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

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A SPIRIT'S REVELATION.

Spiritual Seance in a Haunted House, and What It Revealed.

The Spirit of a Murdered Woman Returns to Earth and Accuses. Her Murderer.

She Describes the Deed-All Boston Excited by an Extraordinary Sensation.

From the Boston Herald, April 8.

On Washington street, Somerville, near the Cambridge line, is a house said to be haunted. It is a two-story and a half struc-ture with a plazza in front. It was built some twenty years ago, and, in its day, must have been quite a pretty place. Rumors hat a house is haunted, are apt to be fellowed by a desertion by the inmates if they have cause to believe so; then it remains unoccupied for a time; then boys gather and throw stones. This is what happened in this case. The "boys" were the Harvard students. The house is under the shadow of Memorial Hall. That "the boys" had many a lark there was evidenced by its condition one year ago. Drawings of skulls, crossbones and figures of every description decorated the walls. It had been unoccupied three years. Tenants were not to be had even at the cheapest rent. Singular enough coincidence it was be it was enough, coincidence it may be, it was just one year ago Saturday that the present occupant took possession. He was about to take another, but attracted by the location of the house and its cheap rent, and not at all believing in hausted houses. all believing in haunted houses, he closed a favorable contract and at once placed the premises in repair. Plastering was restored, walls were repaired, wood work painted, seventy-eight panes of glass put in, and, with a good revolver, he felt that he could make it warm's for any part of the could be a seventy-eight panes. "make it warm" for any ghost that might appear. April rolled by, and he congrutula-ted himself on the prospect. May came,

AND WITH IT NOISES; June, they increased, yet he said nothing, and quieted his wife's fears by asserting it to be imagination. In July a child was born in the house. From this time the disturbances increased. There were poundings overhead; tumblings down-stairs; the lift-ing of a window, its fall; moans, a noise unierneath, and then all was still again for a short time. One evening a crash, as of dishes breaking, so far deceived the head of the family that he rose, revolver in hand, and went down to shoot the cat which he thought might have got in there. No cat and no broken dishes were seen. After this, when he heard the movement of dishes, he paid no attention to it, but the footsteps, were often so natural that he could not re sist going out. The result was always the same—nothing human, nothing tangible. It is probable that, if this gentleman had not been affected in other ways than this, the present article would never have been written. He did not believe that the house was haunted, and attributed the noises to some peculiar construction of the house. His wife, a Roman Catholic, had managed to accustom herself to them. She had never of course, given any attention to Spiritualism, or read anything relating to it; he, however, having seen a report in The Herald lately, made some inquiries, and among his acquaintances were two young men who advised the holding of a circle in the house. The circle was held, and, as a result, the wife saw forms in her normal state. This was two weeks ago. She was what the Spiritualists would call "developed." To her the

VISIONS WERE TERRIFYING. Her husband, to relieve her, took the ad-

vise of his friends to have a medium there and "release the spirit." A few days ago he was driven to try this. It was not satisfactory with him, and ended only in his wife seeing more freely than ever. The "ghost" was now a constant visitor. The wife had been controlled twice in his presence, but he said nothing concerning the details of the personations. To him the matter was becoming a mystery which he was determined to solve. He commenced to receive information through her which he thought she could not have become possessed of. Friday morning, when he was down in a cellar of an L of the house, he heard a voice call his name. He listened, and again it called. "Yes," he says, thinking it came from upstairs. "Here," said a voice from the corner of the cellar. "There," whispered a voice in his-ear, and before he could realize it he was under what he rever had discovered before he under what he never had discovered before
—a trap-door. For him the mystery was not
only deepening, but becoming decidedly uncomfortable. To move would be a had loss pecuniarily, to stay was to suffer these experiences. Saturday morning he heard of the author of these articles in *The Herald* which had originally attracted his attention. To him he applied for advice, and it was recommended to form a powerful circle, for the purpose of relieving the intelligence by breaking the magnetic chain if possible.

Some twenty years ago this vicinity was much interested in a haunted house on the Watertown road. Harper's Monthly at that time had several papers on the subject. A Somerville gentleman, a well-known distiller of Boston, bought the place for the purpose of investigating the matter. This he did thoroughly. It is not the present purpose to write two stories into one, but the two are related from the fact that the

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medium decided upon to be used by The Herald man happened to be the very one who slept a memorable night under that This was Mrs. C. H. Wildes, now of 52 Oak street, Boston. She consented to hold a scance, and the minor arrangements were soon completed. Three prominent members of the Somerville government ac-cepted an invitation to join the party, and a justice of the peace, a constable, and several ladies, completed it. Some three or four, perhaps, were Spiritualists. Two were pri-vate mediums, one a gentleman, the other a lady. Immediately upon entering the buser a lady. Immediately upon entering the house the party, including a *Herald* representative, were invited to an upper room, the same one in which some of the manifestations have previously taken place, where

A CIRCLE WAS FORMED, with the medium in the centre. After some peneral conversation between the parties, Mrs. Wildes suddenly became entranced, or, to speak more plainly, under the influence of her guide. Turning to the lady of the house, who sat at her right, she said: "The little one down stairs," meaning an infant child, "has been surrounded by the influences at work in the house so long that she will soon pass away to the other land, if not immediately removed from this place."
Stopping suddenly, she said: "Why do you fear, pale face? You will not be harmed? Now, won't you tell me what it was that passed in front of you just this moment?" In the meantime the lady of the house began to shake like an aspen, her lips quiver-ed, and her eyeballs began to roll in their ed, and her eyeballs began to roll in their sockets very much as they would if she was dying. "Oh, don't being her back!" she exclaimed, the tears starting to her eyes. "I can't bear to have her dome back." "But," said the medium, "she will not hurt you. Tell me what it is that passed before you." Not stopping for a reply, she immediately turned to the gentleman of the house, who was sitting at the other end of the room, and said: "Do you know that you were compelled to come here in spite of yourself? The influences at work around you made you come, and there was good reason for their so doing." Then, as if recalled to herself by some unseen power, a convulsive movement was visible in her whole body, she rose from her chair, a low moan escap-ing from her tightly clinched lips, and with her hand closely pressed to her forehead,

STAGGERED ACROSS THE ROOM, have also been manifestations; notably the raising and lowering of a window-sash with a loud crash, as nøted above. Taking no notice of any body or any thing in particular, but closely followed all the time by a Herald man, she opened a door leading to the attic, and, as if in great pain, crept, rather than walked, up the stairs, all the time moaning pitifully, and with her hand tightly pressed to her forehead. When the attic was reached she paused upon the threshold, and leaned against the door, just as a person naturally would that had been nearly mur-dered. After a few moments she walked into the room, and, pointing to a corner in which was a little rubbish,-evidently an unused apartment,—she exclaimed, with a shudder: "Oh, my God! there! there!" at the same time clutching at her throat with one hand. While the tears rolled in torrents from her eyes, she said: "Oh, joy! joy! to think that I have been permitted to come here!" Then, again, continuing her efforts to articulate, she said: "Oh, he won't let me speak, but I will try to in a few moments." After a moment's heritation and ments." After a moment's hesitation, she continued: "There! there!" pointing to the spot in the corner, "there is where I lay." Before the astonished spectators had time to recover themselves, Mrs. Wildes fell back in the arms of The Herald man and another gentleman, and, with a few convulsive movements, and two long-drawn sighs, became limp, and, to all appearances, lifeless. After partially resuming a normal condi-tion, she continued: "Oh, I don't want to lie down there! Please take me away from this place!" She was assured by the gentle-men present that nothing would harm her while there; but, all efforts to comfort her proved mavailing, and, with the

TEARS STREAMING DOWN HER CHEEKS; she started down stairs, closely followed by those present. When the little room previ-ously spoken of had been reached on the way down; the medium paused in front of he window, and, while a shudder passed through her whole frame, she moaned, still clutching at her-throat with one hand and pointing to the window with one nand and pointing to the window with the other. There, there, I tried to scream, but he shut the window down upon my head." At this stage of the proceedings the excitement of the medium became almost uncontrollable, she moaned incessantly, great beads of per-spiration stood out upon her forehead, and, spiration stood out upon her forehead, and, while continuing her efforts with one hand to remove the pressure of the imaginary hand upon her throat, she pointed slowly to the floor, all the time repeating the words, "There, there, I was dragged along there." Just at this time Mrs. Wildes, who had been trying hard to articulate a name, fell back helpless into the arms of one of the persons present. A private medium, however, who was present at the time, was suddenly controlled, and in a loud voice said: "My name is Bertha Stoughton." This seemed to relieve the medium somewhat, and, after nodding her head in assent, she walked into the room in which the scance was commenced, passed out into the entry, down the front stairs, along the entry, and stopped deliberately in front of a closet built under

the stairs, and in which the gentleman of the house says he has frequently heard the dishes rattling violently. Opening the door, she went through the motions of mixing and swallowing powders, all the time sobbing, and

MOANING IN A PITIFUL MANNER.

Again was the march taken up, Mrs. Wildes leading the way, although she had never been in the house before. Stopping in front of the room which the lady and gentleman of the house occupy as a chamber, she moun-ed: "There, there. He came from there and gave me the powder. Oh, I did not mean to do any wrong." After a little time had been spent here, she walked along the entry, out through the kitchen, and down the cellar steps, all the time giving utterance to the most blood-curdling moans, and repeating the Words: "This way, this way; I came this Then, as if recollecting herself, she said: "Oh, not this way! Not this way! Please don't take me this way!" Leaning heavily against one of the gentlemen, with her eyeballs distended, and with every manifestation of extreme terror, she said, pointing toward a partition: "There, there! he did it in there; but please don't make me go in there again, will you?" The gentlemen assured her that no harm should come to her, and finally she consented to accompany the par-ty to the sub-cellar. Re-ascending the cellar steps, and passing through the kitchen and out into an L, the medium suddenly stopped in front of a dark hole, and trembling in every limb, said in a husky voice: "Please don't make me go there! Oh, please, don't, sir!" Nothing could induce her to go into the hole, and as a last resort, the knight of the quill, Secompanied by three gentlemen, one a strong medium, the other an enter-prising newspaper man, and the third the master of the house, made the descent. It was, indeed, a gloomy place, bout three feet high by twelve feet wide, and with that damp; uncomfortable smell always to be found in subterranean vaults. It was as dark as Erebis, and a place better adapted for a brutal murder cannot be found in this or any other city in the state. In one corner was a hole about two feet deep, which had been excavated by some gentleman of the house in his attempt to thaw the water-pipes, which had been, at some time, during the winter, frozen up. In another corner was a pile of dirt, while around in all directions huge stones and rocks were scattered. Set-ting the kerosene lamp down upon the ground, the medium previously spoken of became again controlled, and pointed out the exact spot where, as he claimed, the body

THE MURDERED GIRL HAD BEEN LAID,

and where the blows had been struck, and, singularly enough, it happened to be the very spot from which Mr. Marsh heard the voice calling him last Friday morning, as noted at the commencement of this article, and also the spot to which his wife pointed when afterward controlled. There could not have been any collusion between the three, as the private medium spoken of is a merchant of this city, and knew nothing whatever of the matter until he was invited by the *Herald* man to accompany the party. He was not down stairs when Mrs. Wildes indicated the place; neither was the lady of the house present on either occasion. Yet the house present on either occasion. she a few minutes afterward indicated the same spot. The different private mediums were soon controlled all over the house, and they indicated that a murder bal been com-mitted, that the spirit making the demon-strations was that of the mardered girl, who was unable to escape from her murderer, who is still living and who enacts the crime over again in his mind every day. When the party had returned to the room in which the same first commenced, and, just as they had got seated, Mrs. Wildes said: "I.forbid my medium saying or doing anything any fur-ther about this matter to-day. She has done enough already." Just then the lady of the house, in spite of all efforts of those present to prevent her, slipped from her chair, and with one arm extended and the fingers of her hands tightly clenched, fell to the floor in an insensible condition. Then Mrs. Wildes We will now give you a personation of how the murder was committed." Almost immediately the lady, who, in the meantime, had been lying on the floor, with the foam issuing from her lips, slowly raised her hand in the air and struck four distinct blows upon her forehead with one hand, saying a the same time: "Oh! oh! please don't! didn't mean any wrong." The scance lasted over two hours, and was a constant flow of

some-item of information concerning THE SUPPOSED MURDERER.

