segment, we are the whole. Persons may organize int, sects, u pon an idea, or a few ideas : but when men have found God or the sum of all ideas, they cannot organiza, because the very law of their action is diffusive. As God is all in all; so must Spiritualism be, as a religion. For the Har monial Philosophy is the all in all of Delty. It embraces the whole world, the whole universe.

So of the question socially. Wherever a numan being is found, the Spiritualist finds a brother or a elster. All are the children of God,—of one common parent; and in God's "house of many mansions," from the crison to the palace, from the brothel to the hall of pride, no child can be born or inhabit, that is not stamped with our common of the best of execution; none can rise too high. Father's signet of creation; none can rise too high, none can sick too low, for the all embracing filial and traternal arms of the fatherhood of God and the brotherhood of man; therefore, Spirituallats cannot create or allow social organizations or disfinctions outside of God's general law af attraction

and repulsion. All persons must be left free and untrammeled to choose at all times and places their social com-parious, by this unerring and righteous law of Gid, and this law of attraction and repulsion is sufficient for man's social guidance, protection and

henefit So with the state,—Spiritualists cannot become political partizant. They cannot become the blind followers of any man or set of men. They must look at measures, and measures are ever changing, and ever newly arising, and Spiritualists cannot tollow mere party leaders, but will stand for local interests and successively arising measures.

And nationally,—Spiritualists do not need to be reparated into email kingdoms or provinces for the sake of government. Their plans of insting

the sake of government. Their views of justice founded on the universal justice of God; their views of mercy founded on the boundless mercy and goodness of God-their governments need not outnumber the continents or races of the earth.

One general gover ment is enough for America This republic ought to be rounded out, with the This republic ought to be founded out, with the Northern Continent.—from Behring's Straits, by Nova Zembla and Greeniand and Labrador and New Foundiand, down by Florida and around Cuba, San Domingo, Hayti, and the islands of the sea, and up by the Californias and Columbia. And now is the time and the occasion, while England and Europe have all they can attend to at home. We have but to follow the English and French examples during our war, and annex those waiting amples during our war, and annex these wai ing and willing countries around us, and accomplish our "manifest destiny" of a Continental Republic. our "manifest destiny" of a Continents Republic. If we wished to stand upon couriesy or ceremony before we did this thing, President Grant could say to England, settle the Alabama claim within thirty days, on the American basis; or, Johnny Bull, those claims are settled on your basis, and we will steadily reprise surselves. Bull's neck is too stiff to yield, though he saw we would take the continent as a consequence.

I have a suggestion to offer as a set off against

I have a suggestion to offer as a set-off against organization. It is so combine some of the means of wealthy Spiritualists in each state,—to run a good weekly newspaper with terse local and general news, as well as spiritual iterature. In con-nection with it, have a large book store of spirit-ual and liberal literature, and have necessary branches in large districts. To each store have several z slone and able pediars to sell books and act as canvassers and collectors for the paper, and other papers, with wagons so arranged that they can carry anything, and sell truck and produce from town to town. Let them sell their loads out to the farmers, taking whatever they have to spare in exchange, from a hen's egg to a tukey gobbier, from a chicken to a horse hide. Never mind walting for money; swap; trade "Nature's Divine Revclations', to the farmer for a cow skin : "Emma Hardinge," to his wife, for a roll of bu ter; "The Mugic Staff," or 'Pian hette" to the son and daughter, for a coop of chickens and a bex of

These works, read in the silence of the home circle when the mind is passive and receptive, and when the "Lares and Panates," the spirits of each household, can impress and convict, will soon leaven the whole loaf.

I want to see the old eff-te literature of Bible, ism -now cumbiring the shelves of the masses the farmers and mechanics of the land, supplanted by the new and living literature of and from the Spirit World, and the minds of men made lumin ous by the light of heaven.

Put in the next five years of time in earnest labor in this direction in every state, and trust me before another twenty years' auniversary of the advent of Spiritualism shall roll around, the churches of America will have rotted to the ground, and in their places will stand the school, the lyc-um and the lecturer's rostrum, while in every household there shall be sweet communion with the, 'called away," and all mourning for the dend shall cease, for there shall be no more dead.

It seems to me the mistake of the great spirit movement of two thousa d years ago, was the gratting of organization by the church-raised Paul upon the ree spontaneous spirit movement started were to organize, there would soon arise unguited

by the gifted medium, Jesus; and that now, it we bishops, elders, prests and deacons enough to proscribe E. Y. Wilson, and say he should not repeat before thousands, his tests, like Jesus at the well of Samaria, where he told the woman all the ac's of her life; that Newton and Bryant and all the ten thousand Indian healers of this Continua should not tay bands upon the sick and heal them that James and others should not flad oil wells, mines and lost treasure, whose proceeds should aid the spirits in their holy cause

If I can in any sense comprehend this movement it is of the Spirit World! Its guiding wisdom is behind the veil! As it did not originate in mortal life, so mortals are qui e gratuitous in off-ring their wisdom grooves for it to run in!

For my part, I think it would be far better that Davis and Home and Wilson and Emma were tied to the cannon's mouth and blown to atoms than that they should be canonized by organizations, like Jesus and Paul, and Peter and Mary, which has resulted in the driving out and driving away of the spirit from its ministry with the forms of mortals, and the substitution in its place of the letter that killeth, and the building of cosily temples to the pride and vanity of man,

LHTTER FROM D. W. HULL

BROTHER JONES .- In answer to your Callfornia correspondent concerning my authority for claiming that the four Gospels were copies, and whether I will publish my discourse on The Atone-ment" in p mphlet form, I will answer:

1st.—My authorities are Eusebius, Gibbon, Mos-heim and others. As soon as I can have a report-er I shall publish contact and a second er I shall publish another discourse on "G spel Plaglatisms," which will bring out the authorities on that subject, and perhaps that will be followed by another, "What Phink ye of Christ?"

Easeblus in bis 16th chapter tells as that in the time of Augustus, Mark came to Alexandria, and there pre ched the same gospel he afterwards committed to writing. Philo Judeas wrote the history of the E-senious or Therapeut-from which he derives his authority. Gibbon also refers to the same in a foot note. By reference to Luke, 3:1,23 we find. 'Jesus began to be about thirty years old, in the fift enth year of Tiberius;" hence he could only begin to be about fifteen years old in the fire: year, and only fourteen years old in the last year of Augustus. Then if Pailo wrote this history in the time of Augustus, giving the same gospels we now have, and Mark preached the same gos; els at the same time it follows that the gos pels were in existence elxteen years before J-sus commenced to preach and his death was recorded and celebrated at least nineteen years before it

occurred. St. Jerome tells that Pantenns, a Stole philosopher found the gospel of Matthew in India, and in a work 1 sm about to publish, I have brought out evidence which goes to show that our

history of Jecus was the history of the Hindoo Yees Chrisham.

Sad.—I earnot at present publish the discourse in pamphlet form, as all my available means will be absorbed in another book, to be entitled "The Cardinal Principles of Judaiam and Christianity, confed from Pages Religions." In this book I Cardinal Principles of Judaian and Christianity, copied from Pagan Religions." In this book I will have a chapter on "Guristianity," which i shall also publish in pamphist form. This work will consist of about three hundred or three hundred and sixty pages, and I want five hundred dollars more than I have got to publish it. If any one feels like doing a laufable work by loaning that amount for awhile, they will be well secured, and heaten before the public a work which is much and basten before the public a work which is much

i have gathered the materials for my work from various sources, a great part of which, liberal thickers never before have had access to. I shall publish the index as soon as I can know when the work will be out, and subscriptions for the book may be sent to my brother, Moses Hull, Hobart, indiana, as he will put all the money thus received into publishing the book. The price will be one dollar and fifty cents.

D. W. HULL.

Boston, Mass., Dec. 14th.

NEW YORK, Letter From J. Tioney.

BROTHER JONES:-As the time for our annual remittance is near at hand, enclosed, you will find five dollars; three dollars to apply on our subscription for the ensuing year, and the balance you will make such use of, as you may think will best subserve the interests of humanity. And now, with your permission, at the instance of Dr. Wheeler, a few thoughts on the question at issue between him and Bro. Kent. Till you are more successful in your Search after God than present appearances would indicate, we shall continue to doubt the existence

of such a being. Our reasons are plain and simple. It is the base on which the aristocracies of this world are founded, and its tendency is to elevate the few at the expense of the many, and by destroy ing the equilibrium, is the common parent of the evils by which we are surrounded. It is conceded by the science of the day, that spirit and matter are both e'ernal. A noted Spiritual author says, "None but a fool will ask, what is before the eternal?" If, then, the two oppo site forces represented in the terms spirit and matter, etc., are unbalanced; if one is ever dependent on the other for its manifestations, can we expect harmonious relations from such unbelanced conditions? Let the history of the world answer! It on the other hand (as we contend), these opposing forces as a whole, are balanced by interchange, -each taking the place of the other, and becoming what the other was—and all evil is the result of unbalanced conditions of the past where such evil exists, the case at once becomes apparent, and the case, whether of individuals, nations, or worlds, con sists in the restoration of a lost equilibrium, Had Brother Kent, or any one else afficted with disease, sufficient knowledge of the forces that compose their individuality, to keep them perfectly balanced, both mentally and physically, perfect health would have been the result. -hence, we repudiate what we believe tends to destrive those conditions, however sacred a name if nay come under. A brief interchange of views on this subject with Brother Wneeler would be gratifying.

Thank you, dear brother, in behalf of the widows and orphans. Angels will bless you. The donation will be sacredly deposited in the Benevolent Fund, and appropriated to sending the Journal free to such widows and orphans as may desire the realing of this paper, but are too poor to pay for it. May other benevolent people be inspired to follow your example. Ed. Journal]

J. Kinney and Mr. Foster.

BROTHER JONES: Will you permit me to say to J. Kinney, I think his experience with Mr. Foster may well weaken his faith in the identity of spirits coming in that manner-but, to me, it is not necessar ly evidence of known or wilful deception on the part of Mr. Foster. It is now over thirty years since I b came a spiritualist, as it is now defined, through what would now be called a medium. I have never since doub ed that I then listened to a message from a deceased friend. Yet, in one week after the same medium received many false messages I never doubted her honesty. Sae was badly deceived, either by bad spirits or by her own imagination. I have sites been or felt sure of the identity of my father, mother, one sister, and two daughters. I do not see how a s ranger spirit could identify himself to me. My evi dence always lies in the nature and manner of the message, and not in the latelligence or honesty of the medium. I must get that through the medium, that I know said medium cannot be the author of.

In Spiritualism as in science, men often come to hasty conclusions; believe more than the evidence proves. So many of our conclusions must be given up on further investigation. Oa the whole, I congratulate myself that I have suffered but little in this way. J Kinney's investigations prove something, and I wish he c uld pursue the thing till we could be sure that we were not mistaken, as to where the fault lies I, for one, thank him for the facts he has given us. But I am not yet sure that, if a trick, it has not been played on Mr. F. s'er as well as on Mr. Kunney. I am forced to suspend my opinion as to Mr. Foster's honesty or dishonesty.

Fraternally, AUSTIN KENT. Stockholm, New York.

DETROIT, MICHIGAN.

A correspondent writing from Detroit, says:

"Miss Nettle Pease recently spoke here two Sundays with remarkable ability and eloquence, giv ing the utmos satisfaction to those who listened; but the organization of Spiritualists in this city owing to lack of money to keep up lectures, hall rent, etc., is not in as flourishing a condition as it ought to be. The general interest, however, is spreading and increasing through investigation, and when the elements are right, the work will

Mrs Emms Martin, who is a very good clairvoy ant and test medium, is doing a noble work in this line, of inducing investigation. She gives public se ness once a week at her residence, which bring many, from motives of ridicule or carcosity, but they often go away with a gleam of light, and are pretty apt to come back hungry for "more light." And when a filr candid mind gots to this point in our philosophy, its owner is practy sure to be lost to the old superstitions, dogmas and creeds

Our medium, whose un sauming and lady like demeanor wins the confid are of all, has a great variety of controlling interligences of an advanced type including the pact Burns, H. O. Wright, and a medicine man of the forest, who never fails to give a correct diagnosis of disease, and the eve-happy and aprightly spirit of little 'Oanladawanda,' is always the life and joy of a circle. M : Mortin, 'he medium's husbaud, is also a powerful

healer by manipulation. "On the whole, we may be said to be in the path of progrees."

From the Columbus, O., Sunday Morning News. MORE MYSTERIOUS MANIFESTA-TIONS.

Is it possible that we are surrounded by beings so ethereal as to be invisible to the natural eye, and yet possessing all the power of a tangible being, either for good or evil purposes? It seems almost incredible. Sill, religion teaches us that man is immortal, and with that doctrine of immortality; if true, it admits a possibility if not a probab lity, that such may be the case; notwithstanding the derision the idea of spirits, ghosts, hobgoblins and the like, meets with from all sides, when mentioned by any one. Not-withstanding the Bible account of the appearance of Moses and E iss on the mount of transfiguration; let alone the numerous other in cidents mentioned throughout the whole of Bible bistory; leaving out of the question entirely the numerous stories affoat about "haunted houses" on Oak street and elsewhere, as unworthy of credence. But think what we will, believe or disbelieve as we may, fac a are facts, and when they come to us from such urquestionable authority as the following, which I am about to relate, we are forced to notice them, and are made to exclaim, is it possible?

Now for the facts as they were related to me by the party that has been the subject, and for whose benefit these manifestations were made. About a week ago my friend (who by the way is none other than Prof. Goodman, whom almost everybody in this city knows), and family were annoyed dreadfully by loud rapping and scratching on retiring; was kept awake sometimes till one o'clock at night; then the noises would cease, and nothing more be heard until the next night. Sometimes these noises would cease instantly, when a atranger would enter that was disposed to investigate and ascertain their origin; and as soon as his attention was diverted therefrom, or he was gone, they would be as boisterous as ever. Even Mrs. G's hair would be pulled violently when laying in bed, without being able to see what did it—her husband wa'ching all the time in a bright gaslight. B, experimenting in various ways, they discovered that these manifestations proceeded from some source of intelligence (as the squel. will show), and began to interrogate the intruder, who stated positively that he came for no other purpose than to annoy Mr. G. Thursday evening, when this unwelcome visitor announced himself again, by drumming, as if made with fingers upon a board, scratching, and sounds similar to what one would make in writ ing with his finger on almost any hard substance. Mr. G. asked it he (the one making the noise) wished to write. To which the reply came, "Yes." Whereupon a slate and pencil was procured, and placed under a bed, with the request that sir spirit, or ghost, or whatever you may call him, write his name; when instantly the pencil was heard to move, in the act of writing, and when the slate was brought out from under the bed, on it was written the name, "MACHOLD"—a name every old resident of this city is lamiliar with. Here was a poser! Now, of course, came the query; "Mr. Machold, what do you want? Please write again on the slate your intentions;" and for hwith came the

message, "I'm going to haunt you till you die!" After some parleying on the ways and wherefores of such seemingly evil intentions, he again wrote out on a blank sheet of paper, with a lead pencil, "Dear friend, I am sorry that I was so bad on earth—but it is too late." And again: Dear friend, I know I have been doing wrong. I don't mean to burt feelings, but I am going to till haunt you: I won't deceive you an I will do as I said; I would haurt you, but you may believe me from this out. From an undeveloped spirit; from M."

