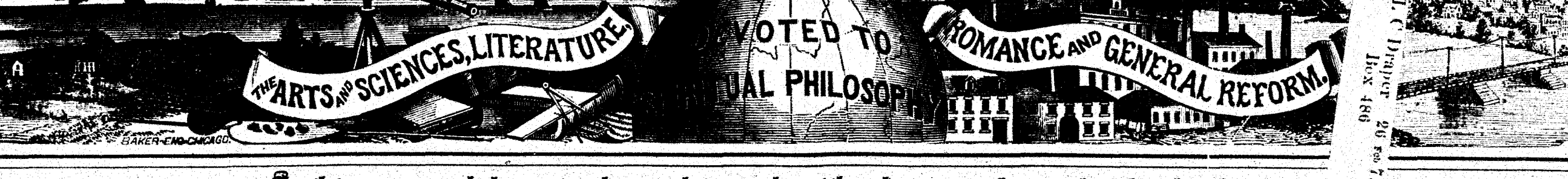


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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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The Posthum.

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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INVOCATION.

Oh, thou the eternal life bringer, again we invoke thy sacred presence in our midst. Again the shadows of darkness have closed around us. Once 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 dispel 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 hearts 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 religious 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 address.

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 revelations 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 revelations 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 Mahomedan, 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 revelations 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 advances in knowledge and power, it comes to have a clearer and better understanding of these things, and find 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 realizations. We accept, therefore, the Spiritualism of each age, as a strictly human revelation.

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 ecclesiastical builders could use. We find naught of those teachings adapted to the purpose, but there is evidence that spiritual power permeates humanity, and re-awakens itself in those who are in alliance with the Holy Spirit.

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

crush out 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 history of spiritual 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 revelations, coming from time to time, there was anything calculated to form a system of religion. We find an absence of those elements which now form the foundations of church systems. There was no ecclesiasticism 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 sages 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 soul-world 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 revelations 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 category of natural 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 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 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 Mesmer. There is the foundation of Modern Spiritualism. Let us do justice to the name of one of the noblest philosophers,—one of the grandest revelators and best of philanthropists,—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 all 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 spirit,—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 resolved miracles into natural law. He did

not, however, give us any evidence by which we might learn that these life-giving powers were carried with us to an other 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 excitances beyond this earth. His followers, at first, were numerous, and that strong spirit of psychological power, which he exercised for time, pervaded them so long as the feverish excitement 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 subsided in regard to that great discovery of Mesmer, which awakened man to a consciousness of the occult side of his nature, another phenomenon of light appeared,—one better known to you as the founder of the Harmonial 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 glimpses 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 beings, who traverse these regions until all the great secrets of the soul world have become revealed to them. This was the great discovery of the Poughkeepsie Seer,—not simply a re-annunciation of the Harmonial Philosophy, but a builded wiser than he knew. He gave us a supplement to the discovery of Mesmer. He carried the race forward another step in the building of that mighty temple, at whose portals we still wait to discover what is the basis of the new religion that shall be.

His discovery was not enough. His revelation was not all we asked,—there still lingered the great skeleton form of death, covered with the mystic shroud of popular superstition, and wrapped with all those attributes of darkness and terror that ignorance on the one hand has preserved, and bigotry on the other has preserved. 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 could 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 realities, these bright forms, these shining men, beheld by the eye of clairvoyance, living entities? This was the question that was not settled; it is the object of that movement called the Re-entrant Knocking came, and in all humility and obscurity, came as a revelation, 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 them.

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 Seer 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 world clustered in bright zones around this planet of ours, they were seen rising and graduating from the school-houses 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 forth 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 irresistible force that to discredit or doubt them, was only for those 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 bigoted, 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.

Here, then, we see the supplement to the revelation given by Mesmer, and manifested in the harmonial philosophy. We now question the result of this movement, as it stands before us at the present day. It has been before the world for twenty years. We may well ask

whether Spiritualism 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 yearned, 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 glory of a risen life! Oh! ye who have welcomed to you amidst 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 trod 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 imperponderable. From the arcana of earth, fire, water and air, we have descended into those of the gases, electricity and the various imperponderable forces which control the real causes of motion,—the real powers of combination and change. We have searched into the mystery of mind, and have 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 Ojlye and the mysteries 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 clairvoyance or soul-vision, are not exceptional, but universal; that all mankind only require to employ the researches of science to know of this for themselves, and to control it.

That which was possible to Mesmer and the Poughkeepsie 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 with the reach of every human being, in every condition, in every class and organism, and every description of temperament,—it is proved by the fact that the spirits of the common world of love and mutual devotion,—even 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 mysteries of the world beyond the grave; but it is neither given to mortal or immortal love to close it again.

In this day of sitting, 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 atonement,—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 such one must become a builder; it calls upon us to commence building here. These may be the reasons why the pestiferous fires seem to burn dimly for many in this day. Spiritualism is only just born, and I call upon you to notice that it is born in 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 than you can quench out the knowledge which has been received in any other direction. But we may wish magnetic conditions by which multitudes of persons can readily control multitudes of persons. Whenever any new influence is launched into the atmosphere, it becomes contagious, and we find that in every human organism, 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 desire.

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 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 to 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 kept 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 part, and we have no fear 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 consider what we have done in our research in regard to these revelations, which will enable us to call upon spirits as our laborers, our counsellors, our friends to help 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 taboo 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 which we do not desire to add 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 these 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 away. For just as long as the immortals can come, the echo of their dear voices will never grow weak. The vibrations of these teachings will no longer come up through the corridors of time as mere echoes of the long ago,—they are in the midst of the busy home the spirits are on our sides, the risen souls are in our midst. These spirit people are thronging in the midst of our streets,—their presence every where proclaims 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 penetrating 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 world of witnesses about us always. But how we do not thank from each other's gaze! How we do strive to mask our thoughts, and put on emotional countenances,—what we call the conventionalism of society! But when the spirits come, we find the mask of hypocrisy is stripped from us, and their calm clear eyes are upon us everywhere. There are forces working by our sides as we hasten upon our rounds of duty and labor. Are we waiting that these should read our most secret thoughts? We know there are thousands among the Spiritualists who are striving earnestly, with all the best powers of human nature, to read their lives. We have been told that the eye of God will see so long and so often that we see little evidences of it. We listen to these Sabbath day utterances, 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, are looking upon us, when we know that we never can escape from the presence of these spirit people, this is as a continual larva to our feet and a voice of warning to our souls, which never leaves us a single moment. We know that we are nevermore to be alone, if all men have us in their hearts. Though we stand alone in the judgment hall before our accusers, we are not alone—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 future 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 Cause,—though it may never enable the fragment 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—worshipping every 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 ourselves, our spirits may go up to Him in prayer from every house, making a church of every place. In this way do we worship God. Spiritualism unfolds all these problems, and clears a way the myths that have hitherto obstructed us in the name of the mystery of godliness. It explodes all those forms which have stamped depravity upon the brow of our angel children. It has cast aside the dark and terrible ideas, and placed in its stead the bright and magnificent universal law of progress, here and hereafter, to all eternity,—thus reasoning 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 fathers, produced light 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 humbug and imposture. But the scientific bodies have not investigated Spiritualism. Many of their members have pronounced it impoison. Those who recognize that spirit is the power, the real force, and

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Original Essays.