From this it appears that the murdered girl was named "Bertha Stoughton." She was betrayed by the man who formerly oc-cupied the house, but who now lives in Cambridgeport. His name was given, but, for sufficient reasons, it is withheld. He kept house there, and she, after he had betrayed her, came to the house when enciente. This was in the month of August. She was a trifle above the average height, rather stout and of complexion neither light nor dark and of complexion neither light nor dark. She wore a dark brown dress, with a white muslin sack. Her hair was no black, but rather dark. There was no possibility of collusion, and yet each of the four mediums gave precisely the same description of the young lady's appearance. Two of them, outside of the lady of the house, got the murderer's name and particulars concerning him. From these sources came the further information that the girl after remaining in the house but a short time, was given powders, and, while under their influence, drag-

ged down stairs. It was an overdose, and when she reached the bottom of the attic flight, she became sick and threw up the poison. He then grabbed her by the throat. Breaking away from him she threw open the window, and loudly screamed for help. He forced the sash down upon her, drew her in and down into the cellar. With a hammer he struck her four blows on the forehead, and threw the body under the cellar of the The subsequent disposition of the body, as told, is a matter yet to be verified. The hammer with which the deed was commit-ted has probably been found. The theory is that this murder was committed some years ago by a person now living. It is often thought upon by him. Indeed, if the story be true, then he is in a peculiar condition and frame of mind. A prophecy has been made concerning him, When he thinks of this crime he goes through it again step by step, and the murdered girl is magnetically, as one of the participants, drawn there, She has never risen above this condition, owing to her ignorance of the laws and her own condition—that she was about to become a mother. It is said that she has, by the scance described, been partially, if not wholly, released. The above are the facts as they occurred, and as facts they are chroni-cled and given. As to the cause, and the truth or value of the information given, that is a matter of the future. The sequel may be forthcoming.

The Relation of Mediumship to Morality.

BY D. P. KAYNER, M. D.

In the Banner of Light for March 29th, that able writer G. A. Bacon, has an essay on the above subject which suggests far more than it says. If I understand the writer, he advecates that mediumship and morality are not dependent, which we ad-mit, and from that fact appears to extenuate the immorality and want of integrity of

mediums.

He quotes: "Mediumship 's mainly the off-spring of physical peculiarities," and adds, "says a thoughtful writer, and who can gain-

boes the body create the spirit? or is the body formed for the purposes and uses of the spirit which uses it as long as it is available, and when no longer of service casts it aside to return to its kindred eletion is true, is it the physiological conditions of the body which adapt it to spirit control, or is that adaptability rather to be found in the psychic elements upon which the body depends for its physiological conditions or "physical peculiarities?

I consider man a trinity, composed of body, soul, and spirit. The spirit I look upon as the ultimate life principle imparted from the Universal Spirit Essence we, by common

consent, call God.

The soul is the individualized spirit-body, formed with all the peculiar individual characteristics, the result of the blending of the spirit essence with the grosser mat-ter which forms the physical body, under all the peculiarities, emotions and conditions surrounding the developing stages of for-tal growth and educational unfoldment. All these factors enter into the determination of the result of what the body shall be.

The almost numberless problems of mathematics are solved by the proper application and use of the powers of the prime factors of the nine digits. But the expansion of the human intellect, the relation of spirit to the unseen forces of the universe, with its capacities for unlimited progression, the psychic forces through which it is stirred into activity and by which it oper-ates upon and influences other minds, calls for other factors, other powers in order to solve the problems of mediumship in their relation to morality. And those powers are

wonderfully varied.
Instead of "Mediumship being mainly the offspring of physical peculiarities" it is relegated to that intermediate realm between spirit and body—the soul—and belongs to those potent unseen forces which pertain therato, denominated psychic. It is an old maxim, "Poets are not made,

they are born." So with mediums-they are born. Birth signifies emerging from one state or stage of existence into another. It is not the physical but the psychical conditions which make them mediums, and the "physical peculiarities" are the odtgrowth of those innate ps/chical conditions.

The spirit germ is originally pure; coming from the Infinite it cannot be otherwise. It can never become impure from the necessity of its relations to the All-Fountain of purity. The conditions surrounding its in-carnation, through which the spirit body or soul, and physical body are formed, may so envelope the spirit germ as to hold it imprisoned to such an extent as to prevent its purity coming to the surface asserting its power and manifesting its beauty in the earth-life.

The more sensitive these soul elements The more sensitive these soul elements are, the more susceptible to mediumship the person becomes, and the greater the necessity of their understanding their relations to external influences; and by taking their stand on a basis of strict morality, inviting to them, spirit controls who will exert a comparatively pure moral influence, not only will their own medial powers grow stronger and brighter, but also they powers to accomplish good therewith will be wonderfully increased.

It is said, "a man is known by the com-pany he keeps," and in nothing is it more

idedly shown, than in the manifestation of the mental proclivities of the medium, as presented through the character of the control he invites, receives and entertains. The fact of his great sensitiveness makes it all the more important for him to watch and guard all the avenues of approach at the very outset, and to fortify his position by a pure life and the exercise of his will to keep free from ignorant and unprogressed, immoral influences. In this way, and earnestly soliciting the assistance of progressed, intellectual and pure-minded guides, seeking elevating and refining society here, the individual can grow out of those debasing influences which would lead to deception, trickery and fraud. trickery and fraud.

This being true, while we cannot blame those who are mediumistic for being innatery what they were born we have the right to demand, if ever so innately immoral, that while possessed of these "powers for-unlimited progression" they shall not remain in that condition and ask us to receive and accept their mediumship as "pure and undefiled. Though ever so low down in the scale there is every inducement for them to rise out of their low estate, while those more advanced are stimulated to renewed energy by the good they may accomplish by de-veloping the, good, the pure and the true within themselves which will attract spirit controls of like elevated and refined charac-

He further says, quoting Allen Putnam, "The germs of mediumship are innate, not special gifts to their possessor because of moral excellences." This is true, and it is still further true that mediumship is susceptible of the property of tible of cultivation to an extent, as I be lieve, the prost ardent Spiritualist has not dreamed, and I therefore consider it the first duty of every medium to thus cultivate his gifts.

Instead of such culture these gifth are exristead of such culture these girta are exercised, as Mr. Bacon says, by the great majority of professional mediums, who "are so circumstanced and circumscribed by a variety of causes, that they have to exercise their special gifts—often abnormally or illegitimately developed—under the severest conditions. The wonder is that we are fater for all if a spirit of gratefulness tempered our criticism and condemnation." Again: Despite the efforts made to traduce them, both within and without the ranks, medi-ums as a class are fully the equal of minisers in all that perta

The morality of ministers has nothing to do with the morality of mediums. They stand on their own merit, and equally sophistical is it to gloss their shortcomings by phistical is it to gloss their shortcomings by saying that they are so "despite the efforts made to traduce them both within and with out the ranks." I have yet to learn after many years experience, of a single effort made by Spiritualists to "traduce" an honest medium. Dishonesty has often met harsh treatment at the hands of Spiritualists. ists who have been imposed upon, but we should not lose sight of the principle because of this; and use it in extenuation of fraud.

When the morality of mediums is comthis conclusion is necessarily false and misleading, for the medium through the superstition which still lingers, exerts a great and far-reaching power. His genuine manifestations give-weight to his fraudulent, and the extent of his deception can never be known—every manifestation which is given is thus shorn of its strength, and distrust takes the place of approval.

Mediumship may exist in all mental and moral stages of development. We accept it for what it is worth, under whatever circumstances it may come, but as we do not expect a Humboldt to communicate through the brain of an idiot, we cannot expect a Channing to teach morality through the immoral and criminal medium. Morality is a cardinal factor in trustworthy mediumship, and hence it seems to me we are justified in demanding of all mediums integrity, honesty, truthfulness, and then surrounding them with such safeguards as shall prove them possessed of those qualities.

### The Spirit, John King.

Charlotte Fitz Gerald relates the following curious incident in the London Spiritualist:

"John King grst proposed to me that he would show himself and the medium (Mr. Williams) together in the cabinet. How-ever, as he had given me this test in my own house several times before, he gave precedence to the stranger so lately arrived in this country. After returning Mr. Her-bet to his seat, John King-took me by the hand, threaded me through the chairs in the hand, threafed me through the chairs in the pitch darkness, and, leading me into the cabinet, threw a brilliant light over himself, displaying his features and his dress from head to foot. He then threw his light over the entranced medium, not only giving me a full view of him, but desired me to pass my hand over him, which I did, from his head to below his knees, and can bear testimony that Mr. Williams was himself bodily there."

A single word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours.

### THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. By Hudson Tuttle.

LGRURITROC+ The worst form of tyranny, although itself given over to propensities, depends for its existence on the observance of the higher laws by those it governs. The tyrant may hold himself amenable to no law but his desires, but the people are controlled by laws fixed by the wisest of the realm. If the tyrant introduces his own vices into his government, his reign is brief. It is this fact which has made monarchy an essential means of progress. However, it may have failed, as a whole it has followed the course expressed in the law of the higher governing the lower. It has attempted to enforce right, with might, in a rude, coarse fashlon, and because it has done so, it has had the right to rule. The freest republicanism attempts the same. Society has advanced so far that a sufficient number of its members have acquired the power of selfgovern ent. The monarch is replaced by the majority. The right of government rests on the necessity of restraint, which makes any government for savage or half-civilized societey better than none, and the purpose to compel obedience of the lower to the higher families; of selfishness, to benevolence; of hate to love; of individuality to patriotism; of animality to morality. It will thus become evideat that all governments from tyranny to republicanism rest on the same foundation. Tyranny or absolute monarchy is the first step out of barbarism, and becoming more and more limited prepares the way for republicanism. The former will exist until the preparation is gained. When the majority in the latter form of government, temporarily advocate injustice as is sometimes the case, it becomes one of the most arbitrary forms of tyranny .-

#### CHAPTER XIII. DUTIES OF SOCIETY TO CRIMINALS.

True government is the concrete expression of the will of society; practically based on the free consent of the majority. If we ask why it is established at such sacrifice and cost to the individual, there is one answer, and only one, for protection. It guarantees the pretection of life, liberty and property. This is the principle end of free government, by the people and for the people. If it exceeds this sphere, and grasps the rights or the property of the individual, it is robbery. If it fails to give protection It is illegitimate. If it is made an object of itself, it Vecomes dangerous, and one step removed from tyranny.

A true republican government, is the expressed will of the governed; and its every provision must be for the good of the whole. As government means restraint, we shall find that this restraint rests on those who do not control themselves, society is compelled to protect itself against the appetites and propensities of its members who do not or cannot restrain themselves. Were all governed by morality and knowledge, repressing laws were unnecessary. A complicated portion of the machinery of govern: ment, is set in motion for protection against fraud, rascality and crime. It has been in operation since immemorial time. Under whatever form of government, tyranny, monarchy, theocracy, or republican, almost the same identical code has been accepted. The individual who has broken the law, has been dealt with an iron hand. The way of the transgressor has been hard.

The Mosaic code, of an "eye for an eye," flourishes even to the present day, despite that Christianity claims to be founded on charity and love. Jesus taught if a man strike you on one cheek, turn the other also, but Moses taught, and the law retains. If a man strike you, strike him back as hard as you ean. Our criminal laws are founded on Moses and not on Christ, Theology is to blams for their cruelty, and the injustice they work, by the false doctrine it has taught, that man being a "free agent," sinned from choice, and must be punished, and punished eternally. - As the sin was in the will, that must be broken, and the sentence of the law was vengeance. When it speaks of Justice even, it is vengeance, not justice The law to-day depen same manner it did in Moses' time. It is backed with jails, state prisons, penitentiaries, dungeons and gibbets. There has been no change in its spirit.