When Mr. M. was asked to give the reason why he would not make more taug b'e manifi stations in the presence of strangers, he wrote

out again, "Uglyness."
After this he gave his word that he would not disturb them any more that night, which promise he faithfully kept; for not another sound was heard that night. Not only that, but in the future he promised to give such manifestations as he was able to whenever it was possible for him to do so.

These are the simple facts in the case as I received them. Any one feeling interested suffi ciently in this matter to make farther inquiry. can easily do so by calling on the parties herein named, who will cheerfully, I have no doubt, give all the details they are in possession of with regard to it. Mr. G. did not tell it as a serret, to be kept as such, therefore I have given it to the public, hoping that in so doing, I may be the means of leading men to an hone t investigation into such matters, rather than the des roying of property, as in the haunted house on Osk street, and the wholessle denunciation of all persons who dare to breathe such things, for undoubtedly we have many things yet to learn concerning ourselves and our surround.

I am truly yours,

Columbus, Ohio.

Fahnestock and Underhill,

BROTHER JONES :- Dictor Fabrestock reolicd to my questions by sending me his bakfor which he has my thanks. I am sure his work will interest all persons who take an interest in such subjects. I find it interesting. On his theory, I do not yet see how I could stand ten feet from a person, and take his disease off from him and on to myselt, and then do the same thing miles away and unknown to him. But as one of the jury listening to the arguments of the two doctors just now, I desire to ask Dr. Underhill how he explains the faith cures realized by the believers in Jesus Confucius, Tow ster, and all other saviors. There are few greater miracles of healing any where, than are experienced in the Oneida Community-all in the name of Jesus. I see no animal magnetism there. They never or seldom have the cere mony of the passes. They speak and it is done. The Mormons work like cures, and in a like manner. So do Catholics and many others in

I formerly healed in the name of Jesus. have since done as great cures in the name of Aus in Kent and "the great Jehovah"—as Ethan Allen took the fort (at Ticonderogs) from the British. I never stood very near or used passes Laimply spoke or thought, willed, and it was done. Perhane Dr. Underhill will explain the christian faith cures in harmony with his philosophy. If he has done so, I have overlooked it.

Fraternally yours and his,

AUSTIN KENT. Stockholm, New York.

Rev. C. G. Ames, a Unitarian preacher, at San Jose California, has a wife who is a helpmeet indeed, taking her husband's place in his pulpit in case of his sick ess or absence, On a recent Sabbath, she "got up in the mornine, prepared breakfist, washed and dressed her haby, dressed her little daughter for Sabnathschool, put baby to sleep, and eat down and reviewed her sermon before time to take the cars for courch; when, consigning baby to the low ing care of his grandmother, she went to church and preached to the entire satisfaction of a large ar d critical audience."

Poices from the Zeople.

BOUK ON -3. F. Gordon writes -The paper I must have myself, as long as I can get it and pay for it, and see to read it. It is good, all of it; it is good all over. That "Search after God," is worth every cast of the subscription price. I should like very much to see that in book form. It would read/well, and set some people to think ing and searching the Scriptures of Life.

EWING. ILL.-Aaron Miller writes.-I have had the pleasure of occasionally reading your excellent paper, and permit me to say that it has been one of the means of bringing me from dark, nees unto light, from a belief in contracted orthodoxy to that of the noble and beautiful principles of the Harmonial Philosophy.

HINGHAM, WIS.—Mrs. A. Tibblits writes.— We would scarcely know how to get along with-out the paper's weekly visits. It has quite a cir-culation in this place, and is read with much in-

BLOOMFIELD, CAL.-J. B. Pressey writes,-Permit me to say that I have taken your paper for three months on trial, an 1 think it the best pa-per the world ever saw. It is full of noble truths,— Christian in the true sense; in its highest degree,— independent and decided, spreading deep and wide ics great truths.

EL MONTE, CAL.-John Clemindon writes,-The paper is indispensable. It comes to me week-ly freighted with rich spiritual fool, very nutritions, not only to my inner man, but also to my

RUTLAND, Wis.—Mary J. Shamoner writes.— Since reading the paper I find myself out of the United B ethren Courch, or rather, my name dropped for having ideas of my own, and not sugallowing the preacher's.

GROVE CITY, OHIO.-T. E. Hambleton writes. Euclosed is a three dollar money order to pay the balance on two numbers of the paper for this year's subscription, half to Sarab G Hambleton, the balance to my own account. I am much pleased with the paper—could hardly keep house without it. Just keep striking away, and Old Theology will have black eyes after awhile.

WEBSTER CITY, IOWA .- C. W. Cook writes .-Enciosed please find three dollars, for which, send me the paper for one year, as per published terms. I have een three or four copies of it, and like its ring. You are out spoken in your views. Tals is what we want. As long as the paper continues to be what it is now, you can recken me a regular BELFAST.-David Pierce writes.-Please find

enclosed six dollars. You will continue to send your valuable paper one year longer to the following persons: Mrs. Myr. Vickerys, of Glenburg, Dvoid Pierce, B. Ifast, Maine. We all like your paper much, and wish you success, and a happy New Year. TECUMSEH, NEBRASK A .- George Fairbrother writes.—Carough the kindness of yourself, or probably E. V. Wilson you have neen sending the

JOURNAL to my little paper, published in this place, The Chieftain, for which you have my warmest tuanks: I assure you that among all the p pers and exchanges which I receive, I regard your paper the highest, and the others are laid saids until it

FARMINGTON, MICH.—Mr. Webster writes.—Now, we are what would be called poor, but we have taken the paper since its first trisl expedition, besides other papers, and don't feel sny the poorer for it-indeed we feel a great de l'richer, for we count whatever we gain spiritually worth ten fold more than what it costs materially.

ALLEGAN, MICH—M. C. Vander Converted.ce.

The paper gives me mental bread and a pure immediate religion. I will see that its dues are all paid.

CHAGRIN FALL3.-W. W. Ward writes.-I am poor, not ab e to work any of much account, and have to depend upon the charity of my Spiritualist friends for help. I have been a medium now about sizteen of seventeen years as well as a Spiritualist. You will not deny me the privite go of reading the paper because I am poor, for I know that me angel friends in the other world would not deprive me of that privilege. You will never lose by help-ing a poor medium like me, for your reward will be greater in the world of spirits, and what a vast amount of good the spiritual friends could do by helping the poor like me.

Yes, brother, you shall have the RELIGIO-PHIL-OSOPHICAL JOURNAL free. Good friends will be inspired to aid you, and as you say, we shall none of us lose by it. Benevolence brings its own reward, both in this life and in the life to come.

BALTIMORE, MD -William Hull writes .- In 1869, when I that took your valuable paper for a three month's rist, I took it home, and after reaches ing, left it with special charges with my wife, who would take it up and read the pnerry, which she thought grand She wardered from that to the prose, and would read awhile, and then throw the paper down, and ask me what in the world I took such a paper for-it was abominable. L st week I asked her for my paper. She now has the charge of them. She remarked as she handed it to me that my sub cription was out and had had best renew it, as she did not know how she could get along wi hout 1., so inclosed I send you my check to your order for three dollars, to renew.

TIOGA.-H. S. Jobnston writes.-Enclosed please find three dollars for a renewal of my subscription I take so many papers that I thought best to drop yours this season; but there is no use of talking, it cannot be done. My "bester half" and two daughters make up such ugly faces when I talk about having the paper stopped—it is frightful. It I had not changed my base of operations and ordered for another year, I believe I should have had to take up with coid cakes and coffeeso keep sending it.

VIRGIL, CANADA WEST .- E. A. Bristol writes - Oace more I come with my dollar, the widow's mile, to renew my subscription. I cannot do without it, and should starve for want of spiritual tood I am on your track, after the "Search". Will you find God? I trust you will Search on, brother. I am sux jously waiting for the result.

SYRACUSE, N. Y.-Mary A. Clute writes,enjoy a least every week from your excellent paper, and think it grows better all the time. It is nearly two years since I first began to take it, and

NEWARK OH O - Jeremiah Jones writes. - have read the paper for six months, and the great deal more of it now than when I comment it, and in six months more, I shall be thoroughly converted to the faith, it the law of progression will work on me the balance of the time, and then-I will be on the broad road to hell—so considered by all the neighbors around me; but I don't believe the old way any more.

MACEDON, N. Y.-J. A. Parker writes.-My address is as above. Am pleased with your valuable paper, as it speaks not only in the voice of wisdom, but of inspiration; not only to the understanding but the heart of mankind.

WESTON, MO -Benton Gabbert writes,-I like your racy stricles, and am happy through the glo-riors light shed by the beautiful and rational philosophy of Spiri nalism,

BYRON, OHIO -M. J. Ennis writes -I would not be without the paper under any considers ion whatever. Enclosed you will find three dollars as a renewal for one year.

LITTLE SIOUX, IOWA-T. S. Wellington writes-Englosed please find five dollars. Take the amount due you for the last year's subscription, and the remainder receipt on the present year. Con ione the paper, for my wife and you humble servant would be lost without it.

HAMMONTON, N. J .- Joel G. Fogg wilter .see the time for my weekly source or er join has about expired and as it aff rds me so r-tification, you will find the order for thre lars for another year's weekly enter atoment. Let p ogress be the motto. Onward, for the benefit of all humanity.

From the Scientific American. SPIRITUALISTIC INVESTIGATION.

Sanity vs. Incanity.

ME-SES EDITORS:-Over twenty-one years a regular reader of the Scientific American, I hope the editors will allow me to be of age, and in sound mind, when I add, that I have every copy well bound, and not a number missing, and prize them next to the Year Book of "Seien-

tific" (Annual) Discovery.
Having dabbled a little with the microsopic magnetical, and electrical experiments, collected al sorts of weeds, and "living" things, and curious about spontaneous generation, surrounding ether, the egg development, and all that that of things, and considerable with the considerable wi sort of thing—and occasionally written articles for hort/cultural journals, fo'ks here in this b. nighted quarter give me credit for being a man of science; but, alas! although I have not only real faction. His of Over, and a hist of other authors, and been put to heavy expense, as the shelves of my library will testify, to learn something I have concluded, according to your judgment on these points, that I must be a dyspeptic reader, unable to digest what I have read. In your article on 'Spi itualism and Science" (p. 860 current volum.) you truly say Spiritualism is a "subject that scientific men dislike to approach," and you might as well have given the subject a wide berth, and been silent—for your language is too strong—besides it is not true what you say—and your own instincts ought to teach you—when the "rush light" of science fails to illuminate the chasm yet existing the true what you and metter—tody and soul ing betwe n mind and matter—tody and soul—unless you consider the soul of man a myth.

I may say, in order to define my position, that, contrary to my wishes, I have been chosen as an eld r in the Presbyterian Church, I trust, owing to a consistent Christian walk and conversation. I dislike cant or a display of piety. Scientists and Spritualis's both reject the atonement and sovereignty of Christ, and deny the necessity of faith in Him, and repudiate the entire Gospel scheme, which I do not.

S) coupl d, you ar; nearer akin to the Spiritualists' belief than I am. You say "The whole business of Spiritualism has been the source of much mischief, and has brought insanity into many a family. Our readers ought to know, that no man of science, no saue man of intellithat no man of science, no save man of intentgence, has any faith in it. Before the light of
science the whole thing is shown to be an imposition." "But," as Dr Hammond says, "Spiritualism is a religion." Nod subt meaning just
as much so as Presbyterians, Lutherans, Enscopalians, etc. Like in early gospel times, Paul
had Sadduces and Pharises to deal with. The Gosp I of Christ diff red from both.

But "facts are stubb orn things;" and what a man, who is thoroughly posted in legerdemain or the hocus pocus of scientific contrivances, of a cool judgment, and deliberate habit of investigation, sees in his own private dwelling-under full light—with no one present capable to mesmerize him, or possible opportunity of being misled-what such a man sees under such circumstances, require some other mode of explanation than the faucies of the hypochondrisc, or that of hysteria, catalepsy, and ecstasy; that is, tables moved without any visible contrivance. I am very curious to read and add to my library. with other sapient authors, the small monogram entitled 'The Poysics and Physiology of Spirituslism," by William A. Hammond, M. D. It you had mentioned the price and place, I would or-

der a copy at once.

But, my dear sirs, the animus of your remarks do not only bear on "Modern Spiritualism" out all thet is not material. You say the conscious-ness of this great truth (Materialism) weights like a nightmare upon many of the best minds of these days These "best minds" watch the progress of "Materialism" in such fear and powerle a anger as a savage feels "during an eclipse." "They are alarmed lest man's moral nature be

debased by the increase of wisdom." You altogether mistake at least one class of devout Christians, who take as great pains to increase their wisdom as you could possibly wish. Have you not discovered that there are things beyond the scalpel and analysis of matter to which names are given, that by no means explain these phenomena?

Now tell me, logically, why a common magnet will cause a needle to leap up to it, and will not disturb a pin? They are all inert metallic matter. To call it gravitation or attraction, mind you, will by no means explain it. If you will demonstrate this simple fact, then will I agree that you can explain the difference why a divine influx from the Author of our being can impress some minds, so that faith in a future state of existence is inspired as to lead him joyfully to anticipate that endless state of existence, built up of imperishable refined matter, unalloyed by the crudities of earthly ponderable el ments. Toat mind, on the other hand, who sees that scientifically, he is continually throwing off matter, which is again absorbed by veg-etation, and again received into his physical or ganism, and all that, until he finally finds the machine worn out and himself "gone to grass"
—what a pivy—this aspir ng mind of man, emblematic of its great author, to lose all individuality, and the substance turn to dust or into the herbage for the ox!

You know the celebrated chemist, Dr. Dal ton who thought the red gown in which he was installed as a Dector of Civil Law, at Oxford, was a blue one; he was color-blind, could not tell when his blue at ckings were exchanged for red ones; they simply seemed a little dirty, to his eye. I might learn some useful lessons in chemistry, from such a man, but I would decline his instructions or judgment to discriminate in colors for me. The illustration respecting the introduction of the stereoscope to the savans of France (Sci. AMER. p 322, current volume) is a very apt illustration. Another man's defects in his mental organization, or physical defects, cannot annul the legitimate functions of a proper development, and the cap of a hypochondriac fits one rather than the oth-

I am now over sixty two years of age.] have much to learn yet, no doubt, so have you, my wor hy friends. Our mental organisms differ. I can truly believe that "angels caud roll the rock from the sepulcher," or give to John a "revelation on the Isle of Patmos," and matters of that kind. Of course, to you such notions are hallucinations. But this so called hallucination is so indelibly fixed that it makes me a happy, patient, cheerful old man. God be praised! The closet affords such ecstatic enjoyment, the "poor rooters," however pro-found in a knowledge of organized matter, know nothing of it. The 'Lord pity them!" and touch their latent functions, if not wholly dried up in their—beads, I suppose it ought to be, or—hears, I sha I not quarrel about the locality, it is the instinctive feeling that we are not Godless nor soul'e-s creatures, place it where you please.

But all this by no means hinders me from such profound studies as geology, astronomy, and natural and mental philosophy; every fact revealed by these researches I duly appreciate. I do not shrink from perusing an author because he is styled an infidel, because I want to know how or whence he draws his knowledge. I am by no means a timorous Christian. Such is my confidence in Hom in whom I believe, that if you were to tell me (beg pardon for mentioning such a personage to scientific ears) that the devil himself was in my back room, and desired an interview with me, I would deliberately 'in-terview him," as politicians say. I hold that "truth is mighty and must prevail," because God could gather together.

is the author of truth, as the devil is said to be the father of lies But, until this matter is set-tled what truth is I beg you will be a little more modest, and not so burt the feelings of welldisposed searchers after truth, as to consider those who, perhaps, have a "convolution" in their brain, which may be lacking in your own, through which they have a different experience, and come to different conclusions on matters of faith and spirit; allow them to be rationalplease do.