NECESSITY OF POSITIVE EVIDENCE.

By Hudson Tuttle.

It is constantly reiterated 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.

The world has had enough of religions without any real base, as our own peculiar Christianity bears witness. Resting, as these systems do, on obscure revelations, which must be translated by finite minds, who can decide amidst the confusion of a thousand sects the true from the false.

Spiritualism claims to supply this want. There is no more necessary for blind belief. Absolute knowledge is supplied. Future Life is proved by clouds of testifying witnesses, and doubt entirely removed.

Positive evidence cannot be gamed, 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 character would smile at the absurdity of the claim.

Spiritualism is all and more than all, that is claimed for it; it is the unscientific manner of observation, which we would criticize. 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 dispute by the senseless methods by which it has hitherto been explored.

It must also be remembered that their method of positive observation is the identical one we claim as the distinguishing feature of the New Philosophy, and thus it becomes incumbent on every Spiritualist to inquire and record his observations with scrupulous care.

It is certain that had all the manifestations which have been made, been observed in all their relations with the same keen perception the man of science brings to the study of other natural events, and as clearly recorded as he records his investigations, the evidence would be overwhelming. 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 idle to expect such an effort. Their method, however, is unimpeachable, and every Spiritualist can adopt it.

Prof. Hare 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 descriptive, but furnish a fine example of the correct method.

The observing Spiritualist 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 communication, that, errors will often occur.

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 communication, will not deny 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 demonstrate our cause, in the positive manner we claim.

The difficulties 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 circle and demand results, as may the chemist, or electrician. They know the requirements, and fulfilling them, are content with the results. Not understanding the requirements, except partially, failure with us is always possible. If then we would indicate the positiveness of our belief, we must adopt the scientific method and apply it to the changing circumstances to the best of our ability, 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 difficulty is, they are indescribable. Putting completely aside everything we had ever heard or dreamed of in conjuration or Igerdemai, they surpassed them all. At times their wonderful achievements were almost appalling. This was particularly the case with the ghostly performance in the cabinet, and the spiritual manifestations. It was all hidden—almost dark; but none the less astonishing and entraining. We venture the prediction that a visit to the "Hall" tonight will cause impressions which no triangle of necromancy ever occasioned before. It is simply surprising. No one should omit seeing the Brothers. It will be a matter of regret if you should. There will be only three more nights of them.—New Orleans Pioneeer.

Written for the Religio-Philosophical Journal. SPIRITUAL ASSOCIATIONS AND ORGANIZATIONS

Letter from G. W. Lawson.

DEAR JOURNAL.—As many of your correspondents 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 into sects, or into an order, or a few ideas; but when men have found God or the sum of all ideas, they cannot organize, because the very law of their action is diffusive. As God is all in all for most Spiritualists, as a religion. For the Harmonial Philosophy is all in all of Duty. It embraces the whole world, the whole universe.

So of the question socially. Wherever a human being is found, the Spiritualist finds a brother or a sister. All are the children of God,—of one common parent; and in God's "house of many mansions," from the orison to the palace, from the brother to the ball of pride, no child can be born or inhabit, that is not stamped with our common Father's signet of creation; none can rise too high, none can sink too low, for all embracing filial and fraternal arms of the fatherhood of God and the brotherhood of man; therefore, Spiritualists cannot create or allow social organization or distinctions outside of God's general law of attraction and repulsion.

All persons must be left free and untrammelled to choose at all times and places their social companions, by this unerring and righteous law of God, and this law of attraction and repulsion is sufficient for man's social guidance, protection and benefit.

So with the state.—Spiritualists cannot become political partisans. They cannot become the blind followers of any man or set of men. They must look at measures, and not at names. They must follow mere party leaders, but will stand for local interests and successively arising measures.

And nationally.—Spiritualists do not need to be separated into small kingdoms or provinces, for the sake of government. The law 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 government is sufficient for America. The republic ought to be re-organized, and the Northern Continent,—from Behring's Straits, by Nova Zembla and Greenland and Labrador and New Foundland, down by Florida and around Cuba, San Domingo, Hayti, and the islands of the sea, and up by the Gallic peninsula, to the British Isles, and the ocean, 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 well-governed and willing countries around us, and accomplish our mission of justice and mercy to the world.

If we wished to stand upon courtesy 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 in your favor, we will settle them on your basis. 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 organization. It is to combine some of the means of wealthy Spiritualists in carrying out the general news, as well as spiritual literature. In connection with it, have a large book store of spiritual and liberal literature, and have necessary branches in large districts. To each store have several clerks and attendants, who are to be not 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 care to carry, and exchanging, from a turkey to a turkey, from a chicken to a horse hide. Never mind walking for money; swap; trade "Nature's Divine Revelations," for the farmer for a cow skin; "Emma Harding's," for his wife, for a roll of butter; "The New World," for a pair of shoes; "The Spirit World," for a pair of chickens and a daughter, for a coop of chickens and a box of eggs.

These works, read in the silence of the home circle when the mind is passive and receptive; and when the "Lares and Penates," the spirits of the household, can be seen and envied, will soon leave the whole lot.

I want to see the old effete literature of Bible,ism,—now cumbering the shelves of the masses, the farmers and mechanics of the land, supplanted by the new and living literature of the Spirit World, and the minds of men made luminous by the light of heaven.

Put in the next few years of time in earnest labor in this direction in every state, and trust me before another twenty years' anniversary of the death of Spirit World's redoubtable ruler, the churches of America will have rooted to the ground, and in their places will stand the school, the lyceum and the lecturer's rostrum, while in every household there shall be sweet communion with the "called away," and all mourning for the dead shall cease, for there shall be no more death.

It seems to me the mistake of the great spirit movement of two thousand years ago, was the grating of organization by the church-raised Paul upon the free spontaneous spirit movement started by the gifted medium, Jesus; and that now, if we were to organize, the same error would be repeated. E. V. 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 acts of her life; that Newton and Bryant saw all the ten thousand Indian heroes of this Continent should not lay hands upon the sick and heal them that James and others should not find 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 quite gratuitous in offering their wisdom grooves for it to run in.

For my part, I think it would be far better that David and Rome and Wilson and Emma were tied to the cannon's mouth, and that the world should be 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 costly temples to the pride and vanity of man.

LETTER FROM D. W. HULL.

BROTHER JONES.—In answer to your California correspondent concerning my authority for claiming that the four Gospels were copies, and whether I will publish my discourse on "The Atonement" in pamphlet form, I will answer Gibson, Mosheim and others. As soon as I can have a reporter I shall publish another discourse on "Gospel Plagiarisms," which will bring out the authorities on that subject, and perhaps that will be followed by another, "What think ye of Christ?"

occurred. St. Jerome tells that Pantenus, a Stoic philosopher found the gospel of Matthew in India, and in a work I am about to publish, I have brought out evidence which goes to show that our history of Jesus was the history of the Hindu Yees Chakras.

And,—I cannot 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 Judaism and Christianity," copied from Fagan Religions. In this book I will give a chapter on "Christianity," which I shall also publish in pamphlet 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 laudable work by loaning that amount for awhile, they will be well secured and beaten before the public a work which is much needed.

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

Bo-ton, Mass., Dec. 14th.