This must all be changed. Fear may prevent, it never reformed. It has held undivided sway and the result is not flattering. Men rob and are false and murder under the very shadow of the scaffold. Hanging is a sacrilegious mockery, which serves to make life cheap, and to erect new gibbets. Society is protected imperfectly, both in life and property. The prisons overflow, and daily the gallows stretches its gaunt arm, and only a few raise their voices, that this is not the best possible method of disposing of human beings!

There is a criminal class. They are human, but unfortunately constituted. They cannot be trusted. They encroach on the rights of others, and thus show that they are dangerous to allow at large. Whenever one of these com--mits a crime, he is seized by the law, and sentenced for a fixed term of years at hard labor in the penitentiary. The judge grades, the time to deal justly, that is to administer the proper punishment! But why do we punish? Is it for the good of the individual, or society? Nature never punishes for the sake of punishment. To do so is the height of cruefty and folly. It cannot change the results of the crime, and at most can only by fear prevent its recurrence. The unfortunate criminal remains the same, or is made worse. He expiates his offence and is then free! He was at first a dangerous individual to trust at large, he has become still more dangerous. He was systematically brutalized. Hft hair was cropped, his clothes changed for prison stripes, he was compelled to labor for others. his diet reminding him of his ignominous position, cut off from all news from the world, literally buried alive. This has not tended to reform him. Now he is again free the mark of Cain is on his brow. He goes into the world, moneyless, friendless, characterless, unless it be with an evil repute. No one will employ him, he must steal or starve. He may go forth-with high resolve, but it will be blown away by the rude contact with heartless life, and in desperation another crime will blacken the dark annals, and again punishment will avenge injured rights.

The law and the theology on which it rests have no faith in man, nor belief in his immortality. Is he an immortal being, with the grand and infinite possibilities which form the horizon of such a being; his earth-life one of growth and reform from the bondage of desires, or a victous brute to be hung or branded with infamy to deter other brutes from like cause? If anything is self-evident, it is that this system has completely failed, as appeals to the lower nature always must, for in their spirit they degrade instead of elevate.

"If there is any law of moral duty written in letters of light, so that he who runs may read, it is the obligation we owe to the unfortunate, and the undeveloped. Picture to ourselves a pure and loving angel in the judicial chair, sentencing a wretched being to prison or the gallows! The picture would be branded as a falsehood. We anticipate the estate of the angel; to become as pure and loving we feel is our birth-right. Is not that which every instinct revolts against referring to the angel equally abhorent when practiced by ourselves?

\*Copy-right by Hudson Tuttle, 1877.

Do not say this is idle sentimentalism. We advocate the most practical system, which will give certain results of the highest order. We by no means criminal the freedom which he forfeits by his disregard of the rights of others. He is incapable of self-control; he must be contfolled. How? By temporary imprisonment and compulsion to work for others? By binding with infamy? Rather by confinement so that he cannot injure others, and intellectual and moral education. This confinement not to be a definite punishment for a certain crime, but the crime indicating incapacity of control, he is to remain until he gives assurance of being able to govern himself, be that time one year or a life-time.

Under the present system, when a convict emerges from the gate of the penitentiary, does any one claim that he is reformed? Is it not known that with rare exceptions the punishment has hardened him in crime, and he is more dangerous than before? Why should he be reformed, when there has not been the least effort made to reform him? Deprived of books, of papers, of conversation even with his fellows, often conduced in a solitary cell, how is it possible for the higher culties to gain that activity which alone can assure him a better life?

There are asylums in which the blind, by patient instruction learn difficult arts, and to read with their delicate sense of touch. There are others where humane men learn the deaf mute to converse by signs, and thus unbind the fetters of the struggling spirit. And others tot undertake the almost hopeless task of instructing the idiotic, and are rewarded by seeing the dormant intellect quicken and gleam with the inspiration of thought. Numberless asylums for the insane are conducted, without stint of cost, that reason dethroned may again assert her rule. Is the case of the criminal more hopeless? Why treat him with such vindictive hate? He, too, is capable of culture, and in a far superior measure to any of the others. His is a species of moral idiocy and insanity, requiring the same benevolent training, and loving charity.

The prison should not be a rack of torture, but a school of reform. By this means life and property would be far more secure than at present, for at least one-half the crimes are committed by those who have been set at liberty from our prisons. The portion of life these convicts spend outside the prison walls is brief compared to that which they are incarcerated. Nor would the prisons be more overcrowded, for those who were sent out would not return, and the influence of the whole system would be to lessen

GOVERNMENT SHOULD GIVE ASSURANCE.

If government attempt, as it does, to assure protection, let it make it assurance good. Now if a robbery is committed, the robber is convicted and sentenced, but government attempts no restitution of the lost property. It taxes the loser for protection and grants none. Justice demands such restitution, and that the government look to the robber for its rendition. He should be employed and the proceeds of his labor used to make good the amount he appropriated.

The last crime we have to consider is the capital offense. which has been unflinchingly punished with death. While we maintain that society has the right to employ such means as are necessary to protect itself, we hold that it cannot justly resort to severest means when others will answer the same purpose. By capital punishment it ignores the sacredness of human life, the very offense it strives to punish. It does not lessen crime, and hence can not plead intimidation. As conducted in the jail yard, with priestly confessors it is a ghastly farce little removed from a brutal butchery.

The sacredness of human life should be upheld firmly that even the murderer should not forfeit it. He should lose his liberty, and safety may demand the forfeit perpetual.

If the death penalty is for the purpose of vengeance, or if it is for intimidation, hanging is too mild a form of execution. The most terrible tortures and excruciating methods should be used so as to appal the stoutest heart. This was done in olden times, and resulted in stimulating instead of frightening. Crime grew out of the punishment of crime. In those States that have abolished capital ounishment, crime has decreased. These, however, have not gone far enough. They have only reached what may be called a passive stage, which simply places the criminal where he can do no harm, and do not trouble themselves with his culture. The priest is their reliance to work a change of heart, which when pronounced, is practically denied by the fastened bolts of the prisoner's door.

Humanity can know but one duty in the premises. It may shrink from it now but the future is full of promise. Even the murderer, is immortal and sometime, will begin an advancement which shall culminate in angelic excellence. 'The Laws of the universe work out their own purpose. We need not trouble ourselves to avenge their transgresslop. We can with justice protect ourselves, and in doing so work directly in their channel.

### A Vision Literally Fulfilled.

To be Continued.

Ed Richardson, a colored man who was stemming tobacco for R R. Pierce & Co., had a vision which he related to Mr. Pierce's son and others a short time after Mr. Nicoles was ascertained to have small-pox. It was as follows: He dreamed that three horses and two colts were sick, that two of the horses died and one horse and the two colts got well. His interpretation of the vision wasas given before there were any other cases of small pox and before the death of Mr. Nicoles-that Mr. Nicoles would die, that two other grown persons and two children would take the disease and that one of these grown persons would die, the other and the two children would get well. How literally this prediction has been fulfilled is well known to our readers .- The Breckenridge (Ky.) News.

### Mr. Moody on Ministers.

. Moody says there is too much rottenness in the church, and he wants the church to wake up and purge it out. He says that " men join the church for the purpose of obtaining position and the confidence of society, and soon we hear of defaulters in \$200,000 or \$300,000. Some ministers are so anxious to have a long roll of names in their church that they hustle in any one who comes along, without regard to fitness. We want downright honesty in the church."

### The Prayer Cure.

A remarkable instance of cure through the agency of prayer is reported from Minnesota. Mrs. Vinnie Case, a young married woman, residing a few miles from Spring Valley, was, as she and the physicians supposed, dying from consumption. All hope had fled, and there seemed to be but a brief period of life remaining, when a distant relative, an aged and devout, man, visited the suffering woman. He engaged in prayer for her cure, with his hands upon her head. Immediately she began to recover, and is now well. Her face has regained its healthy appearance, her lungs are apparently elastic and sound, and she is able to do a hard day's work. Such is the story as set forth by a Minnesota editor, who himself saw Mrs.

### THE GREAT SPIRITUAL MOVEMENT. ..

BY SELDEN J. PINNEY.

No sooner was the Christian movement begun to be wrought into outline than the disciples began to quarrel. (See Acts xv.) And when that movement was organized into form, with creed and ritual, "Talse miracles were artfully propostioned to the credulity of the vulgar," and lying for the interests of religion became the well-nigh publically adopted maxim " and habit of the most learned and plous Christians. St. Ambrose, St. Hilary, St. Augustine-most orthodox Christians-" were affected by this leprosy." Men undertook to interpret Jesus, not to live in the same high style. And how is it with Swedenborgians? Are they living in open communion with "the Lord" as did the great seer? No. They are chasing his shadov across the world. They spend their time in churchifying his repetitious " Arcana Coleste." Poor, weak souls, that prefer every spiritual gift at second-hand, instead of going to the same sublime source and dipping for themselves those celestial waters. They forget that his writings are neither the man nor his spiritual experiences, but only his talk about both. If he had inspiration, it was his, not ours; nor can it ever become ours, for each of us is a new and different classification of faculties. If the celestial currents set through us, too, (as they will if we are true,) their flow would make different music from his, for no two persons are strung up exactly alike, with the same tension and vibratory power. To attempt, theretore, this second or third-rate imitation of the music of this or any other seer, is to transform ourselves into apes, not into prophets. I protest against this pious mimicry as a prostitution of our spiritual powers. That great seer led a sublime life simply because he fell back on the constitution of his own soul, and obeyed his own intrinsic and interior conviction. God never made but one Jesus, but one Swedenborg. He designs each of us to be a new revelstion of the Infinite Life. The very fact that we are here, with our individualities, is proof that we have as much right to be here as Swedenborg or Jesus to be there. Is it by mimicry that we become men? Our own classification of powers, and the function indicated thereby; are the direct revelation of the Divine Will to us and in us. The law that develops the oak is in the oak, not in the pine, and vice versa. The law that will lift us to our true empire and function is not in Swedenborg, much less in his writings, but in us and our relations. Laws of spiritual life-of souls-are in those souls, and were never yet defined in books.

When will our brothers in the churches recognize these verities? I am here with my soul and its faculties, aiming at the great business of being, not of imitation. And the benefit' of other souls' experience is as an illustration of the law and function of individuality. This great movement demonstrates, by its course, one thing, that the true and highest estate attainable to any one is accomplished by a direct performance of its own functions and an actual union with the Divine Love. This cannot be accomplished by imitation of others' performances, but only by the discharge of our own. Our own inspiration will depart, just in the ratio of our worship of the history of other souls. Let us meet each other as divinely commissioned to exhibit a new view of the universe, a new song of life, and a new incarnation of infinite beauty. Only in this way can we perform the part assigned us in the great procession of souls.

This great movement cannot be long misused without becoming stationary or retrogressive. Like one of its divinest powers, clairypyance, its misuse is its destruction in the persons so abusing it. Take the experience of treasure hunting clairvoyants as proof. Not one of them but soon becomes clouded, darkened, and unreliable. This power is of too sacred a character to allow of control by the low motives of selfishness or of animalism. Vices of its advocates cannot destroy or permanently injure the great law of its career. Such misuse may cloud over one's spiritual sky, but the sky still remains after one has lost his eyes to see and the impressibility to appreciate its beauty. We may shut out its light from our hearts, but its eternal sun still shines on, while some true soul will catch and translate its living sunbeams, leaving us the miserable consciousness of beholding our ideal become actual in some other life and heroism. If Peter lie, Peter must be lashed.