> From the Scientific American . Spiritualism and Science.

Messas Editors:—In your last issue appeared an article entitled 'S drittudism and Science," which is a sort of review of a work by D: Ham mond. I have not see i Dr. Hammond's work but from the extracts which you give and the remarks you make—with all due respect to the learned doctor—I must say that he has not only been a partial but a prejudiced observer. My own experience teaches me this. He has ende vored, as many other scient:fic men have already done, to reconcile the observed facts with scientific laws, has failed, and therefore denounces them as hallucinations.

I do not intend to speak of spiritual visions, communications, and so forth, since these may readily be pronounced impositions, and attrib uted to diseased conditions of the brain; but it is to table movings and such manifestations, which Dr. Hammond states to be "due to hallucination, legerdemain, or actual fraud," that I

i tend to call your attention. He also states that equally wonderful tricks can be performed by any professor of natural magic. Without denying the latter assertion, allow me to add that all such tricks can be detected by a thorough investigation, but I defy any man to detect the least deception in the phenomenon of table tipping. I have seen the experiments performed in private parlors, and un der circumstances when I knew there could have been no deception; in fact, have myself been violently thrown to the flor, as a number of ladies and gentlemen who were present can testity, while attempting to prevent a table which was under this influence from mov-

The evidence which can be brought forward to support the existence of this occult science is too weighty to be overtarown by ridicule. In a nelusion let me state that I am not a

Spiritualist, nor sm I in any way connected with any spiritual circle. I have studied the subject with an unprejidic d mind, and am convinced that there is a mys ery about it which ought to be solved, and which lies within the scope of science to investigate.

I am aware that these things are in opposition to grav ty; I am also aware that by writing this I expose myself to the ridicale of the greater part of the scientific world; but as I nave devoted my life to the study' of science and truth. I have seen these things and know them to be facts. I hope in this way to call the attention of scientific men to these things, which seem fa-tal to all the laws of nature. I hope to see them fairly investigated; discarded if they are decep tions, and if not, attributed to some mysterious R. H. power beyond our ken. Ithaca, N. Y.

SPIRIT ILLUMINATION -AS MANIFESTED IN THE LAST UTTERANCES OF THE WORLD'S NOTABLE MEN.

By Dr. E. B. Wheelock.

The present culightenment of a portion of man king, or more especially of the spiritualistic philos opher of the nineteenth century, has enabled him to better comprehend the rationale of the spirit's illumination at the period of its gaparation from the rudimental body.

For, in proportion as the grasp of the physica body, by a process called death, loses its hold upon the indwelling spirit, there follows from necessity a biguter view of the hereafter life.

How oft have witnesses beheld the illumination of the immortal element in man becoming more and more vivid and clairvoyant as it approaches the period of its separation from its ex ernal phys ical form. How of, as the near approach of this important charge comes on, do we witness the joyous expression of the illuminated spirit as it beholds the unfolding beauties of the Great Here-

But in the perfect change, called death, this il-

lumination becomes absolu e in all To illustrate the statements above made, let us quote the last utterances of many persons whose history has been handed down to posterity as worthy of record. The dying words of men have always more or less, attracted at ention, and have been tressured up by friends as something sacred,

and worthy of perpetual remembrance. George Washington, our country's patriot and savior, left these last words beaind, as he passed poward to the Sammer Land, "It is well." John Q. Adams said, "This is the last of earth." Commodore Lawr note exclaimed, "Don't give up the ship." John We ley says, "The best of all is. God is with us." John Adams' last expression is, "In dependence forever." And what says I homa. J.f. ferson? "I resign my soul to God and my daugh-

ter to my country"

Pope to his triend exclaims, "I am dying of a hundred good symptoms."

hundred good symptoms."

Paul, one of the New Yestament woman haters, exclaims, "I have fought the good fight." But Stephen says, "Lord Jeus, receive my spirit."

St. Napoleon the Great, (in French estimation), said, "I go to the head of the army."

But what said Mozart? He requested his daughter than the telluming lines during which he

ter to sing the following lines, during which he goes to sleep in the arms of death—to awaken again in the scenes of its reality: "Spirit, thy labor is o'er, Thy earthly probation is run;

Thy steps are now bound for the unknown shore,
And the race of immortals begun.

Spirit, look not on the strife, Or the pleasures of earth with regret : Pause not on the threshold of limitless life To mourn for the day that is set.

Spirit, no fetters can bind, No wicked have power to molest; There the weary like thee—the wretched, shall

A haven—a mansion of rest. Spirit, how bright is the road For which thou art now on the wing, Thy home-it will be with the augels of God,

Their loud allelulias to sing. Thus ended the earth life of Mozart. And thrice Inus enced the earth life of mozart. And thrice happy is he who maketh this life a stepping stone to eternal belief, and the grave a triumpnal archway to the Summer Land—knowing toat the less we have of this cold world, the more we have of the celestal beauties of test which is to come; the briefer our lives here b-low, the earlier come the scenes of immortal beatitude.

"Oh, blissful scene I when cheri hed hearts R-new their ties most carrished;
When naught the mourned and mourner paris,
When grief with life is perished."

Written from Mercer County, Mo., while in the field as an itin rant of the Harmonial Philoso-

Nov. 12th. 1870.

WHAT MAKE, H ME. -Beauty is a great thing; but beauty of garments, house, and furniture, is a very tawdry ornament compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoon ul of real near y love, than for whole sploloads of furniture, and all the gor geousness that all the upholsterers of the world

THE SISTERS.

BY JOHN G. WHITTIER.

Annie and Rhoda, sisters twain, Woke in the night to the sound of rain, The rush of wind, the ramp and rear Of great waves climbing a rocky shore. Annie rose up in her bed-gown white, And looked out into the storm and night. "Hush, and hearten!" she cried in fear, "Hoarest thou nothing, sister dear?" "I hear the sea, and the plash of rain, And roar of the northeast hurricane. "Get thee back to the bed so worm. No good comes of watching a storm. "What is it to thee, I fain would know, That waves are rouring and wild winds blow? "No lover of thine 's affort to miss The harbor-lights on a night like this." "But I heard a voice cry out my name, Up from the sea on the wind it came! "Pwice and thrice have I heard it call, And the voice is the voice of Estwick Hall!" On her pillow the sister tossed her head, "Hall of the Horon is safe," she said. *In the tautest schooner that ever swam He rides at anchor in Anisquam. "And if in peril from swamping sea"
Or lec-shore rocks, would he call on thes?" But the girl heard only the wind and tide, And wringing her small, white hands, she cried: "O sister Rhoda, there's something wrong; I hear it again, so loud and long. " Ann e! Annie! I hear it call, And the voice is the voice of Estwick Hall!" Up aprang the elder, with eyes aflame, "Thou liest! He never would call thy name! "If he did, I would pray the wind and sea Ar keen him forever from thes and me! Then out of the sea blew a dreadful blast; Like the cry of a dying man it passed. The young girl hushed on her lips a groan, But through her tears a strange light shone-The solemn joy of her heart's release To own and cherish its love in peace. "Dearest!" she whispered, under breath, "Life was a lie, but true is death.

"The love I hid from myself away Shall crown me now in the light of day. "My ears shall never to woose list, Never by lover my lips be kissed. *Sacred to thee am I henceforth, Thou in heaven and I on earth! " She came and stood by her sisters' bed: "Hall of the Heron is dead!" she said. 'The wind and the waves their work have done We shall see him no more beneath the sun. "Li'tle will reck that heart of thine, It loved him not with a love like mine; "I, for his sake, were he but here, Could hem and 'broider thy bridal gear, "Though hands should tremble and eyes be wet And stitch for stitch in my heart be set.

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A SEARCH AFTER GOD.

Es an Infi lite, Intelligent Col a Pos ibillity?

NUMBER TWENTY TWO.

Through several numbers of the Journal, we have elab rated to prove that design in na ture indicated no existence of a God, a Univerand Designer, omnipotent, omniscient, and ommiprecent. The human mind is ever querying in regard to that First Cause. Man desires to | they are what we call the inherent forces of know so aething in regard to his origin, as well as his fi' at des'iny. Darwin, Agassiz, and many others, have labored assiduously to determine the origin of species, but have been unable, as yet, to demonstrate their poculia: theories in a manner satisfactory to the human mind. Theoriziar is very beautiful, and it is by this meth. od that we arrive at truth. Without reasoning in regard to that which is unseen, unknown to us, we never could come to a correct conclusion in reference to anything. The answer to any problem is unseen by us, until reason makes it visible to our sonses, and then we rejoics in our success. To solve the great mystery of creation as to the existence of a God, is a problem, grand in its nature, and eminently well calculated to bring into action the higher powers of the mind. This problem, which is so exceed ngly abstruse, should require no solu tion—it should be tangible to the senses. God the Creator, the Builder, the Architect of the Universe, the Engineer of throbbing, moving worlds, seemingly, should not be so hid from mortal ken, that his children can not even recognize his own existence. To say the least, it is an abstruse question. God, if he exists, r.c)gnizes us as his children, and while he possesses all power, does not possess power enough to make himself known; pissessing all wisdem, he has not excush of it to make himself visi ble to the senses of his children; being omnipresent, still recognized by no one. These facts are stubborn things. However, the possession of all power, al wislom, and being omnipresent would not convey the idealthat he could do all things, or that all things are possible with him.

The fac, then, that these conditions exist in reference to God, places us somewhat in a perplexing condition, and we hardly know which way to now direct our course.

Here are four attributes that: it is said God

- possesses. 1.-Onnipotence.
- 2.—Omniscience.
- 3.-O nnipresence. 4.—Prescience.

Now, possessing these attributes, has he form, or not; or has he intelligence without sease, and sense without the organs of sense. Il w is his power and wisdom munifestel? Here is the erganic structure of man,-it has within it evidences of a design, and where is the designer? Man does not possess all power, nor infinite wisdom. The question naturally arises, how can God exist, possessing the attributes above, and still be unknown to humanity? Wherein is his power, his wisdom, etc., manifested? Can he see without eyes, talk without the organs of speech, and move without those members of the body that distinguish man? Being omnipresent, we can infer that he never moves. Possessing all power, he is not compelled to exert any of it; being omniscient, he has no necessity for organs of speec's. Here, then, this question to a certain extent, is solved. Possessing everything, all qualities in an infinite degree, it is not necessary for him to manifest himself, for he can acquire nothing by so doing. Now, in what relation would he stand to the Universe,

exists, and outside of that, our eyes, cars, and sense of feeling, fails to detect anything. God is independent of matter, or he is not. He is a part of matter, or he is not. If independent of matter, he can not be omnipresant. If he is not a part of matter, then he does not possess all power, for in the human organization we see power manifested. So far, then, our pataway is clear. Now, all must take one of these post

1.—That God is independent of matter.

2 -That God is a part of matter. 3.-If a part of matter, man is a part of

4-If independent of matter, he is an indi-

vi luality. 5-If omnipresent, he is a part of matter, and is without form, only as matter takes form. If, then, he only has form as matter takes form, he has mind, senses, etc., only as they are developed through organized matter; and when existing in unorganized matter, he has reither form nor intelligence.

Now, man has voluntary and involuntary forces. The motion of the heart, lungs, stom ach, etc., are involuntary,—that is, they perfor n their functions with out any effort of the will. This peculiarity exists throughout the whole Universe. There are involuntary for ses in nature, as well as in man, and they are inherent in matter, and act independent of intelligent mind. Tae involuntary forces in man d velop the voluntary,-i. e., the luags, blood, liver, etc, build up the voluntary forces, which in turn, must cater to the whims of the involuntary, and are under the control of the will. I lift the hand—that is a voluntary force brought into action by the mind-hence the name.

* * * * Now, admitting a designer existing in the arts, and the designer possessing two eyes, two hands. two feet, and two brains, and besides, volun tary and involuntary forces, then, to complete the analogy, the designer of man, must possess all these characteristics,-hence, must have voluntary and involuntary forces; hence, resembles man. It can not be otherwise. If G id exists as a part of matter, he does not see, think, hear, or feel, and possesses nothing but involuntary forces, which act precisely on the same principle that the lungs, blood, kidney and liver do. As the involuntary forces devolop the physical organization, unfold it, give elasticity to the step, brilliancy to the eye, and vigor to the brain, so do the involuntary forces of nature develop the voluntary and involuntary powers of man.

Now, if Gid is independent of matter, h's inv luntary powers had nothing to do with the creation of man. It is the voluntary forces of the body that build the house, construct the enginz, dig canals, etc., while they in turn are nourished and sus a ned. G.d, if connected with matter, has only involuting powers, and nature, hence, there is not any God ince sees, hears, or feels, or direc's anything by his voluntary (fint. Now, which "horn of the dilemma, will you take? Supposing Gid to be independent of matter, then he is not omnipresent.-hence is an individualized being: and such would be the case, supposing he exists as B echer says-"Although he is not present, he resides in heaven, and the Divine Influence permeates the Universe."

Now, we do not care to criticise Beecher's position. His sermons teach anything-everything. You can find in them the darkest and most damnable orthodoxy, and the most liberal teachings. But he makes God, in this ex'ract, which we take from a sermon, a personal be ing. But we will proceed.

Now, which position do we assume? Not any, as yet. We advance these ideas, and if you are of a reflective temperament, they will excite within your mind a great deal of thought. By and by, our ideas of God will be unfolded.

But how can God be independent of matter, without being personal in his nature? If an object is not diffus d, it must be embodied, con centrated—it cannot be otherwise. If God is diffused throughout the whole universe, he cannot see, cannot hear, cannot feel. How do we know? Why do we come to that conclusion? Because, being omnipresent, if he can see, he is all eyes; if he can hear, he is all ears. Hence, we can infer that, if omnipresent, he can neither see, hear, nor feel. Then we can come to these conclusions:

RECAPITULATI N. 1.—If God is omnipresent, he is a part of mat-

- ter. 2—Is without form.
- 3.—Has only involuntary powers.
- 4.—Oaly takes form as embodied in vegetables, animals, and man.
- 5.-Cannot see, hear, or feel. 6.—Has no intelligence to conceive.
- 7-His involuntary forces act, just as the lungs, kidneys, and blood do, independent of
- the will. 8.—His involuntary powers are the inherent forces of matter.
- 9.4 His involuntary forces tend to produce

vegetables and arimals, just as naturally as the stemach digests food. 10.—He passesses no voluntary power, only

as developed in men and animals.

11.—Man derives everything he possesses from matter. If he, exhibiting evidences of a design, is proof of a designer, this omnipresent God must have conceived him. He must have thought of him before he created him-otherwise no design. Hence he is all eyes, if he can see; all ears if he can hear; all mind if he can conceive. Being omnipresent, the design which he had must have been omnipresent, or one part of, his mind was thicking, while other parts were quiescent.

12 Tuen, if God is omnipresent, he is deaf and dumb, blind and without form, yet has pow ers to conceive and work just as naturally as the lungs, blood, liver, stomach and kidneys do.