D. W. HULL.

NEW YORK.

Letter from J. Finney.

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. I have been 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 destroying the equilibrium, is the common parent of the evils by which we are surrounded. It is com-mo-ded by the science of the day, that spirit and matter are both eternal. A noted Spiritual author says, "None but a fool will ask, what is before the eternal?" If, then, the two opposite 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 unbalanced 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, on sets in the restoration of a lost equilibrium. Had Brother Kent, or any one else afflicted 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 repute what we believe tend to destroy those conditions, however sacred a name it may come under. A brief interchange of views on this subject with Brother Wheeler 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 reading 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 necessarily evidence of known or willful deception on the part of Mr. Foster. I am now thirty years since I became a Spiritualist, as it is now defined, though what would now be called a medium. I have never since doubt 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. She was badly deceived, either by bad spirits or by her own imagination. I have since been of felt sure of the identity of my father, mother, one sister, and two daughters. I do not see how a ringer spirit could identify himself to me. My evidence always lies in the nature and manner of the message, and not in the intelligence or honesty of the medium. I must get that through the medium, that I know said medium cannot be the author.

In Spiritism, as in science, men often come to hasty conclusions; believe more than they can prove. So many of our conclusions must be given up on further investigation. On the whole, I congratulate myself that I have suffered but little in this way. J. Kinney's investigations prove something, and I wish he could pursue the thing till we could be sure that we were not mistaken, as to who the fault lies in, 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. or as well as on Mr. Kinney. I am forced to suspend my opinion as to Mr. Foster's honesty or dishonesty.

Fraternally,

Stockholm, New York.

AUSTIN KENT.

DETROIT, MICHIGAN.

A correspondent writing from Detroit, says: "Miss Nettie Pease recently spoke here two Sundays with remarkable ability and eloquence, giving in the utmost 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 the elements are right, the work will move on."

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

Our medium, whose unsmiling and lady like demeanor wins the confidence of all, has a great variety of controlling influences of an advanced type, including the poet Burns, H. O. Wright, and a medicine man of the forest, who never fails to give a correct diagnosis of disease, and the very happy and applicable spirit of Bro. "Demas" and always the life and joy of a circle. M. Martin, the medium's husband, is also a powerful healer by manipulation. "On the whole, we may be said to be in the path of progress."

From the Columbus, O., Sunday Morning News. MORE MYSTERIOUS MANIFESTATIONS.

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. Still, religion teaches us that men is immortal, and with that doctrine of immortality; if true, it admits a possibility if not a probability, that such may be the case; notwithstanding the derision the ideas of spirits, ghosts, hobgoblins and the like, meets with from all sides, when mentioned by any one. Notwithstanding the Bible account of the appearance of Moses and Elias on the mount of transfiguration; let alone the numerous other incidents mentioned throughout the whole of Bible history; leaving out of the question entirely the numerous stories about "haunted houses" on Oak street and elsewhere, as an worthy of credence. But think what we will, believe or disbelieve as we may, facts are facts, and when they come to us from such unquestionable 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 stranger would enter the room, as if 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 watching all the time in a bright gas-light. By experimenting in various ways, they discovered that these manifestations proceeded from some source of intelligence (as the sequel 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 writing with his finger on almost any hard substance. Mr. G. asked if he (the one making the noise) wished to write. To which the reply came, "Yes." Whereupon a slate and pencil was procured, and placed upon a bed, with the request that air 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, "MACDOLL"—a name every old resident of this city is familiar with. Here was a poser! Now, of course, came the query; "Mr. Macdoll, what do you want? Please write again on the slate your intentions;" and for a while came the message, "I'm going to haunt you till you die!" After such parleying on the ways and wretches 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 hurt feelings, but I am going to still haunt you; I won't deceive you any more; I will do as I said; I would hurt 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 tangible manifestations 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 sufficiently 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 secret, 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 honest investigation into such matters, rather than the desecrating of property, as in the haunted house on Oak street, and the wholesale denunciation of all persons who dare to breathe such things, for undoubtedly we have many things yet to learn concerning ourselves and our surroundings.

I am truly yours,

Columbus, Ohio.

IOTA.

Fahnestock and Underhill.

BROTHER JONES.—Doctor Fahnestock replied to my questions by sending me his book for 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 myself, 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 Christus, Towson, 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 ceremony 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 all lands.

I formerly healed in the name of Jesus. I have since done as great cures in the name of Anwin Kent and "the great Jehovah"—as Ethan Allen took the fort (at Ticonderoga) from the British. I never stood very near or used passes. I simply spoke or thought, willed, and it was done. Perhaps 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,

Stockholm, New York.

AUSTIN KENT.

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 sickness or absence. On a recent Sabbath, she "got up in the morning, prepared breakfast, washed and dressed her baby, dressed her little daughter for Sabbath-school, put baby to sleep, and sat down and reviewed her sermon before time to take the care for a cure; when, consigning baby to the loving care of his grandmother, she went to church and preached to the entire satisfaction of a large and critical audience."

Voices from the People.

BOURDON.—S. F. Gordon writes.—The paper I must have myself, as long as I can get it, and pay for it, and send it to you. It is good, all of it, it is good all over. That "Search after God," is worth every cent of the subscription price. I should like very much to see that in book form. It would read well, and send some people to think long 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 darkness into light, from a belief in contracted orthodoxy to that of the noble and beautiful principles of the Harmonial Philosophy.

HIGHAM, WIS.—Mrs. A. Tibbitts writes.—We would so very glad how to get along with-out the paper's weekly visits. It has quite a circulation in this place, and is read with much interest.

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

EL MONTE, CAL.—John Clemondson writes.—The paper is indispensable. It comes to me week-by-week with such spiritual food, very nutritious, not only to my inner man, but also to my neighbors.

RUTLAND, WIS.—Mary J. Shampner writes.—Since reading the paper I find myself out of the United Brethren Church, or rather, my name dropped for having ideas of my own, and not seeing the preacher's.

GROVE CITY, OHIO.—T. E. Hambleton writes.—Enclosed is a three dollar money order to pay the balance on two numbers of the paper for this year's subscription, half to Sarah G. Hambleton, the balance to my own account. I am much pleased with the paper, and don't hardly keep hold without it. Just a sep striking awfully old Theology will have black eyes after awhile.

WEBSTER CITY, IOWA.—C. W. Cook writes.—Enclosed please find three dollars, for which, send me the paper three or four copies of it, my name being. You are out-spoken in your views. This is what we want. As long as the paper continues to be what it is now, you can reckon me a regular subscriber.

BELEFAST.—David Pierce writes.—Please find enclosed six dollars. You will continue to send your valuable paper one year longer to the following persons: Mrs. Myra Vickers, of Glen-burgh, David Pierce, Bellefaste, Maine. We all like to hear from you, and wish you success, and a happy New Year.

TECUMSEH, NEBRASKA.—George Fairbrother writes.—Through the kindness of yourself, or perhaps the paper editor, I have been sending the JOURNAL to my little son, and he has been reading it with much interest, for which you have my warmest thanks. I assure you that among all the papers and exchanges which I receive, I regard your paper the highest, and the others are laid aside; until it is read.

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

ALEGAN, MICH.—M. G. Vander C. writes.—The paper gives me mental bread and a pure im-maculate religion. I will see that its dues are all paid.