The spirit of this great movement has been well called the "Lex Magna of the Universe." It cannot be bottled up in a creed or a church any more than can sunlight or the magnetism of immensity. Men can, for a time, bottle themselves up indogmas and opinions; but even such will be driven by the rigors of their own servitude to pray for a spiritual exodus. Every civilization has arisen, like the goddess of beauty from the foam of the sea, out of its celestial currents. It broods over the cradle of empiresthe spirit of life and inspiration quickening the latent germs of hope and faith-until whole races unite to incarnate Justice, Liberty, and Love, in their institutions. Its prophets are always humble men, and use the simplest. and often, apparently, absurd methods of learning the great purposes. It operates in and through men consciously, and unconsciously to them. It has even used the entrails of beasts, the flight of birds, the Urim and Thummim, and the oracles of all time, as its temporary organs, in sublime accommodation to the infancy and ignorance of humanity. Danaus founding Egyptian colonies In Greece, Pythagoras, and Socrates, and Plato, and Anaxagoras, listening to and interpreting the divine oracles of the immortals, or Romulus watching the flight of birds, are alike the agents of its august power and the channels of its celestial waters. Its source is an infinite atmosphere which surrounds us on every side, pressing gently down upon the organs of the soul, and seeking to enter its chambers and magazines, which miscalled philosophy has failed to reach. It often breaks its instruments, but it never abandons the throne of its empire. Though it remain essentially the same, yet its form of appearance in any nation is always determined by the geology, geogra-phy, and climate of the country, and the anatomy and physiology of the races living there. "It moves through time like the gods of Homer through space-it takes a step and ages have fled," but in all time and in all nations it is the source of power, the inspiration of great minds, and the "spirit of the age." .
Copy-right by H. Tuttle & G. S. Stebbins, 1878.

(To be continued.) ....

I can conceive of no-greater folly then to contrast the other life with this, as though the two worlds were antagonistic, and we must forego all enjoyment of the one that we may realize the blessedness of the other. They are related as body and soul; this world waits upon the other as a servant upon her mistress; they have one end of us, and that is the etrrnal happiness of man. - Rev. L. P. Mercer.

WE can not run away from our sins, for they fix their consequences in the spiritual organism whose functions they pervert. Affections and houghts and determinations, are attended with variations in the organic substances of the soul, and these variations are by habit made permaneut. Where you sowed your seed, therefore, there will your harvest be, in the soul itself. There is something awful in the thought-on the one hand, and consoling on the other that during our whole life here on the earth, we are really treasuring up in the soul, by every thought, feeling and action, a substantial form of life that is qualified by their nature, good or bad .- Res, L. P. Mercer.

Dr. Watson bersus Dr. Edwards.

DEAR BROTHER:-I have just seen an editorial in the Northwestern Christian Advocate, published in your city, Rev. "Arthur Edwards, Chief Editor." This arti-cle has the heading, "MURDERING Faith." If TRUTH had been inserted instead of faith, it would have approximated nearer a proper heading. I do not remember to have seen a grosser perversion of facts, combined with so much sophistry and unfairness as this reverend Editor has given his readers. I propose to no-tice some points in this remarkable production. I have, to some extent, though not with that spirit he mani-fests, entertained similar opinions in regard to some of the views he expresses relative to Spiritualism. His first paragraph is a vein of ridicule of the facts attested by multiplied thousands of living witnesses in our country, that "spirit faces and forms appear," and that they write spirit messages on the inside of slates, screw-

they write spirit messages on the inside of slates, screwed together. After enumerating the flower and fire-test, sealed letters and supernatural music, etc., he pronounces them a "pitiful list of humbuggery."

This editor is far behind the times. I had supposed that there was scarcely an intelligent person who pays any attention to the passing events of the day, who did not acknowledge the phenomena of Spiritualism. These, after admitting that there are tricksters and fraudulent mediums, are acknowledged, and the same reason lent mediums, are acknowledged, and the same reason assigned that the Jews gave for the works done by Jesus, "of the Devil." But as our friend is still in his swadling clothes, I must address myself to him as one of the "babes," at least in regard to the Great Truth of the nineteenth century, which has engirdled the world with its phenomena; and as he says, "It will not do to sneer at these deluded people who number millions in this country," I take it for granted that he, as a Meth-odist preacher, believes the Bible history and holds the opinions of the founders of the church of his choice as worthy of respectful consideration. I shall therefore notice his article from a Biblical Methodistic standpoint, as being the one that would be most likely to reach his "class." That book (the Bible) opens and closes with spirit manifestations. Its history, from the "men" called angels, who visited and dined with Abraham, to the old prophet, called an angel, who appeared to John on the Isle of Patmos and made remarkable revelations in the closing book of Revelations, is filled with the phenomena of Spiritualism.

I assert, fearless of successful contradiction, there is scarcely a phase of modern Spiritualism, from the sublime to the ridiculous, that its counterpart is not to be found in the Bible. Under every dispensation men called angels appeared by night and day, and held con-verse with mortals, sometimes in regard to important matters, at others relative to very insignificant things, but all demonstrating the fact that communication between the natural and spiritual worlds was open, and that which was typified by "Jacob's Ladder," of their first ascending then descending, was illustrating the great truth of spirit communion.

I need not stop to prove the identity of angels and men from the Scriptures. This is as clearly demonhowever, mention a few cases. The anget that appeared several times to Manoah's wife, and conversed with her relative to the birth of Samson, said he was a "man" when asked by her husband who he was.

Two of the Evangelists call the persons whom the comen saw at the sepulcher "angels." The other two call them "men," one of them a "young man clothed in a long white garment." Two men appeared at his ascension; they are called angels.

The "man" who appeared to Cornelius, telling him

to send for Peter, is called an angel, for he was a messenger on an important mission—the breaking down "the middle wall of partition between the Jews and the Gentiles," showing that the latter were equally entitled to the Gospel. The man of Macedonia," who came to Paul at

night, was an angel, though not so called, for through his agency the Gospel was first preached on the continent of Europe by Paul, who, at his request, went over into his native country, and-planted the church at Philippi, to whom he wrote an epistle, now recognized as a part of the sacred Scriptures.

We might mention Moses and Elias, who appeared to, and talked with, Jesus, Peter, James and John, on the Mount, with many others, but we must address ourself to this queer document emanating as it does from church authority.

The first phase of spirit manifestations which our editor denies, is "that forms appear." He believes, I presume, the Biblical history where, as I have shown, "forms have appeared under every dispensation of the Old and New Testament. He believes upon the one thousandth part of the evidence that we have, that as occur now did occur thousan Whatever psychological law that will explain the modern phenomena, attested by "millions," as he admits, in our day, will sweep the last vestage of the appearances said to have occurred in a dark age, among an ignorant and superstitious people, witnessed by comparatively a few and recorded by we know not

"O, consistency, thou art a jewel," very rarely found among the clergy when writing on this subject. Hear our clerical expositor of the Advocate: "There is not a single performance in any one of the cabinets or single performance in any one of the cabinets of tark circles in Europe, America of England which has, or cannot be duplicated and explained as hollow and cheating tricks." Was there ever so reckless a sentence penned by a minister of the gospel as this? "Shame, where is thy blush." I have spent some months in "Europe and England," but cannot say what others "Europe and England," but cannot say what others may have seen; but I can say that I have seen handled and talked to a materialized form known as "John King," in London, while I sat by and held the medium myself, all with a light sufficient for his photograph to be taken, which I have had in my library for years.

I have seep the same individual "in America," at the

Centennial, while the gentleman medium was confined in an iron cage, come out to me, standing by me for some time, talking freely of our former meeting in London. His features are as strongly marked as any ever saw, and when once seen, leave an impression on the memory that time can scarcely erase. When we parted, he squeezed my hand so hard that it pained me for several minutes. At the same time, Bishop Polk came out with his surplice, looking about like he did in earth-life, when a Confederate general. While he was commander of this department, he occupied in this city the same building that I did. I knew him intimately, and recognized him when we met at Philadelphia. I have been for over five years investigating. this phase of Spiritualism with a number of mediums, and in several States, under the best conditions. Often in the day time, and under circumstances where fraud was impossible, I can unhesitatingly assert that these manifestations have been of such a nature as will meet the most exacting demands of science.

I have had many materializations in my library, where there was only a curtain hung up in the corner for a cabinet, with a brick wall on each side, and noth-ing behind it but a chair, the medium having been careing behind it but a chair, the medium having been carefully searched before taking her seat. In a few seconds after she passed behind the curtain, three forms, dressed in white, appeared in a good light. I have had as many as five come out and stand with their backs to the wall to have their height marked thereon, varying some 18-or 20 inches, and none of them the height of the medium. In these cases there was no possibility of "trap doors at secret entrances," as below our library is the dining room, and no entrance possible only through a brick wall and the curtain in front, which is often raised, and the medium seen, apparently dead.

I have had my spirit-wife hold the curtain up and call us to examine and see that the medium was there, all in the daylight. She has shown herself often in the daylight. She has shown herself often in the daylight. She has shown herself often in

all in the daylight. She has shown berself often in the daytime, in the presence of scores of living witnesses; has taken a chair and sat down by my side, talking as in other days. I have often seen some of my children as they were when they passed over. In a few minutes they would become grown up to full maturity, without being out of sight during the time. I have taken their little hands in mine, and had them act in my library as they did a few months before in mortal life.

I have four times seen these materializations on a vacant lot, two and three persons walking and kneel-ing with the medium several times, while we were

Continued on Tierd Page.



SCENES FROM THE HOME OF OUINA.

Written by Ouina, through Her Medium, Water Lilly, Cora L. V. Richmond.

PEARL.

CHAPTER XV.

RESULTS OF MR. MARVIN'S MESSAGE FROM HIS WIFE.

Mr. Marvin pondered long and silently over the message of his angel wife. There was no other solution, there could be none; every fact was correct; the word, the manner were hers. He rested at last until the conviction fully formed-itself into a firmer belief in the truth of the message. What a load of sorrow was lifted from his heart! How glad and happy was he, as they drove home through the spring-time air with the bright light of the moon, whose fair beams seemed to fold them once morein that angel person. May was silent by his side.

"Of what are you thinking, my daugh-

Her voice was tremulous as she answered: "Of the good heavenly Father who has given my mother back to me." . This was. enough. She believed she knew it was true. Her finer nature and more intuitive mind, had received at first that which his mind had to reason out. He then spoke: "We are indeed blessed, my child. How wonderful is this law by which spirits can converse with us! And yet the ancient philosophers taught it. Plato received it, and Socrates continually conversed with his guardian an-gel. I now begin to understand the teachings of Jesus, and his disciples and their works were possible. I see there is a law for these things which has, of course, always been in existence, and I can understand that in those days people would ascribe to miracle that which really comes within the pale of higher natural law." May assented, and then said: "I have read more than you are aware those records in the Testament, and I have always believed them true, though I could not explain them, and I did not speak to you much about them, for I could give no reason for my belief; but, dear father, I always felt when reading the Testament, that was hers, as though- she were near me, and her eyes read the pages, and then they had a clearer meaning to me."

"Why have you never told me this before!

"Oh," replied May, "I thought you would smile and say I was nervous or fanciful."

"Indeed you might have spoken freely." "And sometimes," continued May, "In the moonlight, as it came through my open window, I have thought I saw a form, a beautiful, radiant face, and the form would float to my bedside, and something like a kiss would fall upon my brow, but I was not not afraid, and always thought of mother."

Mr. Marvin turned away to hide his emotion. He could not doubt this, for his teaching to May had been, though not severe, at least rationalistic, having no tincture of the spiritual or supernatural, and now she was confessing to him thoughts, feelings and experiences that bordered on the very land of the supernal. May seemed now to remember every experience of this nature, and continued:

"And do you remember, father, you were once detained in town on business, and it grew very late, and we were all very anxious about you? It was a stormy night, and I much feared some evil had befallen you. I was waiting in suspense, starting at every sound, when I felt a cool breath on my forehead, and something seemed to whisper, 'He is safe.' I knew from that moment that you were, well, and was not anxious any more."

"Yes, I remember," said Mr. Marvin, "you looked very bright and untroubled when I came, and I thought you an admirable little philosopher. This gives all my reading and all history a new interpretation. I begin to feel as though I had a new sense added to my being. In fact, I now see that I have evaded or ignored the better position of our natures, not consciously, but under the conviction that knowledge alone can bring truth, and I supposed all that knowledge must come from outward sources and from mental labor."