13 -You can trace all designs in art to the mind of the designer. If man is the result of a design, -to the realms of matter. Matter we know | you should be able to trace him to the mind of | facs her with the gentle zephyrs, while the

the one who conceived him. It God conceived Lin, you should be able to trace him to his mind, for all works are first conceived in the mind, and exist there before brought into exist-

14 -If God conceives, arranges, and plans his works, he must see through the instrumentality of eyes, hear through the instrumentality of ears, and conceive through the instrumentality of mind; hence, is a personal being, and resem bles man.

15 —The hallstone is formed through the involuntary forces of Nature, and is made a per feet sphere-bearing evidence of a design.

16 -Min takes advantage of these involuntary powers of Nature, and uses then. He causes them to produce the golden fields of grain, to bring forth the flower with rainbow-

tinted hues, and do many other wondrous things. 17.—The power to conceive is attended with thought. Thought points to mind for its origin. All thought that man knows anything about, is in organized, individualized mind; hence, if the analogy holds good, God must have an individualized mind, and, therefore, is a personal being.

18 -If there is an infinite, omnipresent mind. that thinks, that conceives, it must resemble, in essential qualities, the mind of man that thinks and conceives.

19.—Hence, there is an infinite, omnipresent mind that thinks and conceives, and finite minds that think and conceive also. The finite minds are encompassed or absorbed by the inflnite. We know that the finite minds think and conceive, but we do not know that the infinite mind does?

20.-If God is infinite, he has an infinite mind. You cannot deny it. Where, then, is room for finite minds, unless they are a part of the Infinite mind?

21 -When the human mind conceives, the thought takes the form of the object conceived. You cannot think of a house without the thought taking the form of one. If Ged conceives anything, how can it take form in his mind, when it is infinite. Can anything have form, that fills all space? Can God conceive. when there is no limit to his conceptions? think, when there is no limit to his thought? How can he conceive or plan the organic struc'ure of man, without first having a conception of him within his mind?

22 -Thought has limits in finiteminds. Plans and conceptions there, have limits also. Is it not as impossible for an infinite mind to have is thoughts limited, as it is for a finite mind to have unlimited plans, thoughts, or conceptions? To be continued.

NEW-YEARS GREETING.

Fail knee-deep lies the winter snow
And the winter winds are wearlly sighing:
Toll ye the church-bell sad and slow,
And tread sonly and speak low,
For the old year lies a-dying,
Old year, you must not die:
You came to us so readily,
You lived with us so steadily,
Old year, you shall not die. Old year, you shall not die.

He lieth still: he doth not move: He will not see the dawn of day.
He hath no other life above.
He gave me a friend, and a true true-love,
And the New year will take 'em away. old year, you must not go: So long as you have been with us, Buch joy as you have seen with us, Old year, you shall not go.

How hard he breathes! over the snow How hard he breathest over the show
I heard just now the crowing cock.
The shadows flicker to and fro:
The cricket chirps; the light burns low:
"Tis nearly twelve o clock.
Shake hands, before you die.
Old year, we'll dearly rue for you:
What is it we can do for you?
Speak out before you die.

His face is growing sharp and thin.
Alack I our friend is gone.
Close up his eyes, tie up his chin:
Step from the corpse, and set him is
That standeth the re alone.
And waiteth at the door.
There's a new footon the floor, my friend,
And a new face at the door.

A new face at the door.

-Tennyson.

Preceded by a season pregnant with results, and one of remarkable softness, geni lity and heauty, the New Year has dawned upon us. The experiences of the past, beaming with no uncertain lustre, send forth their scintillating rays in advance, and ere the New Year dawned upon us, they had deposited therein the seeds of truth, and now in full bloom, they radiate the grandeur of the Harmonial Philoso-

The present prepares the future for our re ception, dress s ber in gaudy colors, surrounds her with all the attractions of art, and when she steps forth, humanity only recognize the object of their own creation. Then the present creates the future, prepares it for the reception of the advancing hosts, and builds fires that send forth their genial warmth to gladden the hearts of those who are marching to the music of old Father Time.

The New Year, in a dress of russet brown. enroped with the sleet and snow that a short time ago was nestling in the bosom of a storm-cloud, and fest nothing but the throbbing of unseen forces, advances with elastic step and majestic mien, and with a countenance illuminated with vigor and strength, holds forth the fruits of the past year, and from which there goes forth a beacon-light, that foreshadows the approach of Spring, and a gradual change in the appearance of this matronly being, who cheerfully, and with eyes beaming with angelic lustre, looks ahead, and as she hears the busy elements at work, and listens to the sweet music they create, the fountain of youth commences to bubble in her soul, and the sparkling clixir sends brilliancy to her eye, a cherry tinge to her lips, rainbow tinted hues to her cheeke, auburn color to her hair, vigor and elasticity to her muscles, and under the influence thereof, she steps forth, and Spring advances with mur huring streams and little rivulets, and under the music of the pattering raindrops and the inspiring lafluence of the genial breezes, she bathes the New Year, throws her old garments aside, crowns her with a garland of flowers, throws over her a mantle of green.

choir of Nature's grand cathedral come forth to greet her with anthems of praise, and prepare her for another grand change. While contem plating the grandeur of her position, she beholds Summer approaching, and under the influence thereof, her b eath b.comes sweeter, her appearance more picturers to and grand, and now crowned with the labors of the husbandman, and exulting in the prosperity of humanity, she feels the grandeur and dignity of her position, for in the distance, she beholds Autumn approaching, and the sire and yellow leaf is soon to adorn her again, and then Winter comes again with his icy fetters, and chills her until, nearly worn out with cold winds, she hears the merry bells of the New Year, and then passes off the stage, to again go through similar changes.

But the New Year is ushered in under favorable auspices, and as we lay our hand on the great heart of the Harmonial Pailosophy, and feel its pulsations, we know it is beating time with the stately march of the angelic hosts, and that it is ever bearing the fruits of Summer, there being within it one continual seed-time and harvest. While the year then has its successive changes, stepping forth in a dress of russet brown, then with a mantle of green, a laurel wreath for a crowa, and flowers clustering around her, she walks on until she steps forth again loaded with the fresh fruits of Summer. Not so with the Harmonial Philosophy. Within It, is one continual seed planting, one continual spring, interblended with the golden harvest. Its expansive heart is ever blooming with the fresh verdure of spring and the golden fruit of harvest and within it we hear the angels constantly sowing, while humanity go forth with the sickle and reap, and garner up and enjoy the result of the glorious efforts in their behalf.

The New Year comes in upon us recognizing the fact that the Harmonial Puilosophy is true, for there is the Spirit of the Seasone, that com: s along rapping for admission every three months, and desiring to communicate with the mortals of earth. The Spirit of Winter chills us a little, and throws around us a garland of crystal snowfi kes and key fetters, and her manifesta tions are entirely of a physical nature. But the Spirit of Spring, a'l hail! Her soul is a garden of flowers, her smiles soft and sweet, and she comes and entrances the cold winds, and impresses Nature with noble thoughts, and forthwith her countenance is lighted up with a heavenly halo, her rigid expression departs, and thoroughly under the control of the Spirit of Spring, her breath becomes sweeter, her influence more genial, and all around her new life is awakened. Beautiful Spirit, communicating to mertals, and expressing yourself in flowers, in the green carpeted earth, and making merry the spageter of the air, we love you!

The communications from the Spirits of Spring and Summer are always prolific of results.

The New Year w thesses no relaxation of efforts on the part of Spiritualists. It is true that some in its ranks have faltered, lost prestige, and gone over to the ranks of an effete theology, and then wrecked, lost to the world, they can only hold communion with their cwn peridy, while the pattering footsteps of the advancing hosts, drown their wild cry of hallucination, humbur, etc. and they are soon lost in merited obscurity. The Spiritual craft with sails unfurled to catch the wafting breezes, and with angels for engineers, sails forth, and occasionally one jumps overbeard, and the tidal wave sweeps over him, and for a while, in death's throes, his angry voice is heard, and then is silent forever.

The RELIGIO-PHILES PHICAL JOURNAL steps forth with the New Year, fresh with inspiration, and goes forth as a "Spirit of Light" to illuminate the dark corners of the earth. Its tiny rap sounds only in the human mind, but its illuminating eff cis are everywhere seen. On its pages are spring time and harvest beautifully interblended, and while there is a constant sowing on its part, there is a grand harvest wherever it goes.

The RELIGIO PHILOSOPHICAL JOURNAL is the Iconoclast Spirit of the age. It tears down Old Theology, and erects in its place a Grand Temple for the promulgation of the Harmonial Phil sophy. Wherever it goes, its influence is felt, its voice is heard, and results at once seen.

During the present year, its usefulness will be extended, its power acknowledged, and the good effects of its blows against an effite theology recognized.

To all we wish one continual happy New Year, and may kind guardians cluster around you, showering down upon you their genial influence, making you purer, wiser and happier, and preparing you to take an advanced position in the World of Spirits.

By Special Request

From several persons, Dr. Dumont C. Dake, the noted analytical healer, will visit Kansas City, Friday, January 6th, and will heal at St. James' Hotel, until further notice. Dr. D.ke has made thousands of permanent and speedy cures, pronounced incurable by other modes of practice. His success is unparableled.

Dr. Reiter

Will visit Des Moines Friday, January 6th. The Doctor is a regular graduate of medicine, also a successful magnetic healer, and a genuine Spiritualist.

No Names Given.

MR. EDITOR:-Will you allow me through the columns of the Journal to say that during the last lew d.ys i have received two letters, with a request for me to disgnose and treat for disease, containing a lock of hair, but no signature. One is from Saelisville, Indiana, and the other is from Alton The former is for the benefit of a daughter. Those interested will please take notice, and send

MR9. A. H. ROBINSON. 148 Fourth Avenue, Chicago.

J. R. Francis. Our Associate Editor.

We take pleasure in announcing to our readers and the Spiritualists generally throughout the country, that the name of Mr. J. R. Francis, who for the past two years has been our principal contributor and silent editor, will hereafter head the columns of this paper as Associate Eiltor, and in making this announcement, it is proper that our readers should know something more personal and definite concerning him and his mediumship, since so many articles have appeared infour columns from his able pen, which have excited such unusual and wile spread interest.

Mr. Francis was born in New Hope, Cayuga County, New York, and is in every sense of the word, a self made man. Pussessed of indomitable will, perseverance, and manly independence, with all the finer, sensitive and more generous impulses, he is still in the prime of life and strength or manhood, and will in the future as in the past. strike many hard blows in behalf of truth and justice.

Like Home and other remarkable mediums, Mr. Francis when a mere boy was entranced and influenced by spirits, but his friends attributed his strange actions to fainting spells. While at home when a mere boy, he would frequently hear strange sounds and noises, which no others present would hear, and at times would accurately, though unconsciously to himself, foretell many marked events in the lives of his relatives and friends.

For many years past, the destiny of Mr. Francis has been cast in the West. He published for five years a political paper in Kansas, and was twice elected chief clerk in the State Legislature. Taking at times an active part in politics, he often met upon the stump such men as General James H. Lane, Hon, Sidney Clark, and others.

Mr. Francis had his printing office destroyed during the early part of the war, and himself taken prisoner by the noted guerilla, Quantrell, who sacked and burned the city of Lawrence, murdering sixty men, women and children. He was admonished by his spirit friends that this blood thirsty guerilla was comlog, and had he heeded their warning voice, he would have been saved from danger.

Mr. Francis was two years in the army, and a portion of the time staff officer to General Thomas McKe v, of lows. Six years ago, he knew little or nothing, comparatively, of Spiritualism, but in reading Dr. Dod's work on psychology, he queried in reference to the source of power which enabled one p rson to psychologize or mesmerize another. He thought if spirits could influence him, he would sit, and allow them to try it. A time was appoint: ed. They influenced him by first taking control of his eyes. Being at this time somewhat prejudiced. he did not sit again for a year, but becoming gradually more familiar with Spiritualism, he was finally developed as an inspirational medium.

His first series of articles on "Impressions," published by us, were written while in Kansas. coon siter his development. They excited so much uterest among our readers that we resolved to obtain, it possible, his able and efficient services, and efter repeated refusals on his part, we finally

Mr. Francis accepted his new field of labor with some timidity, lest he might soon exhaust himself. or tail to meet the required expectations, but his new and constan by increasing supply of ideas came with so much rapidity and power that it almost appalled him.

Mr. Frincis writes wholly under inspiration, without any forethought; nor has he any idea what the controling influence is to give through him. Original, positive, teonoclastic, bold and decisive, he never copies the thoughts of others, but gives expression to ideas profound, often rising to the heigh s of poetic fancy-at times full of the most withering sarcasm, and then tempering it all with s vein of merriment!

That our readers may be made still better acquainted with Mr. Francis, we will simply state that he is the author of tho e articles entitled, "Does God Keep a Uat?" the series of articles. Spiritualism of the Bible," which appeared in the Journal last year, and also the present series now being published, entitled, "A Search after God." which when finished will make a book of

some three or four hundred pages. Mr. Francis now proposes to enter the lecturing f. id, but will not be able to answer calls to lecture bryond two hundred miles from Chicago. His great experience, his immense store house of information, which the unseen hosts are constantly giving him, concerning the grandest philosophy and the most perfect and scientific religion ever vouchsafed to man, eminently qualify this gentleman to be a teacher of men.

Big Patch, Dec. BROTHER JONES-Dear Sir :- Please change the address of my paper to Big Patch, Grant County, Wisconsin, as we have changed our place of residence, and that is our nearest office. Yours, respectfully,

L. E. WHITAKER.

REMARKS.--And how are we to know where you take your paper now? How often must we repeat, that those desiring changes in their address, should state distinctly, where they wish to have their paper changed from, and where to. Among fifteen thousand subscribers, it is hardly to be supposed that we can remember the address of each one.

Letter from Massachusetts.

DEAR JOURNAL:--Please accept my grateful thanks for your continued weekly visits, notwithstanding my remiseness in not sending some of the needful to aid in defraying your expenses. For many long years, I have suffered all the pains, weakness, and depression, that a poer, miserable, dyspeptic can well be subjected to, and for several years, you have been my faithful attendant, solacing, cheering, and en-couraging me onward and upward, and but a few weeks since, your columns informed me of the wonderful powers of Mrs. A. H. Robinson, of your city, in healing the sick. I wrote to her, and received a satisfactory diagnosis of my case and a prescription in return. I had been told many times before of the condition of the diff rent organs in the system, but not where the sause lay, nor what was the proper remedy, until I rec ived hers. I followed her directions, and already find my

health materially improved. I therefore wish to express my great obligations to her, also, hoping other sufferers may be induced to apply to her for aid. For eight months previous to my writing to her, I had despaired of ever getting any help; had made all preparations for an exit from the physical form.

Respectfully yours, MRS. H. E. BULTON. South Adams, Mass, Dec. 11th, 1870.

A Voice from Mississippi.

S. S. Jones, Esq.—Dear Sir:—I hard you enclosed one dollar, which will pay all arrearages due you from Mrs. Emeline Coney of this place. Say from Oc., 16th, 1870, to the present

You need not send your valuable (?) paper to her address any longer after this notice to quit, as it has fully accomplished its purpose with her. She sees nothing else but spirits now, on which account, her friends find it will be necessary to place her in the asylum for insane.