CHAGRIN FALLS.—W. W. Ward writes.—I am poor, not able 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 fifteen or sixteen months, and don't feel any the poorer. You will not deny me the privilege of reading the paper because I am poor, for I know that my angel friends in the other world would not deprive me of that privilege. You will never lose by helping a poor man like me, for your reward will be greater in the world of spirits, and what reward of good the spiritual friends could do by helping the poor like me.

Yes, brother, you shall have the RELIGIO-PHILOSOPHICAL 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 first took your valuable paper for a three month's trial, I took it home, and after reading, left it with special charges with my wife, who I take it she had never seen a medium now about fifteen or sixteen months, and don't feel any the poorer. You will not deny me the privilege of reading the paper because I am poor, for I know that my angel friends in the other world would not deprive me of that privilege. You will never lose by helping a poor man like me, for your reward will be greater in the world of spirits, and what reward of good the spiritual friends could do by helping the poor like me.

TIOGA.—H. S. Johnston 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 to me now, as I have "better half" and two daughters make up such ugly faces when I talk about having the paper stopped—it is frightful. I had not changed my base of operations, and ordered for another year, I believe I should have had to take up with cold cakes and coffee-ice to keep sending it.

VIRGIL, CANADA WEST.—E. A. Bristol writes.—Once more I come with my dollar, the first of my subscription. I cannot do without it, and should rather be without spiritual food I am on your track, after the "Search." Will you find God? I trust you will Search on, brother. I am anxiously waiting for the result.

SYRACUSE, N. Y.—Mary A. Glatt writes.—I enjoy a feast 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 have never regretted it.

NEWARK, OHIO.—Jeremiah Jones writes.—I have read the paper for six months, and the great deal more of it now than when I commenced. I am in six months more, I shall be thoroughly converted to the faith. If 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.

MAEDON, 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 articles, and am happy through the glorious light shed by the beautiful and rational philosophy of Spiritualism.

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

LITTLE BLOUX, IOWA.—T. S. Wellington writes.—Enclosed please find three dollars, the amount due you for the last year's subscription, and the remainder receipt on the present year. You have the paper, for my wife and your humble servant, would be lost without it.

HAMMONTON, N. J.—Joel G. Fogg writes.—See the time for my weekly source of relief, and I am not expressing and as it affords me so much satisfaction, you will find the order for the next year for another year's weekly entertainment. Let progress be the motto. Onward, for the benefit of all humanity.

From the Scientific American. SPIRITUALISTIC INVESTIGATION.

Sanity vs. Insanity.

MESSENGER EDITORS.—Over twenty years ago 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 which I need, and not a number missing, and which I am bound to the Year Book of "Scientific" (Annual) Discovery.

Having dabbled a little with the microscopic, magnetic, and electrical experiments, collected all sorts of weeds, and "living" things, and curious about spontaneous generation, surrounding ether, the geyser development, and all that sort of thing—and occasionally written articles for horticultural journals, folks here in this benighted quarter give me credit for being a man of science; but, alas! although I have not only read the "Scientific" but also a host of other authors, and been put to heavy expense, as the staves of my library will testify, to learn something I have not gained, according to your judgment, unable to digest what I have read. In your article on "Spiritualism and Science" (p. 380 current volume) 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 between mind and matter—body 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 elder in the Presbyterian Church, I trust, owing to a consistent Christian walk and conversation. I dislike cant or a display of piety. Scientists and Spiritualists both reject the acknowledgment and sovereignty of Christ, and deny the necessity of faith in Him, and repudiate the entire Gospel scheme, which I do not.

So, coupled, you are nearer skin to the Spiritualist's 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 sane man of intelligence, has any faith in it. Before the light of science the whole thing is shown to be an imposture." "But," as Dr. Hammond says, "Spiritualism is a religion." I do not mean, as you say, as much as a Presbyterian, Lutheran, Episcopal, etc. Like in early Gospel times, Paul had his disputes and Pariares to deal with. The Gospel of Christ did not die from both.

But "facts are stubborn things" and what a man, who is thoroughly posted in ledgerdom or the hocus-focus 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 theories of the hypnotic, 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 monograph entitled "The Physics and Psychology of Spiritualism," by William A. Hammond, M. D. If you had mentioned the price and place, I would order a copy at once.

But, my dear sirs, the animus of your remarks do not only bear on "Modern Spiritualism" out all that is not material. You say the consciousness of this great truth (Materialism) weighs like a nightmare upon many of the best minds of these days. These "best minds" watch the progress of "Materialism" in such fear and power, as a tiger 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 elements. That mind, on the other hand, who sees that scientifically, he is continually throwing off matter, which is again absorbed by vegetation, and again received into his physical organism, and all that, until he finally finds the machine worn out and himself "gone to grass"—what a pity—this aspiring mind of man, emblematic of his 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. Dalton who thought the red gown in which he was installed as a Doctor of Civil Law, at Oxford, was a blue one; he was color-blind, could not tell when his blue set of things were exchanged for red ones. 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. 222, 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 other.

I am now over sixty-two years of age. I have much to learn yet, no doubt, so have you, my word by friends. Our mental organisms differ. I can truly believe that "angels could 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 closest affairs such ecstatic enjoyment, that the "poor foolers," however professed in a knowledge of organized matter, know nothing of it. The "Lord play them!" and touch their latent functions, if not wholly dried up in their heads, I suppose it ought to be, or—hush, I shan't not quarrel about the locality. It is the instinctive feeling that we are not Godless nor soulless 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 Him in whom I believe, that if you were to tell me (beg pardon for mental) that such a personage as scientific care) that the devil himself was in my back room, and desired an interview with me, I would deliberately "interview him," as politicians say. I hold that "truth is mighty and must prevail," because God

is the author of truth, as the devil is said to be the father of lies. But, until this matter is settled what truth is I beg you will be a little more modest, and not so hurt the feelings of well-disposed researchers after truth, as to consider those who, perhaps, have a "convulsion" 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 rational—please do.

From the Scientific American. Spiritualism and Science.

MESSENGER EDITORS.—In your last issue appeared an article entitled "Spiritualism and Science," which is a sort of review of a work by D. Hammond. I have not seen 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 owned, as many other scientific 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 they may readily be pronounced impostures, and attributed to diseased conditions of the brain; but it is to table movements and such manifestations, which Dr. Hammond states to be "due to hallucination, legendism, or actual fraud," that I intend 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 under circumstances when I knew there could have been no deception; in fact, have myself been violently thrown to the floor, as a number of ladies and gentlemen who were present can testify, while attempting to prevent a table which was under this influence from moving.

The evidence which can be brought forward to support the existence of this occult science is too weighty to be overturned by ridicule.

In a conclusion let me state that I am not a Spiritualist, nor am I in any way connected with any spiritual circle. I have studied the subject with an unprejudiced mind, and am convinced that there is a mystery 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 gravity; I am also aware that by writing this I expose myself to the ridicule of the greater part of the scientific world; but as I have 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 fatal to all the laws of nature. I hope to see them fairly investigated; discarded if they are deceptions, and if not, attributed to some mysterious power beyond our ken.

Ithaca, N. Y. R. H.

SPRIT ILLUMINATION—AS MANIFESTED IN THE LAST UTTERANCES OF THE WORLD'S NOTABLE MEN.