"And do you remember when one of our gardener's children was so ill, how I went to the cottage at night; and they could not get the doctor. I put my hand on the little one's forehead and then bathed it in water and again placed my hand there. Well, do you know, dear father, I was hardly aware of what I was doing, and the fever left the child, and I was quite ill the next day and you said I had been imprudent; but do you know I had a kind of faith that I could cure the child, and next morning when the docfor came and the gardener's wife told him what I had done, he said I was a 'capital

nurse,' and that he was not needed?" So they talked on until they reached the fir trees that outlined the grounds surrounding their home, and entering the comfortable and tasteful, though not extravagant abode, Mr. Marvin kissed his daughter tenderly, twice, once for the wife who had that night been restored to him, once for May's own sweet self, and seriously but. laughingly said, "Ah, I see, I have been your teacher always, but you have more of this

kind of lore than I dreamed of, so you shall teach me of spiritual things." Then the beautiful lines of Tennyson floated through his brain:

"How pure in heart and sound in head,

With what divine affections bold, Would be the man whose thought would hold An hour's communion with the dead."

"Heaven grant I may be worthy of such communion," he most fervently efaculacted as he entered his room and prepared for the night.

(To be continued.) Concluded from Second Page.

only a few steps away. At one time fire fell

from above, consuming the grass around for several feet. This was published in the Re-LIGIO-PHILOSOPHICAL JOURNAL, and written by Mr. Peebles. The time he was present, there were two female forms there besides the medium, and a man in Confederate uniform; they witnessed the independent slatewriting in several rooms in my house, where the naterialized hand would be extended shake hands with all present, in sun-

I have seen the double-slate held by skeptics, close together while writing; truthful messages were written on both slates when thus confined together. On one occasion a marked jessamine leaf and a paper, on which questions were written, were taken out of the slate thus held, and carried over a mile to my yard, and the place of deposit told, all of which was found just as the spirit said it would be. We could notice other phases, but have not time or space at present.

We have heard no "supernatural music," for we do not believe in the supernatural; but we have sung old Methodist hymns with spirits often, and have seen them while singing with us. The happiest seasons we have ever experienced has been when we have realized the declaration of Jesus that we should see the angels descending in the latter day. That was what he referred to a few days before Moses and Elias appeared, when he said: "But I tell you, of a truth, there be some standing here which shall not taste of death till they see the kingdom of God come with power."

Spirit manifestations constitute the basis upon which the whole fabric of Christianity has been built. Take that away from the Bible, and you destroy its spirituality—its vitality. Primitive Christianity, as taught by its founder, and pure Spiritualism are identical. These manifestations constitute the basic principle of all religions, and upon them they have reared their magnificent. superstructures, controlling the destinies of

nations, kingdoms and empires, in past ages. Nor is Methodism an exception to this universal rule. The church to which the reverend editor belongs, and to which I consecrated thirtysix of the best years of my life, owes its exis-tence to the Wesleys having been controlled by spirit influence. They were as much despised by the Church of England as our editor affects to despise Spiritualists; yet they are now the most numerous and influ-ential body of Protestant Christians in the world; so Spiritualism is destined at no distant day to be the relation of the future. Well may our editor declare that it is "capturing more human" beings than any other ism, and that "the converts are as rapid now as they were twenty years ago." The rea-son is obvious. The church has not, nor can it meet the demands of the age. The age of faith is rapidly passing away. This age demands knowledge, such as the church cannot give, with its imposing pharapher palia of religious ceremonies. This materi alistic age demands demonstration upon all matters capable of such proof. Spiritualism only can give such proofs of immortality as the longing, aching hearts of the people re-quire to satisfy them that there is another

state beyond the present that will fully jus-tify the ways of God to man.

If the editors of Methodist Church papers, and preachers, would read the works of those men who founded their church, they would find they were Spiritualists. Indeed, cannot see how any one can believe the Bible and not be a Spiritualist. They are compelled to acknowledge the phenomena of Spiritualism; and that is all is necessary

to constitute a Spiritualist.

It is a matter of astonishment that Methodist preachers who quote, in the pulpit, these authors as the highest human authority, can be so much opposed to their views in regard to spicitual manifestations. What I claim is, that Rev. John Wesley, the foun-der of the Methodist Church, did fully beder of the Methodist Church, did fully believe that the spirits of persons who had
lived here had returned and identified themselves to their friends on earth. If the
reader has any doubt on this subject, he
should read "The Wesley Family," by Dr.
Adam Clark. He can not question the belief of those distinguished divines. Then
let him read Mr. Wesley's Journal, and he
will soon ascertain what was Mr Wesley's
belief by the numerous cases he gives upon belief by the numerous cases he gives upon the "best human testimony." I will make an extract from the London edition of his works, vol. IV, page 358. He says:

"I willingly take this opportunity of entering my solemi protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outery which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bi-ble, but the suffrage of the wisest and the best of men, in all ages and nations. They well know (whether Christians know it or not), that the giving up these things is in effect giving up the Bible. And they know, on the other band, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air - Deism, Atheism, Materialism -falls to the ground. I know no reason, there-fore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments, besides, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason or religion requires

Mr. Wesley gives in his Journal, an interview he had with the Indians when he came over to Georgia, in July, 1736. He says they

"We talk of them and to them, at home and abroad, in peace and in war, before and after we fight, and, indeed, whenever and wherever we meet together.'

Again, he says:

"Meeting with a Frenchman, of New Orieans, on the Mississippl, who lived several months among the Chickasawa, he gave us a full and particular account of many things which had been variously related. And hence he could not but remark what is the religion of nature, properly so-called, or that which flows from natural reason unassisted by ravelation; and that even in those sisted by revelation; and that even in those who have the knowledge of many truths, and who converse with their beloved ones day and night."

I copy from Wesley's Journal, page 364, what he states on the best human testimony: "A little before Michaelmas day, 1743, my

brother, who was a good young man, went The day after Michaelmas day, about midnight, I saw him stand at my bed-side surrounded with a glorious light and looking earnestly at me. That night the ship on which he sailed, split on a rock, and all the crew were drowned.

"On the 9th of April, 1767, about midnight. I was lying awake, and saw my brother John standing by my bedside, just at the time he died in Jamaica.'

Mr. Wesley says, in a foot-note, "So a spirit finds no difficulty in traveling three or four thousand miles in a moment.

"On Friday, July 3d, I was sitting at din-ner, when I thought I heard some one coming along the passage. I looked about, and saw my aunt, Margaret Scott, of New Castle, standing at my back. On Saturday, I had a letter informing me that she died that day."

I could give many pages from Mr. Wesley showing his belief in these things, but it is unnecessary. I think I have given sufficient to show his belief to be in harmony with similar cases which have occurred in cur midst, published in "Clock Struck One." The manifestations made in the Wesley family, in England, commencing in the year 1716, contains many features developed in modern times. These continued with some members of the family for over thirty years. I purchased the Memoirs of the Wesley Family, by Dr. Adam Clark, from the Methodist book establishment, in London, in which there is a full account of these things given in detail, by a member of the family, and endorsed by Dr. Adam Clark, the most critical commentator that ever wrote. Hear

what he says upon this subject:

1. "I believe there is a supernatural and a spiritual world, in which human spirits, both good and bad, live in a state of conscious-

2. "I believe there is an invisible world; in which various orders of spirits not human live and act.

3. "I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mor-

See his commentary on I Samuel, XVIII

chapter. This is Modern Spiritualism, so far as the henomena are concerned. It embraces the highest phase of it. To see our friends and converse with them face to face, is now the

privilege of thousands, Let us notice what Richard Watson, the most intellectual man the Methodist Church ever had, says upon this subject. In his commentary on Samuel, he says: "The real Samuel appeared, and the message uttered is somuch in character and so manifestly breathes the spirit of the divine commission, that containing, as it does, an explicit prediction which was exactly accomplished we must conclude (let loose and skeptical commentators conjecture what they please) that there was no deception here. The acthat there was no deception here. The ac-count not only shows that the Jaws believed in the doctrine of apparitions, but that, in fact, such an appearance on this occasion did actually occur, which answers all the objections which were ever raised, or can be raised, from the philosophy of the case, against the possibility of the appearance of departed spirits."

Can this editor question the belief of either of these three founders of the Methodist Church relative to spirit communion? Truly does' Mr. Wesley say, "that the giving up those things is in effect giving up the Bible."

And now, in conclusion, I wish to say to this brother preacher, that I, too, was brought up, after the strictest sect, a Metho-My father was for about forty years a class-leader in that church. I dedicated my young heart at her altar, consecrated my early life and ripened manhood to her ser-She honored me more than I deserved, by giving me official positions, and continher communion. In other days I knew officially and personally some of your predecessors as editors of your paper—one of them with my name. We held sweet com-munion together. I love their memory still, and expect to join them in the better land. I read the works of Wesley, Watson, Clarke, Benson, Fletcher, and others, and from them

they understood it was taught in the Bible.
What I once received by faith, I have now by knowledge, as inspiration expresses it—
"faith is lost in sight." This has afforded me more real happiness than I found in all that I ever experienced during the more than forty years I claimed a membership in the church which was my foster mother.

learned the truth of spirit communion, as

"For her my tears shall fall, For her my prayers ascend," That she may know that Spiritual Christianity and Christian Spiritualism are iden-tical. SAMUEL WATSON. Memphis, April, 1, 1878.

Items of Interest-Gems of Witand Wisdom.

She came and stood in the old South Church, A wonder and a sign,
With a look the old time sibyls wore,
Half crazed and half divine.

Save the mournful sackcloth, about her wound.
Unclothed as the primal mother,
With limbs that trembled and eyes that

burned With a fire she dared not smother. Loose on her shoulders fell-her hair,

With sprinkled ashes gray; She stood in the broad aisle, strange and As a soul at the judgment day.

And the minister paused in his sermon's midst. And the people held their breath, For these were the words the maiden spoke Through lips as pale as death:

"Repent, repent! ere the Lord shall speak In thunder and breaking seals! Let all men worship Him in the way That his light within reveals.

Thus saith the Lord! With equal feet, All men my course shall tread; And priest and ruler no more shall eat My people up like bread." She shook the dust from her naked feet

And her sackcloth closer drew; And into the porch of the awe-hushed church She passed like a ghost from view. They whipped her away at the tail 'o the

cart, (Small blame to the angry town); But the words, the words she uttered that day, nor fire, Could burn nor water drown.

To-day the aisles of the ancient church By equal feet are trod; And the bell that swings in the belfry rings Freedom to worship God. [Whittier.

THE Earth flourishes, or is over-run with noxious weeds and brambles, as we apply or withold the cultivating hand. So fares it with the intellectual system of man. If you are a parent, then consider that the good or ill'dispositions and principles you please to culdivate in the mind of your infants, may hereafter preserve a nation in prosperity, of hang its fate on the point of the sword.—

WE spiritual teachers belong to both worlds: that of Time and that of Eternity, but as an Order we regard ourselves purely as candidates for eternal life. The only treasures which we can lay up in the eternal land are those of the spirit, and as a spiritual Order we cannot possess world's property, any more than we can at death carry our temporal riches with us into the Summer-This is a principle-let us stick to it As a spiritual Order we must be governed by principles, for these are spiritual realities-Burns.

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cated for trial. The CLOCK STRUCK THREE contains a very able review of the first book by a master-mind and a reply to the same by Dr. Wareox. Then follows eleven intensely interesting chap-ters, detailing the author's rich and varied experience and giving the result as showing that in the author's opinion, there exists a harmony between true Christianity, as he interprets It, Science and Spiritualism.

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\* \* I also give communications received through a medium in whom I have all lade confidence I can have it a y one, in either world, to show that all of my teachings have been in harmony with the riskinging as I understand it. Believing, as I do, that the time is not far distant when Christianity, properly understood, and Spiritualism, disrobed of its excreacence, will be confirmed by science, and all sweetly harmonizing in hastening the miljennial giory which is dawning upon the world, when the New Jerusalem shall descend to earth.

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CHICAGO, ILL., APRIL 20, 1878.

#### "Psychography."

We have received from London a copy of the new work by our correspondent, M. A. (Oxon.) It is entitled "Psychography: a Treatise on one of the Objective Forms of Psychic, or Spiritual Phenomena." It forms a volume of 152 pages, is gotten up in very neat style, bound in cloth, and published by the well known publisher of the London Spiritualist, W. A. Harrison, 38 Great Russell street, London.