You are at liberty to publish this testimony if you see proper, provided you send me a copy of your paper containing it. Trus ing your just reward may be meted out to you in this world, I am yours, &c,

JJ. H. MILLER. We, with plea ure, pub ish the foregoing let-

ter, doubtless quite contra'y to the expectation of the writer. The letter smacks strongly of old theology, with one slight exceptior. He does not invoke

" Ierael's god " to damn us to never ending torments in the nex', but ironically says in conclusion of his letter, "Trusting your just reward may be meted out to you in this world." Is the writer a Doctor of Divinity? If

not, then he is like other donkeys carrying burthens--priestly burthens--and kicks at random. We don't feel that we have been hit, be the kick from the priest or from the donkey which a priest rides.

The animus which prompted the writing of the letter is apparent.

As a parallel case, we will cite that of Mrs. E. P. W. Packard, who was confined three years in the Insane Asylum of Illinois, by her husband, the Rev. Theophilus Packard, a Pres byterian minister, under the charge of insanity attested to by him and her friends, because she combatted, successfully, his doctrines of infant damnation, hell torments, and vicarlous atonement for the salvation of souls.

The Rev. Husband called in his deacons and sister church members to witness that she was insanc! Upon their statement, she was incaresrated and held three years, and but for the interposition of so called "crazy Sp'ritualists," would have remained there during her natural

Non-conformists to church creeds took the matter in hand, got out a writ of habeas corpus and upon trial of the question of Mrs. Packard's insanity, she was pronounced same. Since that time, January 12, 1864, Mrs. Packard has by her own exertions, in behalf of married women, caused the laws not only of Illinois, but of several other states to be repealed, which allowed husbands to incarcerate wives under the alea of instaity, with at a trial in open court.

Mrs. Packard is one of the most brilliant women of the present age, and we assure Mr-Jo. H. Miller, our correspondent, that if Mrs. Emeline Coney is in carcerated, or to use our correspondents language, if "her friends find it will be neces ary to place her in the asylum for insane"-if they under the laws of Misilssippi are enabled to incarcerate her for being a Spiritualist, as the R v. Tacop' i us Packard did his wife, for not being a believer in the church dogmas he taugh',-he and they will find that Mrs. Packard, at least, will appear in their midst, and that she will persist in her humanitarian efforts. until the dry bones of the fossilized priesthood of Mississippi shake-and until these long cherished systems of persecution for opinions sake, shall crumble to atoms.

Mrs. Packard has already add one hundred thousand volumes of her Prison Life--a southern field for her labors is apparently ripening. Wrongs right themselves, or in other words, extreme cases of wrong arouse an injured people to action. They shake off the incubus that weighs so heavily upon them, and which is but too frequently made an engine of torture, or a means of depriving the weaker sex of civil

Our correspondent says, "She (Mrs. Coney) sees nothing but spirits now "--hence, she must be imprisoned. The Nazarene was a clairyoyant. He could see spirits and the piece of money in the fishes mouth. He was supposed by the ignorant Jews to be a devil; he was crucified. Mrs. Coney for a like offence is to be imprisoned! Nineteen hundred years, has brought a change. The offense of clairvoyance nineteen hundred years ago, was punished by crucifix ion, now by incarceration ! God's mill grinds slow, but sure!

Our correspondent says, "You are at liberty to publish this testimony if you see proper, provided you send me a copy of your paper containing it." How magnanimous for a man who is about to lay violent hands upon a woman-a man who is about to aid in incarcerating a woman in an insane prison, because God has given her clairvoyant powers to see spiri's! Does the newly re-organized state of Mississippi contain another such? Is this one of the states that has recently affixed penalties up in those who heal as Carist healed the sick? It so, perhaps our correspendent was a member of that legislature.

We accept his proposition and publish his letter. We will not only send him a copy of the Journal, but we will print five thousand extra copies to give away to his friends in Mississippi If he don't care to give us the names of his friends, we will send to them from other means of information which we possess,—aye, more, we will con inue the paper to Mrs. Emeline Coney, free

Our Spiritualist friends in Mississippi will oblige by keeping a good watch upon the movements of those men who imprison wives, because they are not orthodox in their faith. Their violent hands are weighty arguments, but not convincing. We may have more to say upon this subjec -- time will retermine.

-It appears that the "Kev" Horace Cook is ra :idly going to the bad. He has been sentenced to the Backwell's Island Reformatory for six months tecause of his habits of drunkenness. It is evident that Cook is a poor weak minded man, whose moral nature has been utterly shattered by the crushmg con equences of a single unfortunate error.

Tersonal and Tocal.

-Miss Charlotte B. Wilbour, President of Soroels, was formerly a spiritual lecturer.

-Charles H. Read, the medium for physical manifestations, has been at Fredonia, Ohio, and will soon be in Toledo. Those who desire to write to him in regard to giving seances, can address him at Toledo, Ohi), where he will stop temporarily. He is meeting with grea' success.

-Wm. Peters writes in regard to a spirit artist. N. B Starr, of Port Huron, Mich., and M. Milleson, of New York, are excellent mediums for the man-

-Albert Bovee, of New Orleans, writes that a general wish is expressed that E. V. Wilson would visit his section. Mr. Wilson has more calls than he can possibly attend to. Had he power to be in attendance at five different places at the same time, he could not then answer the calls he has, notwithstanding a spiritual paper in Chicago advised the people to get rid of all such mediums.

-"The Fountain with Jets of New Meaning," illustrated with one hundred and forty two eugravings, is A. J. Davis' latest work.

-Jas. Brown, of Columbia City, Ind., writes that a good test medium would do well in that sec-

-Thank you, brother, for the Cleveland Herald.

_"Modern American Spiritualism," by Emma Hardinge," is a book of standard value, and is cheap, considering its large size, elegant engravings, and the immense labor in getting together the

-Miss Julia J. Hubbard will lecture in Manchester January 20th, and through February. Address box 191, Chelses, Mass. -Mrs. Cora L. V. Tappan is giving a course of

lectures in Apollo Hall, New York City.

-Miss Nettie S. Davis will lecture in Milford, N. H., the first two Sundays of January.

-Brother Thompson -In reply to your question we would say that "Underhill on Mesmer ism and Artificial Somuambulism," are the books you

-Brother G. B. Hopkins, please send on your well authenticated accounts of spirit tests.

-We notice by the BANNER OF LIGHT that Dr. P. B. Randolph has again entered the lecturing field. His subjects are entirely new and original, embacing the famous re-incarnation subject, on which, probably, no living person is better posted; another on the woman question, embracing love. marriage and divorce; one on his journey through Arabia, Egypt, Turkey and Palestine; and another on love and its hidden history, and the seven magretic laws; embracing also the rationale, philosophy and attainment of clairvoyance-a matter upon which he can speak with the authority and power derived from one of the most marvelous clairvoyant experiences ever known. Parties must apply soon, or address him at Biston, Mass., or in care of the BANNER OF LIGHT office.

-The li tie set of pamphlets for children, entitle i "The Vine Cottige Stories," and consisting of "The Orphan's S ruggle," "Harry's wish; or, Playing Soldier," and "The Little Flower Girl," are deservedly very popular, and their sale increases each year. The author, Mrs. Green, is a cery fascination willer, and these books should be in every household where there are children.

-We congratulate Brother Barlow on the superb appearance of the third edition of "The Voices." The mechanical appearance of the book leaves nothing to be wished for. So great are the merits of these poems that no paper or binding, no matter how elegant, can be too good for them.

-Mr. Frank L. Th. yer is still in this city, and is considered one of the most remaskable mediums for physical manifestations of the present age. He is not inclosed within the cabinet, but sits in full view of the audience, rendering it utterly impossible for him to produce the manifestations, if he desired. Those who wish to secure his services, can address him in care of this off ie.

- Mrs. M. L. Sherman is an excellent psychometrist. See her advertisement.

-- Mrs Addie L. Ballou is temporarily stopping at Augusts, Mich. Letters will reach her addressed in care of this office.

-We are glad to see "Health by Good Living" going off our shelves so rapidly.

-Eli Curtis and others, by spirit direction, have purchased five acres of land from the old Koons farm on Sandy Ridge, in Athens County, Ohio,npon which they design to build a Community House for the Morning Star Community, the coming spring, to be established upon the basis of a true Christian purity. And we solicit aid to help us in this enterprise. For further particulars,

address Eli Curtis and others. -"The Biography of Satan," by K. Graves, is as much sought after as ever, and shows that people feel considerable interest in his Satanic Majesty. -Fisk, Jr., refused to subscribe for an iron fence for a cemetery in Vermont, on the plea that it needed no fence, as those inside cannot get out,

Amusements.

and those who are out do not want to get in.

CROSBY'S OPERA HOUSE.

James Fisk, Jr., Lessee. The Great Hit, to day, at 2 o'clock; to night, at 8. This Saturday, Dec. 31, the Grand Pageant, the "Twelve Temptations." Extra Matinee on Monday, Jan. 2 Seats secured at Box office of Opera House, and Brie Railway Ticket Office, corner of Clark and R in dolph stree.s.

DEARBORN THEATAE.

Manning's Minstrele, This New Year's Eye, two grand performances. The great sensation, "Carry the News to Mary"; "Dr. Cureall"; "Let me be Squire for a Day." Pathetic Quartette, etc. These will be the last two performances of this excellent bill Monday, January 2, two performances. Production, with everything new, of "New Year's

AIKEN'S MUSEUM.

This Saturday, Dec. 31, at Grand Matinee at half past two o'clock, "Birth," to conclude with "Two Paddifoots." Evening at seven o'clock and forty-five minutes, "Birth," to conclude with "Moll Pitcher; or, the Fortune Teller of Lynn." Monday January, 2 four grand performances—11 in the morning, 2½ and 4½ in the afternoon, and 8 in the

M'VICKER'S THEATRS.

J. K. Emmet in Charles Gaylor's successful drams of "Fri'z, our Cotsin German." Songs, dances, solos, etc., this Dec. 31. Monday, Jan. 2, special New Year's Matinee.

FARWELL HALL. Hop. Wendell Phillips, Tuesday evening, Jan. 3 "The Lost Arts." Admission, 50 ce ts Reserved seats, 25 cents extra. Sale at B x office, Saturday, onday and Tuesday 9 to 12/3 to 5

Zhiladelphia Department. 57..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtain ad at wholesale or retail, at 634 Race street, Philadelphia,

How Shall we Attain to the Highest Condi-

tion of Health?

In the various chapters heretofore presented upon the subject of life, we have aimed to lay out simple rules for the guidance of those who are seeking for the boon of health. We have spoken plainly, because the subject needs this. After having endeavored to observe all the rules laid down, many have found that they have not reached the acme of its perfection,-hence we often hear the question of the young man, "What lack I yet." It must be remembered that inherited tendencies and weaknesses can only be over-

come by long continued and persevering efforts. We have referred to the power of the spirit to leave the body during sleep. This power which is one of the most important means of establishing and preserving health, is very little understood. The body is but the garment of the spirit, and may very properly be compared to the outward clothing with which it is protected.

It is well known that for the preservation of health, the garments must be fr. quently changed as they become filled with the expalations of the body, and will often produce disease unless removed and cleansed. The same is true of the body, which is the garment of the sp'rit, it must be laid aside in sleep, as the body needs renovating and cleansing, and the spirit needs new magnetism. For these purposes the soul leaves the body in sleep, and goes forth into the spirit world which lies around us, to obtain that which is essential to is unfoldment. For this end the body requires to be placed in certain conditions, in which it reposes and exhales cer tain impure elements, and thus becomes like a clean garment to be put on by the spirit. There are three very essential conditions to

be learned here. First, How shall the soul free itself from the

Second. What are the best conditions for the body to be placed in during the absence of the sou! Third. How shall the soul be able to enter

into the body in the best manner? In reply to the first query, we would say that the consciousness that the soul does thus escape from the b dy, aids it in doing so. The preparation of the body for repose is very important. Violent exercise either of the mental or physical powers is not favorable to the separation. The body may and often does fall into a partial s'eep while there is so much ac'ivity of the functions that the soul can not leave it. The preparations for sleep are quiet, the absence of light, and such a position of the body as shall require no voluntary effort to retain it; hence it should be reclined in the easiest possible position. If these conditions are observed in, health, natural sleep may be obtained and the soul set

In answer to the second question, we would say that the means above mentioned for producing sleep, are important,—absence of all vio-lent physical or mental exc tement. The character of the bed is important. We do not object to hair mattresses or even feather beds, because they are composed of animal tissues, but they should be in such conditions as to be free from any unpleasant odor. The bid should not be so hard as to be uncomfortable, nor so soft as to allow the body to be immersed in it. This is especally important in regard to the pill w which, while it is sufficiently elastic to be com fortable to the head, should never be so soft as to allow the head to be buried in it.

Metalic spring mattre ses answer a very excelleat purpose for most persons. There are some, however, to whom the magnetism of the metal is objectionable. Euch individual should study carefully the effects of all these things upon themselves. The position for sleeping should be nearly in the line of north and south. with the head to the former. A large majority of persons in this latitude will find this to be so. Some may discover that other lines are better for them. Two persons should never sleep in one bed, or in one apartment, unless it be quite

large and siry.
The b.d should be placed in the middle of a well-ventilated room, so arranged that the hody may be protected from the draughts of night air. The exhalations during sleep are always injurious, as may readily be perceived if we enter an illy ventilated apartment where several persons are sleeping.

Children suffer very much from the influen cas of badly-ventilated sleeping apartments. No plants should be kept in a bed-room. Water, which is a good disinfectant, may be placed in the room, but it should not be used for wash-

There should be no noises in or about the room, and no person should enter or move about in the room, for even if they do not wake the sleeper, they may produce unpleasant dreams, by mingling the soul's consciousness with these external phenomena.

Few persons may be able to carry out all these plans, but an approximation to them will help the soul to go forth on its grand m's-

Our third question, in reference to the return of the soul into its prison house, the body, involves the necessity of a continuation of these conditions. Any disturbance of the body, which telegraphs along the line of connection to the soul, and thus recalls it, is injurious. Sudden starting from sleep should always be avoided. The process of waking should be slow and gradual. The soul should return spontaneously and freely to enter into its earthly dwelling

At the beautiful dawn of consciousness there should be the greatest degree of calmness, and we may be enabled to recognize something of the inner life in which the soul has been passing the hours while the body was sleeping, and when we rise, care should be taken to make the union of soul and body complete and har monious, by gentle motions of all parts of the body after or before the proper ablutions. Tais new union should always bring an advanced condition of both body and soul, and by the careful observance of all those laws that relate to cealth, we may real z an advancement in this great and imp riant work.

Shall we Know Each Other There?

How do we know each other here? Recog nition is varied. We know each other physically through our physical powers. We know each other men'ally, through the various func-tions of our minds. "Birds of a feather flock together," and the old adage, "set a rogue to catch rogue, is based upon this fact.

We know each other here spiritually, in proportion as our spiritual natures are unfolded All mankind are capable of physical recogni tion, because they are endowed with physical bodies, but there are many grades in physical attraction and repulsion, which are wonderful in their character, but common in the experi en er of all,-in the form of likes and distikes. Intellectually, also, mark ad are attracted or repelled, according to laws which we are un able to explain. The great mass of markind ere living mainly upon the physical plane, hence their associations are mostly on the plane. Lit. | of fifty cents.

tle children recognize those around them through the physical, fiirst, then through the intuitions, which are spiritual, and lastly by means

of the intellectual powers. There are men and women who have the physical powers well developed, and the intellect beautifully unfolded, while the spiritual powers are so dorment that they do not recognize their own existence, and even deny them. These persons believe just as honestly, that there are no spiritual powers in man, as the blind believe that there is no sunlight, and for similar reasons, because they cannot perceive them. We naturally pity the blind man, though we do not accept his belief, and so we should feel towards those who are spiritually blind.