By Dr. E. S. Wheelock.

The present enlightenment of a portion of man kind, or more especially of the spiritualistic philosopher of the nineteenth century, has enabled him to better comprehend the rationale of the spirit's illumination at the period of its separation from the rudimental body.

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

How oft have witnesses beheld the illumination of the immaterial element in man becoming more vivid and clairvoyant as it approaches the period of its separation from its external physical form. How oft, as the near approach of this important change comes on, do we witness the joyous expression of the illuminated spirit as it beholds the unfolding beauties of the Great Hereafter.

But in the perfect change, called death, this illumination becomes absolute 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 attention, and have been treasured up by friends as something sacred, and worthy of perpetual remembrance.

George Washington, our country's patriot and savior, left these last words behind, as he passed upward to the Summer Land, "It is well." John Q. Adams said, "This is the last of earth." Commodore Lawrence exclaimed, "D'm give up the ship." John Wesley says, "The best of all is, God is with us." John Adams' last expression is, "I dependance forever." And what says Thomas Jefferson? "I resign my soul to God and my daughter to my country."

Pope in his friend exclaims, "I am dying of a hundred good symptoms."

Paul, one of the New Testament's own haters, exclaims, "I have fought the good fight." But Stephen says, "Lord, see not my sins." St. Napoleon the Great, (in French estimation), said, "I go to the head of the army."

But what said Mozart? He requested his daughter to stop the following lines, during which he again went to sleep in the arms of death—to awaken again in the scenes of his reality:

"Spirit, thy labor is o'er; Thy earthly probation is o'er; They sleep are now bound for the unknown shore, And the race of immortals begun."

Spirit, look not on the earth; Or the pleasures of earth do regret; For none on the threshold of immortality To mourn or the day that is set.

Spirit, no fetters can bind; No wicked have power to molest; There the weary like thee—the wretched, shall And 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 angels of God, Their loud allusions to sing."

Thus ended the earth life of Mozart. And thrice happy is he who maketh this life a stepping stone to eternal bliss, and the grave a triumphal archway to the Summer Land—knowing that the less way to life of this cold world, the more we have of the celestial beauties of that which is to come; the briefer our lives here below, the earlier come the scenes of immortal beauty.

"Oh, blissful scene! when cherub hearts Renew their bliss in sweet converse; When naught the mourned and mourner parts, When grief with life is perished."

Written from Mercer County, Mo., while in the field as an itinerant of the Harmonical Philosophy. Nov. 12th, 1870.

WHAT MAKES HIM.—Beauty is a great thing; but beauty of garments, house, and furniture, is a very tawdry ornament compared with the beauty of the soul. The elegance in the world will not make a home, and I would give more for a spoonful of turpentine, and all the gorgeous splendor of furniture, and all the gorgeousness that all the upholsterers of the world could gather together.

THE SISTERS.

BY JOHN G. WHITTIER.

And she and Rhoda, sisters twain, Woke in the night to the sound of rain, The rattle of wind, the rattle of rain, 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 hush!" she cried in fear, "Hearst thou nothing, sister dear?"

"Hear the sea, and the splash of rain, And roar of the northeast hurricane. 'Get thee back to the bed so warm, No good comes of watching a storm."

"What is it to thee, I faint would know, That waves are roaring and wild winds blow? 'No lover of thine's about 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! 'Fare and dirge have I heard it call, And the voice is the voice of Estwick Hall!'"

On her pillow the sister tossed her head, "Hail of the Hiron is that," she said. "In the tangle of reeds that ever swim He rides at anchor in Annapolis."

"And if in peril from a warring sea Or ice-shore rocks, would he call on thee?" 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 of Annie! I hear it call, And the voice is the voice of Estwick Hall!" Up sprang the elder, with eyes a flame, "Thou art! He never would call thy name!"

"If he did, I would pray the wind and sea Ar keep him forever from thee 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 all, 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 wooer 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: "Hail of the Hiron is that," she said. "The wind and the waves their work have done, We shall see him no more beneath the eun. 'Lifts will rock that heart of thine, It loved him not with a love like mine; 'I, for his sake, were ho but here, Could I but and 'brother thy bridal gear, 'Trough hands should tremble and eyes be wet, And stretch for stretch in my heart be set. 'But now my soul with his soul I wed, 'Tame the living, and tame the dead!"

—Atlantic Monthly.

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The Religio-Philosophical Journal being an especial friend to all true mediums, will hereafter publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. It will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

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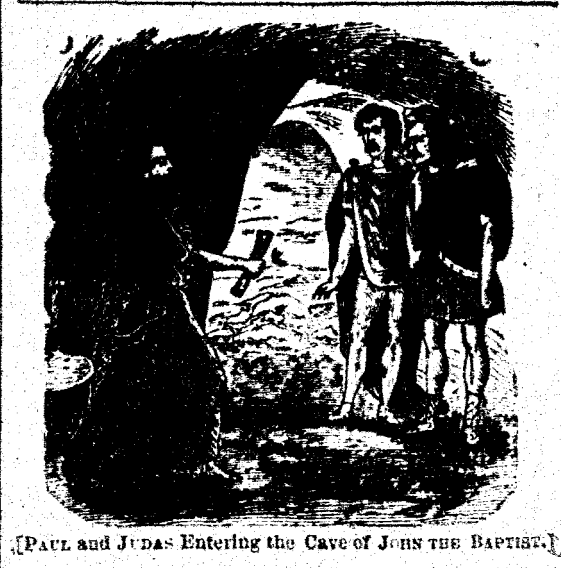
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Personal and Local.

—Miss Charlotte B. Wilbour, President of Sorosis, was formerly a spiritual lecturer. —Charles H. Keat, 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 sances, can address him at Toledo, Ohio, where he will stop temporarily. He is meeting with great 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 manifestation. —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 engravings, is A. J. Davis' latest work. —Jas. Brown, of Columbia City, Ind., writes that a good test medium would do well in that section. —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 matter for it. —Miss Julia J. Hubbard will lecture in Manchester January 20th, and through February. Address box 194, Chelsea, 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 Mesmerism and Artificial Somnambulism," are the books you want. —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, embracing 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 magnetic 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 Boston, Mass., or in care of the BANNER OF LIGHT office. —The list of pamphlets for children, entitled "The Yarn Cottage Stories," and consisting of "The Orphan's Struggle," "Harry's wish," or "Playing Soldier," and "The Little Flower Girl," are exceedingly popular, and their sale increases each year. The author, Mrs. Green, is a very fascinating writer, 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. Thayer is still in this city, and is considered one of the most remarkable mediums for physical manifestations of the present age. He is not enclosed 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 office. —Mrs. M. L. Sherman is an excellent psychometrist. See her advertisement. —Mrs. Addie L. Ballou is temporarily stopping at Augustus, 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, upon 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 parity. 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, and those who are out do not want to get in.

Philadelphia Department.