The author has here selected one incontestably proved phenomenon out of the multiform phenomena of Spiritualism, and brought all his forces to bear upon its purely scientific presentation. Turning peither to the right nor to the left-indulging in no. collateral speculations-arguing for no impertinent theory as to the origin of the phenomena-he pins down the attention of readers to the consideration of the one great inquiry, "Is psychography a fact?" From this issue, by a purely logical and inductive process, he does not allow them to escape. By psychography he means independent writing through some force unknown, but to-which, for the sake of convenience, the epithet psychical is applied. The great French Spiritualist, Allan Kardec, made a very convenient distinction between "Pneumatology." and "Psychography." By the former he signified direct writing by supposed spirit power; and by the latter he signified writing where the hand of an unconscious medium is used in producing it. But the present author did not wish, we suppose, to prejudge the question of origin, and so the more general term, Psychography (psychic writing) has been adopted.

With a fine-satire he refers to those savants of the school of Carpenter, Lankester, Beard, Hammond, and Youmans, who would dismiss and stamp out our facts as incredible in the nature of things, and therefore proper subjects for scientific wrath and rejection. "We are not bound to examine into facts so diametrically opposed to our notions of the possible in nature," is the argument with which Dr. Carpenter comforts himself for denying our facts before he has investigated them properly. "Human testimony is worth nothing in such a case," says Dr. Beard, merely echoing in a new form Dr. Carpenter's cry. And new comes Editor Youmans, catching up and uttering the same convenient excuse for shutting out facts from his readers. "What I question," he says, "is their capacity to deal with the case"-referring to a supposed.instance in-which a thousand persons might testify to the fact that they had heard a certain woman make a certain prediction, which was literally fulfilled. It requires an expert, according to Mr. Youman's, to know whether one heard or not in such a case!

"I have nothing to do," says the author of Psychography, with the allegation that such and such occurrences are outside of the nature of things, and so are to be rejected without the formality of a trial. This is an ancient method-more antique than venerable-of disposing of new facts. There was a time, somewhere in the world's history, when it was employed to burke almost every manifestation of truth which was w and unwelcome." Let this be the reply to the objections of Messrs. Carpenter, Youmans, and the rest, as to their argument that our facts must be untrue because they are extraordinary.

As to the facts presented in this book, all that the author attempts to maintain is the obvious and irresistible inference that they furnish evidence of the existence of a force. and of a governing intelligence external to a human body: Here is safe ground-safe and immovable. Sooner on later general science must come to it. Indeed veritable science has come to it already. Those who know the facts know that this must be, just as confidently as they know that summer will succeed the spring; for the facts are knowable cand known-demonstrable

and demonstrated. If any one doubts this assertion-which we make on the ground of our own experience in psychography as well as on that

of hundreds of other competent witnesses -let him read this book. Here he will find such proofs as can be evaded only by some such preposterous dodge, falsely called scientific, as we have instanced in the case of Carpenter and others. If human testimony has been worth anything as a factor in establishing the fact that a certain phenomenon has occurred on a certain occasion, then is psychography no longer questionable. Remember that the Copernican system was once as "revolting to the reason" of Horkey and others as the slatewriting phenomena now is to Lankester. So if any man asks you for certainties in

regard to some of the supersensual phenomena of Spiritualism, hand him a copy of "Psychography;" tell him to read it, and after he has read it attentively, ask, him to tell you, if he can, where the flaw is in the evidence. There is no flaw. There is no conceivable objection to be nike to the proofs except an objection kindred to that which the tropical king advanced when the traveler told him that water could be made hard. "It contradicts all my notions of the possible," said his majesty, "and so I'll not believe it!" Was he not quite as wise in his way as Carpenter & Co are in theirs?

Psychography must revolutionize vast systems of philosophy, and send hundreds of conspicuous men, who now think they are in the front ranks of science, back, humbled, to learn the rudiments. Psychography says to such men as Tyndall, Huxley, Haeckel, Buchner, Vogt, Moleschott, Frederick Harrison, Morley, and other advocates of a Sadducean materialism: "Acquaint yourselves with my facts, and you will know that you are in the wrong." . To the theologians who repudiate the claims of natural rėligion, ridicule Spiritualism, prate of "the pestilent delusion" (like Dr. Bellows), and declare that our only guarantee of immortality is in their own interpretation of the Hebrew and Christian Scriptures, psychography says: "Look at my facts, ye blind leaders of the blind; explain then, if you can, without the spiritual hypothesis—without the independent pledge of human immortality." Psychography proclaims to every intelligent person, who is not afraid to do his own thinking, and who would know whether the dissolution of the earth-body is the end of the individual consciousness,--"Come and realize the evidence I present of a supersensual intelligence—of powers in the human organism presignifying a spiritual state of existence. The proofs are actual-incontrovertible-irresistibleread them, and point out a weak place in the testimony, if you can!"

We do not see how any candid and reasonable man can rise from the faithful perusal of this excellent work without feeling the force of appeals like these; without admitting that here is at least one grand, significant phenomenon in Spiritualism, thoroughly attested, thoroughly proved. The proof does not rest to any extent on the character of the mediums. Bear this consideration always in mind. Every one of them might to-morrow turn round, and declare that they practiced fraud in bringing about the phenomena; it would not be of the slightest importance in opposition to what is known and established. Fortunately, for the cause of truth, the facts, conditions, the processes, have been of such a character that no medium's recreancy, falsehood, spite or determination, to throw doubt on what he had been instrumental in producing, can be of the slightest avail in impairing the knowledge of investigators, shaking their confidence in the actual phenomena as they occurred, or invalidating the evidences.

We hope that "Psychography" will meet with an extensive sale in America. It is wholly unanswerable as an array of evidence in support of the essential truth, not only of psychography, but of all the cognate facts in Spiritualism.

### Lock-Stitch Machines in the Spirit-World.

There comes to us from a trustworthy source the following ludicrous, though, in some respects, mournful incident, showing to what a stretch of credulity the mind can be educated. A certain amiable lady, living not a thousand miles from Chicago, has been for a long time in the habit of visiting the materializing scances of Bastian and Taylor, where she has often had the exquisite pleasure of seeing and affectionately greeting the materialized spirit of a very dear female relative. Upon one occasion she requested a piece of the drapery of the spirit to retain as a souvenir of these happy reunions; the spirit complied with alacrity, and severed a piece of the robe, ineluding a portion of the hem. The precious relic was carefully preserved, and upon examination and picking out the thread, the seam was found to have been sewed with a lock stitch sewing machine. This circumstance was rather a stunner to some of the family, but the good old lady readily straightened the seeming crookedness by explaining that she had been taught, that in the spiritworld they had everything we have here, and therefore must of necessity have lockstitch sewing machines.

### Samuel Watson, D. D.

In another column will be found an able and deeply interesting letter from this talented brother, which we earnestly commend to the careful attention of Spiritualists, and especially to Methodists; with whom Dr. Watson was for nearly forty years an honored minister of the gospel. By the side of the testimony of this grand old man, the weak yaporings of Rev. Arthur Edwards seem insignificant indeed.

Gan'a Mother Mistake her Child?

investigators of the phenomenon of spirit stations, are constantly asking the question, "what evidence can be offered of the identity of what is claimed to be a materialized spirit?" One of the most weighty and constant replies to this, is made by citing some remarkable instance where a mourning mother has been thrilled with heavenly ecstacy by recognizing in the materialized spirit the form of her darling child; and then been invited to take a seat at the cabinet door, there to be caressed and talked to by the spirit.

This incident is of common occurrence, and is, to many, a hard nut to crack, one that is relied upon with most implicit faith to carry conviction to the doubting mind.

The following case is familiar to nearly all the Spiritualists of Chicago, and to hundreds of others throughout the country to whom it has been related. A Mrs. - has been in the habit for a long time of attending Bastlan and Taylor's scances, where she seldom failed to see her daughter who passed over, some wenty years since, this young lady had acquired great dexterity in materializing, and appeared so often, that other sitters sometimes felt dissatisfied that this spirit should use up the power and time which otherwise might have been used to materialize some of their friends. Mrs. was often called to the cabinet door by the spirit who would gracefully throw over her mother's head one and of a long white veil and stooping under the other end herself, would cautiously and gracefully approach and kiss her parent. This scene, witnessed in a very dim light after the usual preparation of the minds of the sitters with music, always produces a deep sensation both upon the fortunate recipient of the kiss and also upon the audience. At first blush such evidence might seem conclusive to those who believe at all in spirit return. Experience, however, shows that such evidence is, in itself, utterly untrustworthy. Yet the effort to establish the untrustworthy character of such evidence is usually beset with almost insurmountable difficulties. Any intimation to the parent or relative that their senses may have been misled, is met with scorn and indignation and all investigation is barred. In the particular case-cited however, thanks to that unreclaimable trickster "Huntoon," we are enabled to demonstrate that the evidence even of a mother, is not conclusive as to spirit materializations where the conditions are not fraud proof.

After "Huntoon" opened his materializing show on Wabash avenue, this Mrs. - in common with several others who had been customers of Bastian and Taylor, transferred part of their patronage to this fellow. Mrs. - was soon delighted beyond measure by seeing her daughter materialize under a stronger light and more satisfactory circumstances than had ever occurred at Bastian and Taylor's; and no assertion of the JOURNAL, that the fellow was a fraud, and his materialized spirits all bogus, could effect her confidence in this poor and much abused (?) medium. O no! hadn't she the evidence of her senses to prove his genuine powers? Yes, indeed!

Finally, through the uncompromising course of the JOURNAL, the spiritualistic field became too rugged for "Huntoon," and he gracefully made a virtue of necessity, owned up that his materializations were all fraudulent, and Mrs. —, 's materialized daughter only a creature of her imagination and his artifice. To show the effect upon Mrs. -, we quote from the New Church Independent, a Swedenborgian paper, published in this city, the following conversation, in which the editor of that paper took part; it occurred in a street car, the lady being then on her way home from a scance at Bastian and Taylor's:-

"Did you see anything, madam?"
"Yes, sir, I was called up to the cabinet—my
daughter Carrie came out—knelt down in front of

"Did she ever appear to you in this way before?"

"Several times, sir, not only where we have been to-night, but at Dr. Huntoon's!"

Then, turning to a gentleman, she said. "You saw I was not much agitated when they called me up to that cabinet to-night" "No, I observed you were very calm."

"Yes, I was calm!-much more so than when she died twenty years ago! To tell you the truth, I have lost faith in this business since that Huntoon exposure! Oh, how I was fooled there! it nearly killed me!"

"So you are not quite sure, then, that it was your daughter Carrie who appeared to you to-

night?" we inquire.
"No,—I am not!"
"But if she knelt down by you, kissed you and threw a vell over your head, could you not place your hands upon or embrace the figure, and ascertain whether it was an imposition or a real spirit-

That's what puzzles me, sir. I have never been "That's what puzzies me, sir. I have never been able' to do that. I appear to be magnetized—havn't the power to move a muscle; if you stood before me with a pistol and commanded it, I couldn't raise a hand to touch the phantom. Oh, I tell you I have lost my faith—I don't cry and go into hysterics now when they call me up to that inte hysterics now when they call me up to that cabinet door to see my daughter Carrie! Not

much! 'Had Mrs .--- witnessed the manifestations at Bastian & Taylor's under fraudproof conditions, she would not have had to employ faith as a factor, and consequently would not now have to cry out in bitter an-

guish: "Oh, I tell you I have lost my faith!" That a designing, unscrupulous person may, through information obtained by his own medial powers, or otherwise, with cleverly performed tricks and deceptive representations, so work upon the credulity of intelligent people as to cause them to firmly believe they have witnessed a genuine spirit form materialization, is demonstrated in hundreds of instances. To the confiding and credulous observer the prima facie evidence in support of the genuineness of the fraudulent manifestations is equally as good, and frequently better, than the evidence in support of the truly genuine. That there are genuine form manifestations seems, from

irrefragible evidence, to be fully established; and it is equally certain that most so-called form materializations are counterfeit. There is, then, no alternative left but for us to insist on crucial test conditions in ev-

#### "Unscientific Scientists."

We commend to the attention of the Scientific American the following remark of Sir Humphrey Davy, "One good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict than when they support received theories."