The true recognition of hu manity h r: and of spirits hereafter, can only result from the full and complete unfoldment of man into a harmonious b ing. Then each part flads its counter part in its fellow-man, and takes appropriate cognizates of it. Such a condition of development, is not only desirable here, but furnishes the best means for an entrarce upon the higherlife; for until we learn to recognize our fellowb ings here, we shall not be able to do so in that other life,—they who do not realize the spiritu i natur: within themselves, and in their fellow-men here, will have but little opportunity to do so in the land of the beyond when they first enter there. When we ask the question, Shali we know each other there? we may readily, answer it. If we are able to recognize our fellow-men as spiritual beings, we need have no fear but that we shall know some of cur spirit friends; but it must be remembered that it is in proportion to our development up on these higher planes, that we shall realize the perfection of this recognition. We should, therefore, cultivate all those feelings which draw us nearer to each other, as the most efficient means of drawing the spirit-world and its inhabitants nearer to us, and by attaining to a r cognition of them while we are here. We shall have no diffi ulty in regard to it in the hereafter.

Spiritualism has come to unfold man's powers, and lead him into fields which have hither to been untrodden. By the recognition of the angel world through the eternal consciousness, man is brought into a condition to desire to cultivate his spiritual n tire, and though which alone he can realize a true recognition of spirits and spiritual conditions either here or hereafter.

By its winderful and beau iful adap in to all the conditions of humanity, Spiritualism has change i the eatire phase of nature, and given to man grander and more beautiful corceptions of that portion of life which belongs to this sphere of action, and that which belongs on the other side of the river that flows along the borler of

Taisquestion of recogni ion is a glorious one,-it involves vist and in) r int results, and when it is universally accepted, it will do more to uplift humanity and build up the universal brotherhood of man than his ever been done by all the religions that have exsted in the wor'd. It is well, therefore, to ask the question often, Shall we know each other there? We know that it alds much to the j y of our friends on the other shore to be recognized by their earthly friends, and the boon is mutual, and while it lifts men into higher conditions, it sends a thrill of j w through the angel world, and enab es them to march on in the highway of holiness and lead humanity ever onward and up-

ward with the a. We rejuctia the knowle leet that Spiritualism is thus giving to the world. We know it is a blessing to humaniy, and so we lab r most earnestly that this knowledge shall cover the earth as the water ever therea, and that man shall learn in the recogni ion of his b other man, the true foundation of progress and happ ness,the key note to that beautiful recognition wo c'i shall ring through all the corriders of haven and echo over earth in blessings to humanity in the thrilling words, ye shall know each other ther. And as the noly argels come around us, they shall no longer be strangers, but loved ones, recognized and known by us as they walk the golden strand of the b.autiful land, even beckoning us to come up higher.

Who are They?

QUITE A NUMBER:-Our friends are most urgenty requested to examine their accounts with this JOURNAL, as they find it reported from week to week, upon the margin of the paper, or upon the wrapper, in case the subscriber receives the paper in a wrapper.

A full explanation of the manner of keeping these accounts, will be found at the head of the Editorial column on the fourth page of the paper. We speak of this ma ter, most emphatically meaning that payment is expected from subscribers now in arrears, wi hout delay. It any mistake is found upon careful examination of the account, in orm us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it early difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know what to rely upon, and time will be cheerfully given in such cases. If time is wanted, it is certainly worth writing for,

and we can know what to depend upon.
We are weekly breaking the very bread of life to our numerous subscribers, most of whom pay prompily, but those who owe us large sums, do us great injustice, by negligently allowing the time to run on from month to month and year to year, without doing anything to relieve us from the heavy burthen we are constantly carrying for their benefit. A remittance (f a part of what is our due,

is much better than nothing, in such cases. We do say to all who are in arrears, that the sacrifice you are required to make to square your accounts with this paper, is merely nominal to that which we have made for your benefit every week since you became indebted to us for the paper. It is painful to us to allude to this matter, but justice demands it, and we shall persist in doing so until justice it done.

We mean to give no offense to any one. It is a matter of business, and common justice, which all Spiritualists must appreciate, dictates that all who oweter the Journal, should pay for it, even as they should pay for the bread they eat.

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· A NEW PROPOSITION.

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Mrs. Robinson, while under spirit control, on receiv ing a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age leading symptoms and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never full to give immediate and permanent relief, in curable cases, through the Positive and NEGATIVE forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms

mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her at her residence. The facility with which the spirits controling her accomplish the same, is done as well when the application is by letter as when the the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and

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PROF. HOWE'S

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ligent person from erring once in a lifetime: ingent person from erring once in a lifetime:

The work is get up in pamphlet form of about 50 pages, strong and neat covers, with large plain type, containing everything within, in its simplest usence, to constitute the Practical Grammarian. It is not cold for the value of the paper, print, or binding, but for the Seven-Hour grammatical education contained within.

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BLACK LIST.

M. B. Packer.

Late of Lena, Ill., has gone to Ohlo (so says the Postmaster) owing for one year's subscription to this paper. Will s me one who knows his present post office address please advise us of it. We don't allow ourselves to be cheated out of our dues when we can help it by a resert to a legal remedy, even To any one who has never to Eenthe JOURNAI we if it costs an hundred times as much as the debt due. We will send it for three months on tilal, on receipt deal justly with everybody, and take nothing less in turn if it costs an hundred times as much as the debt due. We when we can belo it.

Official Rope tof the Fourth Semi-Annual Meeting of the Pennsylvania State 26cirty of Spiritualists, Held at Harmonial Hall, Philadelphia, Bec. 13th, 1870.

Reported for the JOURNAL by H. T. Child, M. D.

The meeting was called to order by Dr. Child, who suid:

"If Spiritualism depended alone upon the faithfulness of its avowed advocates, we might sometimes feel discouraged at the apathy which prevails, but when we know there are many more workers on the other side, whose earnest labors are continuous for the pro-notion of truth and the spread of our glorious cause, we have nothing to discourage us. Our cause throughout the State is onward. Mrs. Steams is laboring earnestly and faithfully in the central and northern part of the State, and she finds everywhere an increasing interest. Recently I have had several interesting meetings in Harrisburg and its vicinity, and, from all I learn, there nev er was a time when there was so much inquiry

and interest as to-day. I had hoped that some of our mediums from Harrisburg, whose labors are making so much stir in that vicinity, and all over the country, would have been with us. I have a letter from my friend, Dr. Parr, whose indefatigable labors are known to many of you. He regrets his inability to be with us, and says, "Our circle was very interesting. Patrick succeeded in getting a diamond, yesterday morning, in a most singular manner, in the presence of a number of wit-

Many of you have seen the account of the drawings made by spirits, in Mr. Potts' rooms. These are, certainly, awakening a wonderful interest. But I will not detain you. Permit me to introduce to you our sister, Susan C. Waters, of Bordentown, President of the New Jersey State S. clety.

EUSAN C. WATERS

said: In looking round upon this meeting, I feel that while there are but few of us here. there are those who have strong resolutions; strong aspirations and determinations to grasp the truth which the angels are giving us. I do not know that I shall be able to present to you anything absolutely new, anything that has never fallen upon your ears, or flashed intuitively upon your perceptions. I can hardly expect to be able to bring back to you the best thoughts and aspirations of your most elevated moments. To all of us there are times when it seems as if the great fountains are opened, and our souls are flooded with divine perceptions and aspirations; and what we, a'l of us, most need, is to be able to conserve these better thoughts and aspirations, and make them a permanent fund of soul-wealth, rather than occasional flishes of celestial wisdom; to make them practical and substantial facts in our daily lives and experiences, rather than occa ional yearnings and aspirations of our spiri's.

It is true that, as a State Society, the work we have to contemplate is mainly missionary labor, but there is a missionary work in our own souls, which may very properly have a measure of our attention, even at the meeting of our State Society, for the reason that this missionary work in our own souls, is preparatory and preliminary to the great work for ben-

efitting humanity at large.

We regard the field of missionary labor with interest, according as we have had light from the spirit world. To those of us who have felt the sustaining power that comes from communion with the inner and spiritual r alm of life; to those of us who constantly feel the presence of spirit friends, this missionary work, which sends a knowledge of Spiritualism over our land, is a print of deep interest, and our desires go firth to those who are living, comparatively, in spiritual darkness,—who are unconscious of the fallness of that brighter day which has dawned upon us.

We are, then, desirous to promote the general work for the extension of the knowledge of Spiritualism. We wish it a God-speed; but there is little speed simply in our des'res, in our wishes,—unless we put these desires and wishes into those practical forms and uses which shall make them valuable. We must coin our des'res in the mint of action, and let them go forth into action. If our desires are put forth in the form of words, there must be something more than mere cold, indiff rent words; words warm and burning, from out the soul, that leave an influence such as flows from spiritual communion; they must be words fresh from the soul's aspirations, like divine incense which ascends in our spiritual lite, in the exercise of our spiritual nature. If we would make our de ires, as it were. missionaries, to extend a knowledge of Spiritu alism, we must divest ourselves of our indifference and our selfishness and carelessness, for we cannot stand aloof from humanity, from lab r in this field. We cannot stand aloof from any unpopular truth, and expect, at the same time, that our wishes and desires shall be made available for i's advancement. It seems as if it were here that we sometimes fail. We should carry our thoughts to others, as an obligation. We should do it with the feeling that those spirits are laboring for us with earnestness and unselfish motives. Very of en the dear spirit-friends have said to me, "We will continue to impart to you all that we car, so long as you allow others to partake of what we give' Whenever I have, miser like, kept lack anything, I have always felt that they kept from me what I desired.

I was once struck forc'h'v with the answer of a spirit to the question "Why do you give me

nothing more? This was asked by a friend of mine who had. for several months been the recipient of remark. ably interesting spiritual experience, far beyond what most of us have received; yet, from a desire to keep upon the right side of that public opinion which distributes political favors, he had kept all those in his own breast; he had forgotten that in this spiritual inheritance he was only a joint heir with all mankind, and that every child was entitled to his portion, and that while the angels poured it down into his scul, he should, likewise, have poured it out as freely to others. The answer of the spirit to bis question was: "We could pour all Lake Eric through a small funnel, if it were kept open. but a hogshead is soon filled if none is poured We could have continued to pour vast floods of spiritual truth through your organism for the beneat of humanity, but you have asked it only for your own individual soul, and the

vessel was soon filled." Most of us remember circumstances similar to this, where spirits were able and willing to work while we worked for bumanity, but when we grasped the whole for ourselves, they could not work for us. In our selfishness they were

driven away. My observation of the progress of Spiritual ism in different localities has assured me that mankind in its advances toward it follows a very singular course. I have noticed the fact very often that the first lab rs of our missionaries in any place, have created an intense interest. caused great excitement, and called out large audi nces, and after this we have found the peorie complaining that the interest has abated, that indifference and spathy have crapt in, and some feel as if they were discouraged about laboring, because their labors seem thrown away. L Unquestionably, there is a natural law working in all these reactions, and we, as lab wers, in count of time idea, should make it our study to

provide against these. It seems very apparent to me that we must educate the aspirations equally as fast as we educate the perceptions: that this is a necessity, -- that they must go hand in hand.

The aspiration to know "If a man die shill he live again?" is sufficient to produce an interest, and draw a large audience to zether, and yet it requires a higher aspiration, a wider and deeper one, to convert the masses to an abiding spirituality which knows no lethargy and admits of no apathy-which undergoes no suspension.

We should then address ourselves to the aspi rations of those whom we would convince of the truths of Spiritualism. We should endeavor to draw out their spiritual aspirations and desires for something higher and nobler. We should strive to excite spiritual thirst and appetite, and this may be done collectively, as well as individually. Here it is that I feel we are to find the work that makes missionaries of us, though we differ in degree as missionaries We are called not so much to pre ca the spiritual phenomena, though some have this to do, as we are called to preach Spirituality; not so much, indeed, to preach Spiritual doctrines, es to send forth the excellences of purity, and aspirations of Spirituality from out the shrines of our own souls; to send them forth in such strength as to force a response from the whole capabilities enshrined in other souls.

I know that conservatism and bigotry fetter the minds and spirits of many; I know that they are great barriers to the advancement of Spiritualism; yet, it seems to me, the want of aspiration in the souls, not simply of isolated individuals, but of masses, is a still more insurmountable impediment.

I feel that we shall have re-actions, declines and apathy in Spiritualism, whenever the intuitions of individuals have been served fully up to or beyond the capacities of their sculs' aspi rations. When no higher aspirations a e called out, then, for a time, they lose their interest and even rej of the great troths of Spiritualism. Feeling this to be so, can we not all go to work in strengthening the forces of Spiritualists, and bringing forward and carrying onward the march of Spiritualism somewhat in accordance with the will and wishes and efforts of those unseen helpers, who are ever pouring out their gitts to us.

It may seem irrelevant to you, but let me say that Spiritualism, while it embraces every re form, finds every reform of the day as its helper. Moral reforms, temperance, lab r, peace anti slavery, universal suffrage reforms-all of them, address the uselves to the aspirations and teach the value of the capacities with which the human soul is end wed.

We should not look at these r forms through the narrowness of a single idea contained in any one, or even all of them; neither should we look at them through the lenses of our prejudices and preconceived opinions; nor should we regard our present conceptions of these as baing complete and final; we should regard them in reference to progressive humani y, remembering that it is man's willingness to jump at con clusions, and his unwillingness to prosecu'e his inquiry, that makes missionary work on behalf of any reform so absolute a necessity.

I know that these different reforms are not all of them, popular; but if we would benefit humanity,-if we would be benefitted in return, -I think we should have enough of the icono clast in us to make us willing to demolish old customs.

We should not measure ourselves by our selves, and compare ourselves to ourselves, but we should keep one eve fixed upon that representative humanity, which is ou lined by Deity in the powers which he has conferr d up in the human spirit. Since the forc s of the universe are equivalent to the accomplishment of the grand uses and destintes attained in both the realm of matter and of mind, we cannot allow inertia to destroy any of those energizing pow ers, which are designed to bloom and bring forth the fraitage of life, both in the reforms without ourselves, and in the dawning capabili ties of the human soul. The reform that re claims the waste energies of the human soul, is a helper of true Spiri ual'sm,-that Spiritualism that gathers up the scattered threads of life, and weaves them in the experiences of the soul that is beautiful, even in the eve of him who created it. This is a helper to that Spiritualism which catches every tone of man's being, and brings all discord into harmony in the grand anthem of life; that is elaborated throughout nature as the choral tribute of that creative wisdom which we address as Infinitude.

Jesse Yeaw was entranced, and gave a brief address from a spirit, who asserted that though disembodied from the outer form, he had as real a body now as he ever had. It was one of the first speeches of this medium, and was listened to with interest.

Mr Wm. Collom made a short address, expressing interest in the cause of Spiritualism. and thankfulness that the light had dawned upon his soul in more clearness, though he could not feel regret for his past course as a minister, for he had endeavored to teach that which he thought to be true.

Mr. Wheeler spoke of the pleasure it gave him to listen to others, and said Mrs. Waters had taught him a great deal. She had put the capstone on two or three of the pinnacles of his building She bad finished them up. She pre sented the feminine side of the idea, and thus completed it.