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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 state of 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 overcome 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 frequently changed as they become filled with the exhalations 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 spirit, 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 its unfoldment. For this end the body requires to be placed in certain conditions, in which it reposes and exhales certain 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 body? Second. What are the best conditions for the body to be placed in during the absence of the soul? 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 of the soul does thus escape from the body, and 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 sleep while the body is so active in 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 free. In answer to the second question, we would say that the means above mentioned for producing sleep, are important,—absence of all violent physical or mental excitement. 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, nor so soft as to allow the body to be immersed in it. This is especially important in regard to the pillow, which, while it is sufficiently elastic to be comfortable to the head, should never be so soft as to allow the head to be buried in it. Metallic spring mattresses answer a very excellent purpose for most persons. There are some, however, to whom the magnetism of the metal is objectionable. Each 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 airy. The bed should be placed in the middle of a well-ventilated room, so arranged that the body may be protected from the drafts 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 influences 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 washing. There should be no noise 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 mission. 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 place. 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 harmonious, by gentle motions of all parts of the body after or before the proper abolition of this 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 health, we may realize an advancement in this great and important work. Shall we Know Each Other There? How do we know each other here? Recognition is varied. We know each other physically through our physical powers. We know each other mentally, through the various functions of our minds. "Birds of a feather flock together," and the old adage, "set a rogue to catch a 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 recognition, because they are endowed with physical bodies, but there are many grades in physical attraction at different points, which are wonderful in their character, but common in the expression of it,—the form of lines and disks. Intellectually, also, mankind are attracted or repelled, according to laws which we are unable to explain. The great mass of mankind are living indolently upon the physical plane, hence their associates are mostly on this plane. Lit-

tle children recognize those around them through the physical first, 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 dormant 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 humanity by man and of spirits hereafter, can only result from the full and complete unfoldment of man into a harmonious being. Then each part finds its counterpart in its fellow-man, and takes appropriate cognizance of it. Such a condition of development, is not only desirable here, but furnishes the best means for an entrance upon the higher life; for until we learn to recognize our fellow beings here, we shall not be able to do so in that other life,—they who do not realize the spiritual nature within themselves, and in their fellow-men, will have but little opportunity to do so in the land of the beyond when they first enter there. When we ask the question, Shall 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 that we shall know some of our spirit friends; but it must be remembered that it is in proportion to our development upon 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 recognition of them while we are here. We shall have no difficulty in regard to this in the hereafter. Spiritualism has come to unfold man's powers, and lead him into fields which have hitherto been untrodden. By the recognition of the angel world through the eternal consciousness, man is brought into a condition of desire to cultivate his spiritual nature, and though which alone he can realize a true recognition of spirits and spiritual conditions either here or hereafter. By its wonderful and beautiful adaptability to all the conditions of humanity, Spiritualism has changed the entire basis of nature, and given to man grander and more beautiful conceptions 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 border of time. This question of recognition is a glorious one,—it involves vast and important results, and when it is universally accepted, it will do more to uplift humanity and build up the universal brotherhood of man than has ever been done by all the religions that have existed in the world. It is well, therefore, to ask the question often. Shall we know each other there? We know that it adds much to the joy of our friends on the other shore to be recognized by their earthly friends, and the boon is mutual, and while it lifts man to higher conditions, it sends a thrill of joy through the angel world, and enables them to march on in the highway of holiness and lead humanity ever onward and upward with the Lord. We rejoice in the knowledge that Spiritualism is thus giving to the world. We know it is a blessing to humanity, and we shall most earnestly that this knowledge shall cover the earth as the waters ever do, and that man shall learn to recognize his brother man, the true foundation of progress and happiness,—the key-note to that beautiful recognition we shall reach through all the corners of heaven and earth, and we shall be brothers to humanity in the thrilling words you shall know each other there. And as the holy angels 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 beautiful land, even beckoning us to come up higher. Who are They? QUITE A NUMBER:—Our friends are most urgently 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 matter, most emphatically demanding that payment be exacted from subscribers now in arrears, without delay. If any mistake is found upon careful examination of the account, inform us of the fact, and it shall be corrected. If any one has been unfortunate, so as to make it very difficult to pay now, write, and inform us of the particulars, stating when payment can be made, so that we can know when 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 promptly, but there are some 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 burden we are constantly carrying for their benefit. A remittance of a part of what is 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 is 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 owe the JOURNAL, should pay for it, even as they should pay for the bread they eat. SPECIAL NOTICE YOU ARE OUT OF WORK? Read the Following. HUNDREDS of Boys and Girls (and others) are now getting Watches, Musical Instruments, Jewelry, Books and other nice goods for about the price of Young Folks Rural, the largest and handsomest young people paper published, edited by the publisher of the Western Rural. Splendidly illustrated, and the whole amount returned in well-wrapped premium goods. Only \$1.00 per year, single numbers, 10 cents, postpaid. Address: H. N. F. LEWIS, Publisher, Chicago, Ill., Detroit, Mich., Columbus, Ohio, or Kansas City, Mo. 7014-4. MRS. M. L. SHERMAN. 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This prescription is sent by mail, and it is 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 of the disease. 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 controlling her accomplish the same, is done as well, when the application is by letter as when the patient is present. 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The work is not up in pamphlet form of about 60 pages, strong, and well covered, with large plain type, containing everything within its simple lines necessary to constitute the Practical Grammar. It is not sold for the value of the paper, print, or binding, but for the Seven-Hour grammatical education contained within. Price: cloth \$1.00. Paper 50 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 137 & 139 S. Clark St., Chicago, Ill. NEW BOOK! entitled 'FRESH EGGS AND YELLOW BUTTER.' This work is an exhaustive treatise on these subjects, and shows how to keep eggs fresh for an expense of less than one half cent per dozen. There are two egg seasons each year: first, April and May; second, from middle of July to middle of October, when eggs can be purchased from 10 to 15 cents per dozen, and if preserved until winter, they can be sold from 50 to 85 cents per dozen. The processes are easy and reliable. Over three hundred thousand dozen eggs are already prepared this season by persons who test Dr. B's processes last year. Ranced Butter, (which can be bought for less than one-half the price of good butter), may be restored to a perfectly sweet condition. White and streaked butter made to imitate good June butter; and an Improved Butter Preserver, for keeping new butter in a sweet state. Kerosene Oil Barrels rendered clean and suitable for all purposes. This book also contains many other new and valuable formulas, with full directions, so that any one can prepare and use them, being the result of fifteen years' research and experience by a practical chemist. This valuable work should be in the hands of every grocer, produce dealer, dairyman, farmer, manufacturer, and other who may wish to engage in a profitable business. PRICE, \$1.00. For further particulars, send for Descriptive Circular. Sent free. Address: DR. W. C. BRUNSON, Author and Publisher, 145 LaSalle St., Chicago. N. B. 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We don't allow ourselves to be cheated out of our dues when we can help it by a resort to a legal remedy, even if it costs an hundred times as much as the debt due. We deal justly with everybody, and take nothing less in turn than we can help it.

Official Report of the Fourth Semi-Annual Meeting of the Pennsylvania State Society of Spiritualists, Held at Shermansville, Philadelphia, Dec. 13th, 1870.

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

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

"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 production of truth and the spread of our glorious cause, we have nothing to discourage us. Our cause through-out the State is onward. Mrs. Stearns 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 never 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 witnesses."

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 Society.

SUSAN 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, even as I 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, all 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 flashes of celestial wisdom; to make them practical and substantial facts in our daily lives and experiences, rather than occasional yearnings and aspirations of our spirit.