The Scientific American calls Mr. Wm. Crookes, F. R. S., "an unscientific scientist," because in his experiments testing the supposed spiritual phenomena through Home and other mediums, he was at work upon that which is not "a legitimate object for scientific investigation," but "simply an illusion which, when investigated can terminate in the exposure of nothing but intruth.'

All this is simply a repetition in different words of Carpenter's own objection, which amounts to this: "We must not let our senses convince us of things that our common sense tells us are impossible."

Objections like these are what philosophers call a mere begging of the question; that is, the very fact in question is claimed as settled negatively by a man's own notions of the probabilities of things. Nothing more obviously unscientific and unphilosophical than this could well be proposed. It is not philosophizing, but merely an indolent and cowardly way of shirking the trouble of investigation and thought. If the great discoverers had not rebelled against bigotry like this, we should have been in the darkness of the middle ages even now.

The so-called physicist hears that a table has been seen to rise, without mechanical or human aid, from the floor to the ceiling, and he thinks he is justified in refusing to investigate the phenomena, because it is evidently opposed to what he esteems the universal law of gravitation. Here he assumes to be the judge that it is in the nature of things impossible for any power, the source of which he cannot see and feel, to overcome gravitation. He himself overcomes it every time he lifts his foot; but the idea that any invisible intelligence oan exercise the same power, must at once be rejected as "eminently unscientific." And because, breaking through all these trammels of bigotry with which orthodox physicism would bar out progress, Mr. Crookes had the courage to investigate an unpopular but thoroughly well attested phenomenon, he is to be stigmatized by our learned contemporary, which professes to be a representative of the most advanced science of the day, as "an unscientific scientist." Truly, for the cause of truth it is a pity that we had not a good many more of such "unscientific scientists."

"The mere fact, now sufficiently proved," writes a correspondent, "that there is a world of powerful intelligences around and about us with capacity to communicate, is a grand discovery, and instead of provoking hostile criticism and obstructive efforts from men who claim to be philosophers and scientists, the discovery ought to enlist their greatest sympathy and energies to further develop the new-born science, before the importance of which nothing that has ever yet been discovered can for a moment stand in interest to the human race, and I can only regret that it is left to the few and feeble to search out the great truths that must lie hidden under this new force and intelligence, whatever name it may be called by or disguised under."

The circumstance that all the objections that our pseudo-scientific opponents, like Carpenter and Hammond, can bring against investigation, rest upon a monstrous fallacy, a mere petitio principii, or begging of the question, shows the purely spiteful and personal nature of their antagonism. It springs from the will. The whole secret of their unscientific opposition to investigation, is that they do not want our facts to

### · Spiritualism and Impostors.

The following letter speaks for itself, and expresses the honest sentiments of a large class of Spiritualists everywhere:

Mr. Editor:— . . So many bilks have passed our town lately destroying the little interest there was, that we feel disheartened having number in the continue our investigations any further at present. I wish there was a law to punish pretenders, and then Spiritualism would be heafthy; as it is now it reflects discredit on its advocates. I hope for a change soon,

T. J. STAYNER.

Spiritualism is, while the child of the ages, yet young to us. It is passing through the transition state, from apparent childhood to manhood's vigor, and this state of things is but the natural result of birth and growth. Things are not always what they, seem. Weeds sometimes grow greener and ranker than antritious vegetation; and where edibles will grow, weeds and noxious poisons will also root and thrive if they have opportunity. It is only the negligent or unskilful farmer or gardener who will allow them to choke out his growing crop.

It is only the unskilled and careless credulity of Spiritualists who are as yet uneducated, that has enabled tricksters and frauds to dupe the public and assume the place of he genuine mediums.

These shams subserve a purpose. The rank growth of weeds shows the richness and strength of the soil, and points to the necessity of removing them to secure that strength to the regular crop. This lesson is being learned by all Spiritualists. The weeding out process has commenced in earnest and must continue until every taint of

fraud is removed, and Spiritualism will be the healthler for it. No Spiritualist should be discouraged or discomfitted at the falling of the blasted fruit. What remains upon the tree will be larger, healthier and more vigorous. The winds cannot shake off the real fruit. We have in this sifting and purifying process everything to encourage us; and we should take cheer and thank God and the angels for it. It is but the harbinger of a better era, and greater developments which are in preparation in the Spiritworld will be the result. They nay be near at hand.

Home circles should be organized all over the land to give an impetus to a system of investigation that will bring a steady and healthy growth.

To one and all we say, place no confidence in those who claim to be mediums who will not submit to fraud proof conditions; and even then sometimes when you think you have them, you are likely, unless doubly vigilant to be imposed upon. Jennings could change his entire suit in the presence of a committee and even then dextrously conceal paraphernalia which nothing short of stripping nude in a strong light after his scance was over, could detect.

Manifestations which are doubtful are utterly valueless to Spiritualism, and should be so considered by all Spiritualists. There is enough that is genuine, when all masks are stripped off, to command the respect and confidence of the world.

#### Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. M. J. Wilcoxson, now at Bridgeports Conn., will start for Colorado the middle of. May, and will lecture there.

Prof. Eccles lectured in Cleveland, Sunday, April 7th, and is to return again in May. His address was spoken of as particularly

The Saratoga (N. Y.) Sentinel republishes in full from the JOURNAL the able lecture by Mrs. Brigham, "The Contrast in Spirit-

A. W. Curtis writes that W. L. Davis has developed in his family circle as a good healing medium and trance speaker, and that he will vouch for his honesty as a medium.

Ella E. Gibson is still speaking twice a week for the people of Marshallton, Pa. She has been ministering to them for the past eighteen weeks, and expects to remain some six weeks longer in that place.

· We regret to learn that the wife of Prof. S. B. Brittan of New York city, has had several shocks of paralysis, and her health failing rapidly, so that she cannot long remain in the form.

W. T. Church.-This well-known medium has a letter in another column well worthy of the attention of all mediums and investigators. Church has an experience which enables him to know whereof he speaks.

A good missionary document is the pamphlet of lectures lately published by us, and offered at the low price of 10 cents per copy. or three for 25 cents. It is an octavo of 32 double column pages, neatly bound.

By courtesy of Dr. A. B. Spinney, of Detroit, we have received a copy of the poem ead by Asa H. Stodard at the State Spiritualist Convention in Kalamazoo, Michigan, March 24th, 1878, which we would be glad to print if it were not so long.

The debate between W. F. Jamieson and Elder Cunningham, at Girard, Kan., at last accounts, was waxing hot. The churchmen and clergymen were boiling over with the excitement which was causing a general stir among the dry bones of theology.

"THE MINISTRY OF ANGELS" was the subject of an able discourse by Dr. H. W. Thomas, on last Sabbath. Having paid some attention to the Methodist minister and ed itor, Mr. Edwards, we shall next week publish Dr. Thomas' sermon, which is in itself a complete answer to the dogmatic Edwards.

Eliza Van Calcar, the standard bearer of Spiritualism in Holland, is about to publish a paper in the interest of spiritual progress. A woman with her literary attainments, culture, popularity, and honesty of purpose is worthy the more and pecuniary support of all true Spiritualists. We welcome her accession to the editorial fraternity. .

B) Triphagen writes us that Mrs. M. C. Gale, of Byron, Mich., has been recently developed as a trance speaker, and is drawing large audiences wherever she speaks. "He says, "She gave a course of seven lectures. at Pewamo, which were a success, giving a number of convincing tests, which caused the scales to drop from many eyes." . She has become of late inspirational, speaking in a semi-trance condition. She has lectured every other Sunday at the Eletcher School House, in Gaines Township, since last August, and is engaged for the spring and summer. Has spoken to full houses in many other places. Would like to make engagements for all her spare time.

BASTIAN AND TAYLOR. \*\* \* We hope they will be fully aired until their genuineness is demonstrated, which, to our mind, has never yet been done. In fact, we have heard much that inclines to a different interpretation of the manifestations produced in their pres-

Bastian and Taylor pursue mediumship as a business. If Spiritualists accept them as mediums, it should be because they know as mediums, it should be because they know them to be such. To be worthy of support as mediums, they should be able to convince honest inquirers that spirit agency causes the manifestations in their presence. If they will not do that is to be presumed that they cannot. Let them be repudiated then. Spiritualism is not responsible for what they may or may not do, anymore than it would be for clever tricksters who can produce the same effects without the assistance of spirit power.—Spiritual Scientist for April.

#### THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL

By the Spirit of James Noisn through his own material: ised organs of speech in the presence of his medium Mrs. Hollis-Billing at her residence, 24 Ogden avenue,

I NOTICE TO OUR READERS.—Questions which are of a scien, time or philosophic character or which tend to advance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care, it is often as difficult to frame a question properly, as to give its solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable ascriface on the part of the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that neither the dilitor por the medium are responsible for the answers heating and a intended to subserve the effected of all rathe has the few. It will of course be understood that neithe he editor not the mediam are responsible for the answers diven.—Editor Journal.

Question:—Do spirits in passing from one appere to a higher, leave any portion of the body behind as on earth?

Answer:-No; in a spiritual sense or condition, they do not.

Quastron: -Do calamities ever occur in the Spirit-world, as this?

ANSWER:-They.do not. QUESTION:-Is it true that the planets shape the

deatiny of a person? Answer:-No.

QUESTION:—Why is it that the magicians of the East can handle poisonous snakes and receive no Answer:-- They subdue the snakes by

magnetizing them, and then control them. Quarron:-In materializing a flower, is not the spirit engaged in the process, compelled to use a spiritual flower for the purpose?

ANSWER:-There are no flowers brought from spirit life to materialize. Those that you see at scances, materialized for a time, are artificial, or may have been brought from a distant part of the country for an especial purpose. It is only on rate occasions that flowers are materialized.

QUESTION: - As one spirit can telegraph thoughts to another spirit, can the vision be impressed in a like manner—for example, could you cause a spirit far away to see any picture or scene you desired?

Answer: No. sir; cannot place the form of anything before the vision. I could callthe spirit to me, to stand by my side and see what I did.

QUESTION:- How far does the spiritual sight ex-

Answer:-Standing on your planet, I could see a man or woman on a world in the milky way, millions of miles distant OURSTION:-In case of levitation of the human body, what method do the spirits employ?

Answer:-They bring into requisition a peculiar kind of electricity that lightens the body.

QUESTION:—A clairvoyant claims to have seen soldiers in spirit-life, marching and countermarching. Have you soldiers in spirit-life, or was the scene merely a symbolic picture?

Answer:-It was a mere symbolic picture. I am here to-night dressed in my soldier clothes. When I come into this room, I -always put on, as it were, my soldier clothes.

QUESTION:-In this world we recognize a negro by his color. Now, in spirit life is there any dif-ference between a black man's spirit and a white

Answer:--It is climate that gives the negro his dark color; his spirit is not dark. QUESTION -If there is no difference in color of pirits, how shall we recognize our colored friends

the Summer land? ANSWER:-I have succeeded in recognizing my colored friends without having them blackened, and I hope the questioner will , be able to do the same.

QUESTION:-Does tobacco affect the spirit in-

Answen:-It does; it retards progression, the progression of all the spiritual faculties, if the physical faculties are saturated with tobacco.

QUESTION:-Do you believe that tobacco should ever be prescribed for medicinal purposes?

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Answer:-It should never be prescribed for such purposes.

QUESTION:—Do you think it probable that an in-telligent spirit from the Spirit-world, would advise the use of tobaccc in any shape?

ANSWER:-I don't; no intelligent spirit would advise it. It may stimulate for a short time, but the person using it, will certainly go back further than he has gained

by its use. QUESTION:-If a communication came through a medium, purporting to emanate from an intelli-gent spirit, advising the use of tobacco, what ex-planation would you make of such communica-

Answer: - I should suspect that the spirit giving the communicati on had never studhed the laws of nature; I should say that he was seriously mistaken, and should doubt whether very intelligent.

Question:—In its action upon the spirit, which produces the worst effect, alcohol or tobacco?

ANSWER:-Tobacco; it is the cause of cancer, paralysis, and other terrible diseases in your midst to-day, Physicians will tellyou that paralysis and cancer are on the inсгеззе.