Mr. Keen, trance and test medium, was introduced, and described two spirits that he saw, and that were recognized by parties present.

EVENING SESSION.

The following poem which was written through the hand of a medium, at the close of the afternoon session was read.

> Sitting in your Hall so poorly, Filled with seekers after truth, Saw I many old reminders Of my boyhood and my youth.

One there was who crossed the threshold Of life's cheering, gladsome way, Bowed with sorrow, sad and feeble-Longed for life's declining day. Another missed the loved and dear one

Wont to gather with her there: Although she could not see him by her, He moved with her everywhere. A mother sadly caught the echo

Of her prattling darling's tongue-

In the distance heard the echo Of the glorious songs he sung. Could I lift the vell and show you Gilmpses of that spirit throng;

Show you how they loved and blessed you; Right triumphing over wrong. How they labored ever onward. Casting no discouraged look

And would be, if they forsook The earthly ones they loved so dearly, And left them to tread alone Through the dark and stormy pathway. O'er the rough and rugged stone,

To the works that seemed like mountains,

But angel watchers all around you Pure and holy thoughts do spread. Watching, scattering God's best blessing Over every heart and head,

Then do not be discouraged, Although the road seem rough, The angels still are with you, And surely that's enough.

If not, then trust that God is; His purpose does not fail; Against him scoffers, bigots, Nor devils e'er prevail:

You own a glorious purpose, Oh, keep your banner high, The angels help you hold it, And wave it in the sky.

God speed you, brother workers, Aud sisters, too, as we : Your work goes bravely on; You've conquered death and hell.

God holds you in the balance, With justice on your side; Love truth and keep it ever; God will then with you ablde.

John F. Rapp gave an account of the progress of the cause in the northern and central par's of the state; referred to Mrs. Searns' successful labors, and gave a good report for his section.

Mrs. Fannie C. Young, of Massachusetts, was the next speaker.

She commenced to give some of her experiences in this state. She had followed Mrs. Stear s in Bucks County, and found much interest manifested in the cause of Spiritualism. It had been considered in some of the East-

ern States, that Pennsylvania was rather behind in the cause, but she did not find it so at

For twelve years she had labored in various states. Although educated in a Christian church, such was her repugnance to many of the doctrines, that she became an infidel; but there was always an inward prayer in her soul, that if there was a future, it might be shown to her, and that she might become unfolded to a perception of this truth. Gradually, like the dropping of the dew, it fell upon her spirit, until a clear path of light opened to her inward vision, and proclaimed to her that there was a future to the soul.

Tred and weary as the people are of the dry husks of old theology, the angels have come now, and have spread the tables with food which the soul of man requires, and it is for us to call the people to these tables, where there is food adapted to their wants. Spiritualists have a great deal to encourage them, and buoy them up amid the tide of opposition, for they will be

safely guided in the progress. We find a great change from year to year, in the tee ings of the community toward us. Not only are halls opened to us, but in some places, the churches are also made free for us. This we find more so in the West than in the E st,-owing, as we believe, to the climate and soil, for many of the people came from the East, and when they settled in the West, they found an ex sansive feeling; they became more free. There was a growth and aspiration for the higher things—the influence of the Church, which fettered the mind, was broken, and they experienced a newer life and growth.

A few years since, there was a prejudice even among Spiritualists, against physical manifestations, but the feeling has changed, and now we do not hear this opposition. All forms of manifestations are welcomed. Some require one kind, and some another.

True above is a brief extract from a very eloquent address.

Elward S. Wheeler said: I suppose you have all heard the story that John G. S xe tel's about four blind men of Hindos an, who went out to look at an elephant. One got hold of the trunk, and thought it was very much like a snake; another caught hold of the tail, and thought it was like a rope; another came up against his side, and thought it was like a wall, and the fourth got hold of a leg, and declared it was like a pillar. Spiritualism is that elephant, and the investigators are the four blind men. Some have one part, and some another, and as they can't see the whole, they don't know what it is like—they only look at a certain point. If there is anything wanted more than another, it is breadth of view We seem to have microscopic and telescopic powers. We can see far away, and we can see small things close by us, provided you don't ask us to see too much at once. I think if we could get some extra lenses, or else a new fingerscrew, we might have a more comprehensive view of it. We are pretty sharp on part culars and details, but we are not broad and full in our generalizations.

If we want to know what this is, we must examine it all over. Tuere are a great many things to be taken into consideration. We don't know how great a thing Spiritualism is in itself as a whole. We have no idea of it. Some of our greatest men think it is "only a significant fac." Brother Davis holds to that. I say, Spiritualism is first a fac, - then a science, then a philosophy, and then a religion, and I shall keep saying this over and over again, till a meb dy believes it. It is a great truth, and I intend to stick to it.

A person who takes Spiritualism up, even as fact, to investigate it, has work enough for a life time The physical phenomena will be enough; the multifarious manifestations re quire a great deal of time to observe them. They branch out into every department of science. You must know a mething of physiol ogy. You will learn more of the nature and functions of the nevous system through Spiritualism, than in any other way. Dr. Hammond, late Surgeon General of the United States wrote an article in the North American Review on "Spiritual Mediumship" He di played a

vast amount of ignorance on the subject, We are told sometimes, that Spiritualism is dying out. The simple truth is, that where there was one medium formerly, there are ten now; and that which spirits used to do, is nothing compared with what they are doing now.

Sprite, as well as mortals, were unsophisticated; they performed their manifestations simply, and honestly, and many took them so: but dishonest men learned how to do many of these things by trickery, so the spirits did more. I have every reason to believe that some medi ums become tricksters. I don't know anything that will guaranty a medium not to become such. I know mediums among the worst men and the worst women, and among the best men and the best women-there are church members and non church members. There is not a class high or low, good or bad, that has not mediums in it. It is a matter of constitution, organization, and development. I have seen the most wonderful and powerful physical phenomena take place in the presence of a slight and delicate organization, and I have seen the most refined, delicate, subtle experiment through the mediumship of a man whose muscles were like steel and burs of iron. This is a matter for study and invest gation. If you have a power of analysis; if you have a scientific mind; if you are perfect in your logic, you are capable of grappling with the subject—if not, you will make a blunder at every step. The last man in the world to invest gate this subject, is the man who is murried to the schools, and brings his lumber with him. One great trouble with these gentlemen, is that they have to make such concessions of a large portion of that which passes for scientific information-which is sheer nonsense, and they must aknowledge

We have taken hold of a grand subject. It is grand, if you touch the very hem of its garment. It requires all the powers of investigation; all the mental and spiritual growth of humanity—Newton, La Place and Arago,—all the great minds of the past and the present are to be studied, It was all absolutely necessary, before Spiritualism could be received. It has come to the world more than once, and con trary to what my good friend Davis has stated; I am told that it has come this time to stay. It is like seed shaken on barren ground,—ground unbroken, it cull hardly grow, or it had a transitory growth. Now the deep subsoilplow of investigation, has turned a furrow through the demonts of nature and I believe through the elements of nature, and I believe a permanent growth is the result. The minds of men are not as they were. A few generations ago, they were perfectly closed against this whole matter, and whenever men heard a rap on the wall, they thought it was a rat, or the Devil, unless some one suggested that it might be a mouse. That was the amount of the hyp thesis or belief It was the Davil, and when-ever they found a medium, they had a short and easy method with them; they knew in the first place, that there was a Devil, and here was the phenomena, and the Davil must have done it, because there was nothing else that could do it. So they took the poor mediums, and tied their arms behind them, and threw them overb ard; if they sunk and were drowned, it was evidence they were innocent; if they floated, it was proof that the Devil helped, and they took them out and burned them. If the waters were merciful, the fire would not be.

Thus in Europe, from one hundred and fifty to two hundred thousand people were put to death; and in our own country, you know many were put to death. Not long since, a writer in Harper's Weekly-that weathercock in Newspaperdom, that turns every way, came out with a long article, declaring that Spiritualists ought to be indicted. I would like to see the man that would take the contract to do it. Time went on; science went on; progress went on; civilization, and what is more, the development of the earth,—the natural development, went on, and the world got ready for Spiritual-

In the old Carboniferous era, you and I would have had a hard time to breathe. The air was about as thick as an or huary "stirabout. The coal mines were in it. The glant ferns were growing. We could not have lived there. Probab'y there are no animals on the face of the earth now, that could have lived there. There were animals that lived about those days, —a little after, there was life. That era passed away, and another came. There was life, but the life of each era passed away, and went out w thit. To day the air becomes th uner, purer; the harder or nonderable matter, is becoming condensed, while the sublimated elements grow purer. The atmosphere, the great oversweding sea, is depositing its sediment, and becoming fit for you and I to breathe. You don't suppose the people who are to follow us are to breathe any suca stuff as we swallow. Do you know who twe breathe? Sa. d! gravel! filth! stench!
Ask Professor Tyndall. He says, after investigation, what air really is; that it is a wonder how men live in it at all, especially in towns, where this fith is churned up and down in their lungs. In cities, you have disease flusting everywhere,-amail pox, massels, etc., etc., are

The people who come after us, never will be able to stand any such kind of usage. They will be so refiged, that they cannot live in suc'i dirt, and fith, and slime, as we breathe. We cau't help some of this, but we can do something to make things better, and nature is helping us every day, and we shall have a decent world by and by, when all the politicians die out, and all the nuisance are abated that man can, and shou'd abate.

I want to come back then and look on, and I will do so in that time when we have a new order of men and women. We must be material to day. I was going to say, its no use to try, but success is in trying.

They asked old Peter Cartwright, who said he could do anything God told him to do, "What would you do if God told you to jump through a brick wall?"

He replied: "I would try. Going at it balongs to me, going through belongs to the Lord.

Trying to be decent and clean belongs to us failure belongs to conditions. It we try and try, we have virtue accounted to us as Abraham had righteousnes accounted to him by faith. It was not because Abraham was anything much of a fellow, but he had faith. We ought to be like Bruce's spider, who failed and failed, and kept on climbing and climbing; at at last, after about seventy experiments, it made a success.

We can be clean once in a while, and I think the angels are proud of us when we are seei g how much we have to contend with that we can not help. We should be like a company in N w York, calle t "Grin and bear it."

We should rejoice that the air is getting clearer, and the waters also, and men have be come intelligent enough to receive Spiritualism.

Modern Skepticism.

That skept cism is rapidly advancing is a fact too apparent to be denied by any careful observer. The tollowing from the N. Y. Intependent gives a faithful statement of the case:

We believe that a great change is preparing in religious opinion, of which these and many of our best men know almost nothing. To those who are thrown into the currents of life, it is evident that men's min's are in unusual working, and that the very foundations of religious belief are to ten and shaking. Among all the earnestminded young men who are at this moment hadlog in thought and action in America, we venture to say that four fliths are skep ical even of the great historical facts of christianity.
What is told as christ an doctrine by the

churches, is not even considered by them. And furthermore, there is among them a general illconcealed distrust of the clerical body as a class and an utter discust with the very aspect of modern christianity and of church worship. Tais skepucism is not flippant; little is said about it. It is not a peculiarity alone of the rad icals and fanatics; many of them are men of calm and even belance of mind, and belong to no class of ultraists. It is not wordly and selfish. The doubters lead in the bravest and most selfdenying enterprises of the day. It is not an un-belief to be laughed at, or hunted down. It is calm, abiding, earnest, sorrowful.

Not much is known of it above; but it under-

lies now all the strongest external movements.

There are, however, glimpses of it. You see it in the daily diminishing influence of the pulpit, and the increasing influence of the press; in the lessening number of strong and original minds who take hold of theology, and the tone of the men who are leading American thought. It speaks in those strange longings for new revela-tions, and in the occasional denunciations of the

To reconstruct the library at Strasburg there will be a general appeal to all the universities and literary bodies of Germany.

Texas, after several years of thorough trial has decided that whisky is not a preventative of diptheria. Now they are going to test it for five years as a cure for chills and fever.

Written for the Religio Philosophical Journal SELECTIONS WITH COMMENTS.

By J. O. Barrett.

WHO SHALL ANSWER?

Right Rev. Father Hecker, formerly a Protestant, in an elaborate address, delivered at the conscoration of St. Patrick's Ca'hedral, Rochester, Nov. 6.b, 1870, thus speaks of Reason: 'Tis but the same old story taught by the Calvins, Wesleys and others—Catholicity in disguise.

Interrogate the wisest philosophers of the human race. Scrates will answer: "O fellow-man, I do not know." Plato will tell you that you must wait till God speaks. Cicero answers: I am perplexed and in doubt."

Modern philosophers, when interrogated, look wise, a.d whisper in your ear that man's life is

a mysterv-his destiny a riddle. Go to England, and seek light from modern scientis's. They answer (through Herbert Spencer or Sir Widam Hamilton perhap-) we relegate all such questions to the unknowable. Such is the answer of Nature, of humanity, of science, of philosophy. If this is all, we have been born into blindness, and reason is given only to torment man.

Rev. N. M. Mann, Unitarian, thus reviews Mr. Hecker:

The contrast between the states and cities where Cathologism has sway and those where its power has been broken, is too striking to be explained in any other way. The city of Rome has been, spiritually and temporally, under the unrestricted control of the Courch long enough, certainly, to test the practical effect of the Catholic system, and show the fruits of its boasted repose of spirit. The fact is notorious that in all the world, in Christian or in Pagan lands, there is not a city of the size of Rome so wretchedly governed, or a people who have so signally de-clined. For many years the civilized world has been scarcely able to endure the revolting spectacle, and the spirit of the age has just compelled the abatement, at the hands of the Italian king, of what was nothing less than a political nuisance. The triumph of a great Protestant power and the fall of the rascal known as the first son of the Church, was to Catholic hands the signal to tear the crown from the Papal head.

Let us thank G d for the unrest which has come upon us; for all the insatiate yearnings and sightags for the U iknowa, waich keep the soul awake and set the fancy free. If we can only get to that condition where we shall ask questions, it is less matter whether we have them unanswered. The bester to have no answer than to take somebody's sty so, and so fill our bisom with the east wind, blowing all the way from Rome or Macca or Jarusalem.

THE CATHOLIC FELLOWSHIP. In a late editorial in the Liberal Christian, we flad an excellent article on the above subject. from which we extract a gem or two. Spiritualists, let us not be outdone in the spirit of charity-charity that loves the truth for the benefit of all of waatever name, color, sact or nationality.

"There is something divine in the character and life of every man who tries faithfully to follow the light which he has, to obey the truth as it is given to him to perceive it. God is with every man who is not disobedient to the heavenly vision which comes surely to every one. and He leads every sincere seeker to Hinself. Whether a man be Christian or Pagan, devotee or atheist, when he sets out on this course of life, we can say to him, Brother, thou shalt yet see God. So then every such sincere, selfrenouncing, faithful man has a right to a place in the great fellowship of the spirit which we are considering.

So we rejoice in all the work, of every kind, that is wrought in singleness of heart, to overthrow any evil, correct any abuse, or let the sunlight of heav n into any of earth's dark places. We shall always care more for this fellowship than for any other in which we have part. Wherever we meet a man who has this spirit, be he Christian or Jew, Mahommedan or Pagan, Papist or Atheist, we had him as a brother, and will try to stand by him if he has need, as a brother should. The best way, and, indeed, the only way in which we can do anything to extend this glorious tellowship in the world is by minding our own business, by attending strictly and faithful y to our own duty, whatever it is, while we are always ready to come into kindly, sincere relations with any human being whatever if there is any opportunity for our doing so.