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 benefiting 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 realm 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 part of deep interest, and our desires go forth to those who are living, comparatively, in spiritual darkness,—who are unconscious of the fullness 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 desires, in our wishes,—unless we put these desires and wishes into those practical forms and uses which shall make them valuable. We must clothe our desires in the mind 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, indifferant 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 life, in the exercise of our spiritual nature. If we would make our desires, as it were, missionaries, to extend a knowledge of Spiritualism, we must direct ourselves of our indifference and our selfishness and carelessness, for we cannot stand aloof from humanity from labor 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 its 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 often the dear spirit-friends have said to me, "We will continue to impart to you all that we can, so long as you allow others to partake of what we give." Whenever I have, miser like, kept back anything, I have always felt that they kept from me what I desired.

I was once struck forcibly 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 a remarkably 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 soul, he should, likewise, have poured it out as freely to others. The answer of the spirit to his question was: "We could pour all Lake Erie through a small funnel, if it were kept open, but a hoghead is soon filled if none is poured out. We could have continued to pour vast floods of spiritual truth through your organism for the benefit 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 humanity, 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 Spiritualism 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 labors of our missionaries in any place, have created an intense interest, caused great excitement, and called out large audiences, and after this we have found the people complaining that the interest has abated, that indifference and apathy have crept in, and some feel as if they were discouraged about laboring, because their labors seem thrown away. Unquestionably, there is a natural law working in all these reactions, and we, as laborers, in order to succeed, 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 shall he live again?" is sufficient to produce an interest, and draw a large audience together, 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 aspirations of those whom we would convince of the truth 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 preach the spiritual phenomena, though some have this to do, as we are called to preach Spirituality; not so much, indeed, to preach Spiritual doctrines, as to send forth the excellence 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 Spirituality; 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 Spirituality, when the intuitions of individuals have been served fully up to or beyond the capacities of their souls' aspirations. When no higher aspirations are called out, then, for a time, they lose their interest, and even reject the great truths of Spirituality. Feeling this to be so, can we not all go to work in strengthening the forces of Spirituality, and bringing forward and carrying onward the march of Spirituality somewhat in accordance with the will and wishes and efforts of these unseen helpers, who are ever pouring out their gifts to us?

It may seem irrelevant to you, but let me say that Spirituality, while it embraces every reform, finds every reform of the day as its helper. Moral reforms, temperance, labor, peace, anti-slavery, universal suffrage reform,—all of them, address themselves to the aspirations and teach the value of the capacities with which the human soul is endowed.

We should not look at these reforms 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 being complete and final; we should regard them in reference to progressive human development, and his unwillingness to jump at conclusions, and his unwillingness to prosecute 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 benefited in return,—I think we should have enough of the iconoclast in us to make us willing to demolish old customs.

We should not measure ourselves by ourselves, and compare ourselves to ourselves, but we should keep one eye fixed upon that representative humanity, which is ordained by Deity in the powers which he has conferred upon the human spirit. Since the force of the universe are equivalent to the accomplishment of the grand ends and destinies attained in both the realm of matter and of mind, we cannot allow inertia to destroy any of those energizing powers, which are designed to bloom and bring forth the fruits of life, both in the reform without ourselves, and in the dawn of capabilities of the human soul. The reform that reclaims the waste energies of the human soul, is a helper of true Spirituality,—that Spirituality that gathers up the scattered threads of life, and weaves them in the experiences of the soul that is beautiful, even in the eye of him who created it. This is a helper to that Spirituality 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 Infinity.

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. C. Holm made a short address, expressing interest in the cause of Spiritualism, and thankfulness that the light had dawned upon his soul in mere darkness, 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 had finished them up. She presented 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—
Langued for life's declining day.

Another missed the loved and dear one
Went 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 veil and show you
Glimpses of that spirit throng;
Show you how they loved and blessed you;
Right triumphing over wrong.

How they labored ever onward,
Looking no discouraging look,
To the world that seemed like mountains,
And would be, if they took

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.

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 ever 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,
And 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 abide.

John F. Rapp gave an account of the progress of the cause in the northern and central part of the State; referred to Mrs. Stearns' 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. Stearns in Bucks County, and found much interest manifested in the cause of Spirituality.

It had been considered in some of the Eastern States, that Pennsylvania was rather behind in the cause, but she did not find it so at all.

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.

Tired and weary as the people are of the dry hanks 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 feelings 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 in the West than in the East,—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 expansive 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 welcome. Some require one kind, and some another.

[The above is a brief extract from a very eloquent address.]

Edward S. Wheeler said: I suppose you have all heard the story that John G. Saxe tells about four blind men of Hindoos, 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 particulars 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. There are a great many things to be taken into consideration. We don't know how great a thing Spirituality is in itself as a whole. We have no idea of it. Some of our greatest men think it is "only a significant fact." Brother Davis holds to that. I say, Spirituality is first a fact,—then a religion, then a philosophy, and then a religion, and I shall keep saying this over and over again, till somebody believes it. It is a great truth, and I intend to stick to it.

A person who takes Spirituality up, even as a fact, to investigate it, has work enough for a life time. The physical phenomena will be enough; the multitudinous manifestations require a great deal of time to observe them. They branch out into every department of science. You must know something of physiology. You will learn more of the nature and functions of the nervous system through Spirituality, 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 did played a vast amount of ignorance on the subject.

We are told sometimes, that Spirituality 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.

Spirits, as well as mortals, were unappreciated; 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 mediums 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 bars of iron. This is a matter for study and investigation. If you have a power of analysis; if you have a scientific mind; if you are perfect in your logic, you are capable of grasping with your subject—if not, you will make a blunder at every step. The last man in the world to invent gate this subject, is the man who is married 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 acknowledge this.

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 Spirituality could be received. It has come to the world more than once, and contrary 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 will hardly grow, or it had a transitory growth. Now the deep subsoil-pool of investigation, has turned a furrow 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 hypothesis or belief. It was the Devil, and whenever 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 Devil 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 overboard; 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.

Taus 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 Spirituality.

In the old Carboniferous era, you and I would have had a hard time to breathe. The air was about as thick as an ordinary "strawhat." The coal mines were in it. The giant ferns were growing. We could not have lived there. Probably there are no animals on the face of the earth now, that could have lived there. There were animals that lived at that time, 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 with it. To-day the air becomes thinner, purer; the harder or condenser matter is becoming condensed, while the sublimated elements go out. The atmosphere, the great overawing 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 such stuff as we swallow. Do you know what we breathe? Sa-d! gravel! silt! 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 air is churned up and down in their lungs. In cities, you have disease floating everywhere,—small pox, measles, etc., are all there.

The people who come after us, never will be able to stand any such kind of usage. They will be so refined, that they cannot live in such dirt, and silt, and slime, as we breathe. We can'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 nuisances are abated that man can, and should 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 belongs to me, going through belongs to the Lord."

Trying to be decent and clean belongs to us, failure belongs to conditions. If we try and try, we have virtue appointed to us; Abraham had righteousness 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 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 seee g how much we have to contend with that we can't work. We should be like a company in New York, called "Grim and bear it."

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

Modern Skepticism.

That skepticism is rapidly advancing is a fact too apparent to be denied by any careful observer. The following from the *N. Y. Independent* 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 minds are in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment laboring in thought and action in America, we venture to say that four fifths are skeptical even of the great historical facts of Christianity.