Spiritualism in West Virginia.

Twenty years ago, the writer inaugurated the investigation of Spiritualism in Wheeling, then included in Old Virginia. Persecuted out of the place, the cause was left in the hands of a few resolutes uls, who are still ready to give a reason of the hope that is within them. As yet, I believe no systematic effort; no organized movement, has marked the cause in this New State of West Virginia. If there exis's any orgamz d society, it has no publicity. This field, as nearly all the South, is Missionary work, and those who cultivate it, must not 'expect to be carried to the skies on flowery beds of ease."

This fall, through the earnest endeavors of Mrs. L. P. Harmbrock, Emma Hardinge delivered three lectures to large and interested audiences, and awakened an unusual desire to see and hear more of this new thing under the

Then came Mrs. Wilcoxson, a genuine pioneer missionary, working independently of the national and all other organizations, following ber own impressions and guides, and doing her own work in her own way, a worker of different style from Emma Hardinge, but equally efficient. She was greeted with good audiences, and garnered the results of the forerunner.

From Waceling, she went to Martinsferry, Bridgport and Moundsville. At this place she delivered four lectures, one of which was to the prisoners in the peritentiary. A more deeply interested and attentive audience is seldom seen; and at the close by unanimous vote, they invited her back again. The officers present were equally well-pleased, declaring that they had never had an address so calculated to arouse the better nature of the prisoners, and lead them to a true life.

Hicherto the only teachings allowed these victims of bad generation, and no regeneration, are exclusively orthodox, until the writer thereof obtained the privilege of addressing them a few weeks ago, and was by these same prisoners, elected a delegate to the late Cincinnati Prisoners reform Convention. Mrs. Wilcoxson delivered in all about sixteen lectures in this neighborhood, which have worked agitation to fever heat.

O L Sutliff is following up the good work, and then they are to have that great sledge hammer, E. V. Wilson to take the welding heat, and drive the work well home. In great haste, while packing for Washington,

JOHN B. WOLFF. Many a cloud of grief will enfold us, And the sunshine of joy is but rare.

But there's something yet to be bright and blest in,

No ma ter how humble the lot.

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BY...... WILSON

From the Lawrence Journal. Statement.

When A. A. Wheelock and I had arranged for a debate at West Farmington, Onio, the Spiritualists sent for E. V. Wilson to come and lecture at the same time. I sent for R.v. T. Graham to meet him, as Mr. Wilson had previously challenged the world. Mr. Graham proposed to accept the challenge, and Mr. Wilson refused to state any question for debate-back

out No. 1. After Mr. Graham had left town, Mr. Wilson left a note, repeating his challenge, offering to debate with Mr. Graham or me. I accepted. He proposed March, and I consented to that.

But I was afterward removed to Erie, and a protracted meeting in which I was engaged lasted longer than I had expected, and was of such an interest that I could not break it up. I wrote to Mr. E. V. Wilson, giving him Mr. Grandle address and informing him Mr. Grandle address and informing him that Mr. Grandle address and informing him that Mr. Grandle address and informing him that Mr. Grandle and the second and ham's address, and informing him that Mr. Graham was ready to meet him. Mr. Wilson made no reply, he having challenged either Mr. Grabam or me-back out No. 2.

I offered to meet Mr. Wilson at his convenience and mine, at ary time after my protracted meeting. The first time I have had an opportunity of meeting Mr. Wilson was at New Cas tle. Here I proposed to meet him, at nine o'clock, Thursday morning, when he and I were both at liberty, and he, having previously challenged the world, now refused—back out No 3.

I challenged him, or any one, to debate: "Are any of the Phenomena of Modern Spiritualism produced by the Spirits of Departed Human Beings?" and he declines—back out No. 4. Truly, A. N. CRAFT. New Castle, D c. 15 h. 1870.

Every statement of the above is false in fact, as evidenced in 'back out No. 2," and Mr. Craft did not offer to me t me on Thursday morning, as stated in No. 3, for I refused to hold any conversation with him, until he kept his agreement with me, as confessed by him in his statement, 'back out No. 2"

E. V. WILSON.

NEWCASTLE, PA., D.c. 15.h, 1870

MR. E. V. WILSON-Dear Sir: Last evening you declined, on a mere technicality, to debate with Mr. Craft, but intimated your readiness to debate with me, or some other gentleman named. I propose now to discuss with you the following question, before a free house: 'Are the Phenomena of Modern Spiritualism Produced by the Spirits of Departed Human Ba-A. S. Dobbs. Yours truly,

Resolved, that the Bible-King James' version -- sustains the teachings and phases of Spiritu-

A. S. Dobbs-Dear Sir: The above resolution contains all essential points involved in yours. I am ready to discuss with you in the future the above, under strict parliamentary usages. Time equally divided. E. V. Wilson,

Nore-I will accept now, but the committee that engaged me to lecture must have a voice in the management. E. V. WILSON. Roke to Dr. S. Searles and Warren Carpen-

REV. MR. DOBE3-Dear Sir: I have just delivered your proposition for a debate to Mr. Wilson. He declines to accept. E PHILLIPS.

Why did you neglect to make the statement to the public, I made to you in regard to the committee that engaged me to lecture here? You have not been just, Mr. Phillips! What about your concessions before Searles and Car-E. V. Wilson.

Mr. Dobbs will preach on the subject of Spiritualism, next Sabbath, morning and eve-

THE "IMITATIVE" CRAFT ONCE MORE. Above we present our readers with a series

of false statements from Prof. Craft, late of Farmington, Trumbull Co., Ohio,

First, in regard to the Wheelock-Craft discussion, we can only say, that our engagement to lecture in Farmington took place as early as November, 1868, and the first intimation we had of a discussion between Messrs. Wheelock and Craft, reached us on, or about, the 20th of February, 1869.

On the 221 of February, 1869, we wrote E. F. Curtis, of Farmington, Ohio, asking to be relieved from our engagement for the evenings of March 9th and 12th, 1869, considering it impracticable for lectures and a discussion to be carried on at the same time, in the same place. This the friends in Farmington refused, and directed us to come on. The first intimation we had of the presence of Rev. T. Graham, was on our arrival in Farmington. We at first declined to take any part in the discussion, either with Craft or Gral an.

Finally, we made arrangements to debate with Graham on the evenings of Wednesday, Thursday, and Friday above mentioned. As to my refusing to state any questions, the reverse is the fact. I offered my standing resolution, which Graham rejected, proposing that we continue the points connected with Wheelock and Craft: and we did so.

On Thursday and Friday evening we challenged both Craft and Graham to meet us in Cleveland, Ohio, at some time in the future, and discuss this resolution : "Resolved, That the Bible-King James' version-sustains Modern Spiritualism in all its phases and teachings; we affirming. With a flourish of trumpets they both agreed to meet us. They have never done so. So much for "back out No. 1." Who lies?

Second, concerning "back out No. 2," we left Farmington before Graham, at least two days. The first intimation we had of Craft's acceptance of our challengs, was after his debate in Buffalo, New York, with Rev. J. G. Fish. This was in August, 1869. On the 2d of September, 1869, we wrote Prof. A. N. Craft, Jamestown, Pa., presenting terms of debate, naming place, time, conditions, and Resolution, all of which the Protessor promptly accepted, by return of mail, from Jamestown, Pa.

On the 20th of September, 1869, we acknowledged the receipt of his letter—completing arrangements. This we mailed to him at Jamestown, Pa.—all of which he (Craft) ac-

At this time Craft had not received an appointment in charge of any church, but some time after was appointed by the Methodist Conference to a charge in Erle, Pa. Late in the winter of 1870, Prof. Craft wrote me, declining the debate, giving as a reason, his poor health. and the onerous duties devolving on him. He said nothing whatever about a revival meeting, or gave any tangible reason, but did refer me to

the Rev. T. Graham, with whom I had no correspondence, nor had he ever accepted my chal-lenge. To this I answered simply: "A square

bick down." From then to Wednesday evening, Dec 14th, have not received a word or heard from Craft. So much for "back out No. 2."

Third, no offer was ever made us to discuss the Cleveland Resolution, after the revival meeting in Etie, by Craft. Nor have we heard from him, until he put in his appearance in New Castle, Pa, on the evening of the 14th inst. On the occasion of an offer on our part for

the audience to question us, Craft arose to answer. We turned to him, saying, 'Prof. Craft, you cannot question us or hold controversy with us until you place yourself squarely on the record of the past—meeting us in Cleveland, O., as per agreement in 1869, when you promised to meet us in March, 1870 and failed to meet your contract. We will have nothing to do with you until you redeem yourself by meeting us in Cleveland next March, 1871. We refus any apology. You had no business to go behind your written contract.' So much for "back out No. 3"

Fourth, his challenge in "back out No, 4" is fully covered by mine, and was a dodge to get rid of mine, and is unfair until his promite to meet me in Cleveland is kept.

So much for "back out No. 4" So much for back out No. 2
So far as the Rev. A S. Dobbs is concerned,
I said to his second, Rev. E. Phillips, "I will
not accept this resolution, unless it involves it B.ble--King James' version--and will discuss it now, provided the committee who engaged me for this course of lectures will consent. They must have a voice in this discussion. Mr. Phillips conceded my position to be a fair one. I then sent Mr. Dobbs the Resolution and vote above, over my name. I refer to Dr. S Searls

and Warren Carpenter, Esq.
Who 'backs out'—Dobbs or Wilson †
In regard to Rev. E. Phillips, we can only
say, that he is a weak minded good map. We like him; although he has not published all the truth. We had a set to with him, and laid him out, on Tuesday night, the 13th last. He saw

and owned up the corn. Our record is before the world; our motto-"Free Speech, a Free Press, and Universal Suffrage, on earth, in heaven or in hell." Our Resolution is on record in the columns of

the Lawrence Journal, of New Castle, Pa., and we leave our glove for the champions of the Cross in New Castle to pick up in the future, i. t. ting us know four months before the time of

E. V. WILSON.

E. V. Wilsons' Appointments for January, 1871.

We will speak in Washington, D. C. on the morning and evening of Sunday, and the evening of Monday, the 1st, 2J, 8th, 15th, 16 h, 231, 231, 29 h, 30 h. On Monday evenings we give readings of character, describe spirits, locate disease, etc.

On Tuesday, Wednesday, Thursday and Friday evenings, the 31, 4th, 5th, and 6th, we will speak in Wilmington, Delaware—four lectures. We will speak in Nerfolk, Virginia, on the evenings of Tuesday. Wednesday, Thursday, and Friday, the 10 b, 11th, 12 h, and 13th.

In Baltimore, Md., at Saratoga Hall, on Tuesday and Wednesday evenings, the 17th and 18th, commencing at 7:45 o'clock. We will speak in Harmonial Kail, Philadel-

phia, Pa., Cor. 11th and Wood streets, on Thurs day and Friday evenings, the 19 h and 20 h. We will be in Harrisburgh, Pa., on the evenings of the 24 h, 25th, 26 h and 27th. Tuesday, Wednesday, Thursday and Friday.

Our meetings will begin at 7:45 P. M. each evening. We are always on time. Will cur readers govern themselves accordingly. We will give one or two matinees in each place, for reading character, and other mental phenomenr. Our friends will secure hal's, so as to use them on afternoons, if we desire.

9000000000000 Lecture by Emma Hardinge.

(Concluded from first page.)

realizing this, find that they are unable to explain which the spirits have brought to us. We look for a new religion here—we can attempt to found a new ministry here. We can speak of a priest-hood that shall be most divine.

Can we find anything outside of religion that is not included in the sublime words, God is a spirit? Can we find anything more than is defined by the soul's immortality? We may find many myste-ries; we may build churches, and we may speak of the mysteries which are obtained through sac rificial rites; of their sacraments and forms for the transubstantiation of elements of matter into spirit, but all these fade before the three grand elements. the great universal sout that we call God, the immortality of the human spirit, and that life practice that teaches us so to walk that we may not fear to die. Whatever there is outside of this, he longs to the principles of nature, the sublime scheme of creation, which is unfolded to us as rapidly as we are able to receive. Spiritualism is showing us that mysteries are to be explained. think, then, though we are a very irreligious and disorderly people at pres at, we have here the elements that we require eventually to form a new religion. We do not see the form of it, but we have the assurances that Spiritualism is in our

We only now wait that Spiritualists, under the vitalizing influence of this, can comprehend the work of the spirits,—can fully appreciate its value, and he strong enough to put their hands to the plow, and enter upon the great labor, determined to work until the etd, as allies of the Spirit World, that with great patience and true love for humani ty, and in the tenderest affection for us; that in obedience to the dictates of the Great Spirit, through the wisdom and counsels of the brighter and better world, have built a telegraph, have stretched the lines and wires between this world and the Sp'rit World,—have creeted a bridge upon which their shining feet pass back and forth. They will neither cestroy these bridges, nor break that telegraph,—they are only waiting to find the human workers; they are only waiting and searching out through the trials and various processes by which the true worth of humanity is to be discovered. In the three will be selected the covered. In due time those will be selected who are worthy, who will be faithful enough to take hold of the work that is to be done. I have no fears but they will accomplish it to the full ex-tent. It is not given to mortals alone to found the new church,—nor to immortals, but those under the command of the Great Spirit,—whose we are, and whom we all serve. We must therefore, defer to him, and in his own good time, if we are ready to do our parts, he will do his.

We may trace his providences in the past; we may read his purposes age after age. We know that no failure is found anywhere, as we trace the that no failure is found anywhere, as we trace the march of humanity up the streets of time, and we wait for the new ministry, once again to make the spirit, the word made flesh incarnate and dwelling in man, whilst we see all these evidences of his wisdom in the past, and behold Spiritualism coming as the result of the ages in the fulfillment of his purposes; and not as a mere spasmodic and supernatural revealment.

It brings us at last from matter up to mind, and now compels the spirits to do their part in opening the gates and letting in the aspiring soul of man. In answer to the demands of this age, I hear the voice of the Great Spirit, saying, "Lo ! I come," and in his coming, he manifests himself as God the Spirit,—revealing to us that we are part of him children of the Great Spirit, and therefore entitled to know our Father, our heritage, our deating. I have beard the great voice saying, "Write, blessed are the dead." I have heard that voice cry, "Be-hold, I make all things new." I have heard it sounding down the sges, "Oh, Death! where is thy

sting ? oh, Grave! where is thy victory ?" I hear it now echoing this sublime language through these hosts of the mighty risen dead, "So shall ye

Be earnest and flithful then; because your hands fail and your faith grows cold, and you weary of your toll, the hoats of heaven shall suspend toelr purpose for you? Never.

I do believe this is the last revelation of our

Spirit Father of his purpose to inaugurate a new religion. I have no fears that it will fail, though he will cast out of his temple all that are found faithless and unworthy, yet he can cause the very stones to rise up and preach of his power,—his presence. Those who are fathful and true, on whom the spirit can be poured as it was on the "Man of sorrows without measure," will be sufficient to inaugurate the purpose of our great High Priest, the initiation of mankind into the true re-

igion.

The kingdom is coming,—it is even now at hand; happy are those who shall be deemed worthy to rank amongst its soldiers. BENEDICTION.

May the Life Bringer illuminate our paths; may He rene wour strength, and consecrate the services of this hour, so that they may bring for h the fruits of pure and holy lives, and give us strength to pass on our way rejucing, until we all meet in the morning of the bughter and better land.

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