What is told as Christ's doctrine by the churches, is not even considered by them. And furthermore, there is among them a general unconcealed distrust of the clerical body as a class, and an utter disgust with the very aspect of modern Christianity and of church worship. This skepticism is not superficial; little is said about it. It is not a peculiarity of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to the class of ultralates. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enterprises of the day. It is not an unbelief to be laughed at, or hunted down. It is calm, abiding, earnest, sorrowful.

It is not known of it above; but it underlies 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 revelations, and in the occasional denunciations of the old."

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 whiskey is not a preventative of diphtheria. Now they are going to test it for five years as a cure for chills and fever.

SELECTIONS WITH COMMENTS.

By J. O. Barrett.

WHO SHALL ANSWER?

Right Rev. Father Hecker, formerly a Protestant, in an elaborate address, delivered at the consecration of St. Patrick's Cathedral, Rochester, Nov. 6th, 1870, thus speaks of Reason: "Tis but the same old story taught by the Calvinists, Wesleyans and others—Catholicity in disguise! Interrogate the wisest philosophers of the human race. Socrates 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, and whisper in your ear that man's life is a mystery—his destiny a riddle.

Go to England, and seek light from modern scientists. They answer (through Herbert Spencer or Sir William Hamilton perhaps) 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 Catholicism has broken and those where its power has been away, 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 Church 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 declined. For many years the civilized world has been so sorely 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 God for the unrest which has come upon us; for all the insatiable yearnings and sighings for the unknown, which keep the soul awake and act 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 better to have no answer than to take a man by the ear, and so fill our brains with the east wind, blowing all the way from Rome or Mecca or Jerusalem.

THE CATHOLIC FOLLOWERS.

In a late editorial in the *Liberal Christianian*, we find 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 whatever name, color, spot, 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 in which comes surely to every one, and He leads every sincere seeker to Himself. 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, self-reproaching, 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 heaven run 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, Mohammedan or Pagan, Papist or Atheist, we shall 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 fellowship in the world is by minding our own business, by attending strictly and faithfully to our own duty, whatever it is, while we are always ready to come into kindly, sincere relations with any human being whatsoever if there is any opportunity for our doing so.

Spiritualism in West Virginia.

Twenty years ago, the writer inaugurated the investigation of Spirituality in Wheeling, then included in Old Virginia. Encouraged out of the place, the cause was left in the hands of a few resolute souls, 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 exists a new organized 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. Harmbrook, 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 sun.

Then came Mrs. Wilcoxson, a genuine pioneer missionary, working independently of the national and all other organizations, following her 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 Wheeling, she went to Martinsburg, Bridgeport and Moundsville. At this place she delivered four lectures, one of which was to the prisoners in the penitentiary. 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.

Hitherto the only teachings allowed these victims of bad government, 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 Freeborn 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, D. C.

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 matter how humble the lot.

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Table listing various books with their authors and prices. Includes titles like 'The Philosophy of the Human Mind', 'The Bible and the Science of Nature', and 'The Career of the God-Idea'.

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Frontier Department.

BY..... E. V. WILSON

Statement.

When A. A. Wheelock and I had arranged for a debate at West Farmington, Ohio, 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. Graham's address, and informing him that Mr. Graham was ready to meet him. Mr. Wilson made no reply, he having challenged either Mr. Graham or me—back out No. 2.

I offered to meet Mr. Wilson at his convenience and mine, at any time after my protracted meeting. The first time I have had an opportunity of meeting Mr. Wilson was at New Castle, Pa. 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. 15th, 1870.

Every statement of the above is false in fact, as evidenced in "back out No. 2," and Mr. Craft did not offer to meet 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. 15th, 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 Beings?" Yours truly, A. S. DOBBS.

Resolved, that the Bible—King James' version—sustains the teachings and phases of Spiritualism.

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. NOTE—I will accept now, but the committee that engaged me to lecture must have a voice in the management. E. V. WILSON.

Refer to Dr. S. Seales and Warren Carpenter.

Rev. Mr. DOBBS—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 Seales and Carpenter? E. V. Wilson.

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

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, 1869, 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 22d 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 Graham.

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 challenge, was after his debate in Buffalo, New York, with Rev. J. G. Fish. This was in August, 1869. On the 21st 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 Professor 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) acknowledged.

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 Erie, 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 challenge. To this I answered simply: "A square back down."

From then to Wednesday evening, Dec 14th, I 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 Erie, 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 refuse 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 me, and informing him that Mr. Graham was ready to meet him. Mr. Wilson made no reply, he having challenged either Mr. Graham or me—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 the Bible—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. Seales 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 man. 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 inst. 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 *Lancet Journal*, of New Castle, Pa., and we leave our gloves to the objections of the Cross in New Castle to pick up the future; letting us know four months before the time of discussion. E. V. WILSON.

E. V. Wilson's 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, 2d, 8th, 15th, 16 h, 23d, 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 3d, 10th, 17th, and 24th, we will speak in Wilmington, Delaware—four lectures. We will speak in Norfolk, Virginia, on the evenings of Tuesday, Wednesday, Thursday, and Friday, the 10th, 11th, 12 h, and 13th.

In Baltimore, Md., at Stratton's Hall, on Tuesday and Wednesday evenings, the 17th and 18th, commencing at 7:45 o'clock.

We will speak in Harmonical Hall, Philadelphia, Pa., Cor. 11th and Wood streets, on Thursday and Friday evenings, the 19th and 20th.

We will be in Harrisburgh, Pa., on the evenings of the 24th, 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 our readers govern themselves accordingly. We will give one or two matinees in each place, for reading character, and other mental phenomena. Our friends will secure halls, so as to use them on afternoons, if we desire.

Lecture by Emma Hardinge.

(Concluded from first page.)

realizing this, find that they are unable to explain any more what spirits than what matter is. We have presented some of the revelations which the spirits have brought to light for a new religion here—we can attempt to found a new ministry here. We can speak of a priesthood that shall be most divine.

Can we find anything outside of religion that is not included in the same words, God is a spirit? Can we find anything more than is defined by the soul's immortality? We may find many mysteries; we may build churches, and we may speak of the mysteries which are obtained through esoteric 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 soul that we call God, the immortality of the human spirit, and that life practice that teaches us to walk that we may not fear to die. Whatever there is outside of this, belongs 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. I think, then, though we are very irreligious and disorderly people at present, 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 midst.

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 be strong enough to put their hands to the plow, and enter upon the great labor, determined to work until the end, as allies of the Spirit World, that with great patience and true love for humanity, 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 Spirit World,—have erected a bridge upon which their shining feet pass back and forth. They will neither destroy 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 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 that they will accomplish it to the full extent. It is not given to mortals alone to found the new church,—nor to immortals, but those under the command of the Great Spirit,—those 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 march of humanity up the stairs 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 purpose; and not as a mere spasmodic and supernatural revelation.

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 destiny. I have heard the great voice saying, "Write, blessed are the dead." I have heard that voice cry, "Behold, I make all things new." I have heard it sounding down the ages, "Oth, 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 rise."

Be earnest and faithful then; because your hands and your feet grow cold, and you weary of your toil, the hosts of heaven shall suspend their 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 fall, 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 faithful 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 religion.

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

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