Question:—When persons cease the use of to-bacco in this life some years before passing to the Spirit-world, do they eliminate from their system its effects more readily than they would if using it up to the time of his death?

Answer: They certainly do, for the physical body changes every seven years. One point I wish to make clear. Give a bright, intelligent boy of fourteen or fifteen years of age, tobacco to smoke until he is thirty years of age. At that age he has done all the good he ever will in this life. The rest will be spent in smoking and drinking. scarcely able to make a living for himself. QUESTION:—Is the constantly increasing use of obsecce a source of anxiety in the Spirit-world? Answer:-Yes, it is.

JAMES NOLAN'S FAREWELL ADDRESS TO THE READERS OF THE JOURNAL.

I come to say my good-bye to the readers of the Journal. I hope that I have given satisfaction, in a degree, to the questions that I have answered. I have been always concise in my replies, and thinking brevity the soul of wit, I adopted it. I am sorry to say good-bye; it is a word that always brings very melancholy feelings over men

and yet I see the necessity of giving expres-Slon to it, for I feel that my medium needs a change, as well as rest, for she has worked so long in the field of Spiritualism without rest, that if I don't give it to her, she will be compelled to enter the Spirit-world; but we are not ready to give up the work we have promised to do, and I feel that I have only stopped answering these questions for a time. We will yet give manifestations to the world of a much more startling character than has yet been given. I promise the readers of the JOURNAL that they shall have the first knowledge of them, for through that paper they shall be proclaimed to the world.

Col. Bundy, I thank for his kindness to my medium. I feel that he has been a true and sincere friend to her; and being a true and sincere friend to her, he has been one to me. I approve of 'the fearless course he has taken in his paper in regard to mediums, and feel he is the best friend they have; he has the approval and support of all good and true spirits. The Spirit-world do not wish their work degraded by frauds.

I will assist each circle and all mediums to the full extent of my power. I ask the readers of this JOURNAL to form circles in their own homes and among their own friends, that there may be no doubt in reference to the manifestations given.

I cannot give a lengthy good-bye, for I am not accustomed to making speeches at my departure from one place to another.

Question:-Please give your ideas of the pres-

ANSWER:-I feel that the rapid progress made in Spiritualism during the last thirty years, is only a small beginning of what the next thirty years will bring forth. Spirits will walk out in broad day light and givemanifestations that cannot be doubted. The Bible that was written many years ago, told one fact, that nations will be converted in a day; if they see their friends, and know that they have returned from the Spiritworld could they resist conversion in a day? No! That is a prediction to be literally werifled. The troubles and trials that Spiritualism has been passing through during the past two years, have been needed, for the same will result in removing the dross, leaving only the pure gold. It has brought suffering on the innocent-they must always suffer more or less with the guilty. Truth will live forever, however, and spirit communion being a truth, cannot be controverted; it is governed by a fixed law, and no hand can wipe it away, and no voice can crush it down. It will live and grow through all time. And why should people wish to crush it out of existence, when it tells of the home they are going to in the Spirit-world, and brings to the mother her child, and messages from friends. Why should any hand try to take it from them? Why should any man cry it down, because it is beautiful and bright, and those who sincerely believe it are made better thereby

·I promise the readers of the JOURNAL to watch over it, and assist its editor in every direction I can, and those who are working for it, as far as immortal can assist a mortal. I shall not forget the children who read the paper, for I shall watch over them, and pray for them, and I hope that their prayers may be heard. And now good-bye, and not only good-bye, but may blessings rest upon each one who reads the JOURNAL.

### Business Motices.

DR. PRICE's Unique Perfumes-Pet Rose, Alista Bouquet and other odors, are the most delicate, exquisite and fasting perfumes.

Prof. Palae, Philadelphia, can make liquid ozone that cures nervous debility. 24-7

Saponifier, see advertisement on another page 23-16-25-15 SEALED LETTERS ANSWERED BY R. W. FLINT, 50 Clinton Place, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if

J. V. Mansfield, Test Manuel-answers scaled letters, at No. 61 West 42da Street, corner. Sixth ave., New York. Terms \$3 and four 3 cent

stamps. REGISTER TOUR LETTERS. v21n4t52 Purchase and use none but Dr. Price's Special Flavoring Extracts, made from the fruit, containing their natural and delicate taste.

Turkish Baths have now become so popular that they are patronized by all classes, and in many forms of disease work like magic. The establishment of Dr. Somers, in the Grand Pacific Hotel, is unsurpassed in this country.

24-6-8

A Tobacco Antidote, manufactured and sold by J. A. Helpsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoten of by those familiar with its effects.

SPENCE'S Positive and Negative Powders for sale at this office. Price, \$1,00 per box. 24.1tf.

A New Spiritualistic Story.—"Nora Ray, the Child Medium," is the title of a new spiritualistic story, to be issued from the Cape Ann Advertiser office, May 1st. A friend, who has seen the manuscript, informs us that it is a fine production, abounding in pleasing incidents, portraying the wonderful powers of mediumship as developed in the child Nora. There is much in the book to awaken thought. Thoroughly spiritual and spealing to the higher nature. Copies of this work will be for sale at the office of this paper, and orders sent in now will receive prompt attention. Price, 50 cts.

24-6tf

### Celestial Visitants.

ORANGE, N. J., March 3rd, 1878.

JOHN SHORE:—Our kind friend, again we thank you for "Celestial Visitants." My dear, companion has expressed, in her, note, which you will find herein, our united admiration of this very impressive work of art. You are at liberty to make any use you wish of anything either of us have written concerning your impressive pictorial creations. I shall speak of your pictures to my friends, and trust they will order of you to beautify their homes.

Fraternally,

24-5-7

A. J. Davis.

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Anna M. Middlebrook, M. D., has been induced by the urgent entreaties of friends to recenter the lecturing field, as an aposite of reform. She will answer calls to speak doon Spiritualism. Liberal-Religion, Health and Hygiene, Woman's Revaiton and Man's Reformation. Temperance, and various other tupics which the condition of Inte times demand. Engagements are solicited from the West, as well as other portions of the country. Terms is conformity with the times. Address Box 778. Bridgeport, Ct. 21-740.

Something New in the Healing Art DR. White's Homoro-Magnetic Powders are warrented to cure any curable disease. Send name, age, his-tory and minute description of complaint in your own hand-writing, if possible, and enclose or send address for circular to Daniel White, M.D., cor. Ninth and Pine ets., St. Louis, Mo. Br. White's Medicated Globules for Colds, Cough, Headache, Fever, &c. They are the best and cheapest Family Manicing in ex-latence. Price 50 cents per box, or 6 forces for 51, nailed free. Address Daniel White, M. D., Cor. Ninth and Pine Sts. St. Louis, Mo., or the office of this paper.

Everybody is a Medium The time is drawing near when communication with Spirits will be universal. Something to convert the most skeptical. A NEW SPIRIT GIFT.

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F. STOCKMAN, IT Bond St., New York.

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#### TESTIMONIALS.

DR. W. A. I ANDER, Sir .- As references are saked of your in the introduction of your new "Nervo-Vitalizer, and you necessarily have to refer to me, as the first experience with it was in my family, I thought it would save you the trouble of

necessarily have to refer to me, as the first experience with it was in my family, I thought it would save you the trouble of reference, and me the trouble of writing a certificate, on each occasion, to write you one for publication.

The first trial was with my sife, which had the effect of putting her into an easy, sleepy state in the course of half an boor, in subsequent grisk it put her fast asleep in fifteen minutes; it has also the effect of quieting her nerves and resting her very much when tired and in an exhausted condition, she has also been able to dispense with nervines entirely through its use, while before using it she had to resort to some one or other of them every few days, and sometimes daily. This was by using the first one you made, when it was far from being perfected. She would not now part with it for many times its cost.

perfected. She would not now part with it for many times the cost.

It has the same effect on a young lady boarding with inc. having put her late a sound sleep in fifteen or twenty minutes, and she is one of those persons that never get sleepy when sit ting reading or otherwise occupied.

An pidenty lady was at my house and took it in her hand and was soon in what is called a trance state, and went on to rell who were alling and to prescribe for them. But I take no stock in that like of drade, and leave those to profit by it that do. I feel no rejuctance, however, in recommending the "Viyatizas" for all it is advertised to do in the resuscitating and vitalizing line, as stated in your circular.

Bristol, February, 1878.

I received the Vitalizers all right. Think they phoses great power to soothe and quiet the nerves; had a person hald it who was quite sick, troubled with indigestion; it put thin to sleep in a few infinites. When he awoke he felt greatly releved, it relieved the pain from the fact of another person, and several creams were affected favorably by the electric current of the instrument.

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# Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### Invoking Supernal Aid.

BY D. P. KAYNER, M. D.

Let Inspiration's flood gates ope, And let a tide of wisdom in; And guided by the angel-Hope-Let us the higher life begin.

Our imperfections to outgrow; Our fathures past to overcome; Help us the right to ever know, And, knowing, dare the Right perform.

The light descends! With knowledge glows! We low our heads in thankfulness; Each soul with strength majestic grows, Our lives transformed, the world to bless.

This be our aim, this be our life, To live with angels over near; Lifted above the earth waln strife Where Inspiration's voice rings clear.

And there amid the blazing truths Which shine like stars athwart the sky, Regain the freshness of our youths And gather thoughts that ne'er can die.

All life's tokens as we need them Meet our gaze at every turn, And precisely as we heed them Do we all life's lessons learn.

We need the contrast of all things-We need the night and morn-We need the winters and the springs, We need the rose and thorn.

We need our tolls and need repose-We need have smiles and frowns-We need our joys and need our wees, And all life's ups and downs.

For as students in life's college In the primal class we stand; To acquire the needed knowledge. For the glorious Summer-land,

And no fears we need to borrow For our destined end or way, If we only let to-morrow Find us better than to-day. -Dr. D. Ambrose Davis

#### Magnetism on the Brain.

In looking over your very interesting paper, we have noticed, on several occasions that there is an unusual number of articles relating to "Anima Magnetism," from the tenor of which, it is evident that there is more than a sprinkle of that convenient commodity upon the brain of some who have communicated in regard to its effects— indeed, some of the articles are from those high in authority, as well as under spirit control. It is, therefore, the more strange that so much of what is said in regard to its effects, is taken for granted, without an effort to solve or truly account for

them in any way.

Way do not spirits, or men who are competent, when in a normal condition, examine what is de-tailed whether by spirits or men, and by experiments, analogy and reason ascertain, whether there is any truth at the bottom of what has been given to the world as such—but it is always more easy to accept what is said or written than to fer-

easy to accept what is said or written than to ferret out the truth.

There is much ascribed to animal magnetism, that is not true (even if it had an existence in nature) and which can easily be accounted for, independent of any influence estalde of man's natural capabilities, if the effort be truly made.

When a person, in looking into the eyes of a serpent believes that the snake has a power to charm him—will not that belief produce the effect in him independent of any magnetic power in the snake? Most assuredly it will, because he is laboring under false impressions—and having been oring under false impressions—and having been taught or made to believe that snakes have such a power—and he believing it causes the condition himself, simply because he believes that he must yield to the supposed spell or power and cannot re-sist it. Some men have believed themselves to be a veritable tea pot, and others that they were made of glass. Such beliefs have really existed. We distinctly remember the case of a gentiman who believed himself to be made of glass and so firm was he in that belief, that it lasted for years, and caused him to avoid every thing which he thought would shatter him to pieces.

who believe in a magnetic influence, will no doubt say that it was that universal expounder of mysteries which put the glass crotchet into his head and no doubt, with as much truth, as in the

case of charming by a snake.

To show your readers what a belief in a magnetic influence will do in a small way, we will state the case of a young lady who never had been in a statuvolic, mesmeric or somnambulic condition in her life, yet whenever she believed that we were trying to "will her-eyes shut," as she expressed it, that they would close so armly that she apparent ly, could not open them. This was done independent of our thicking about her or her eyes, and to relieve her, we were obliged to touch them, when they would fly open instantly, although we, at the time willed them to remain closed, proving that magnetism and our will were both at fault in this

Many persons also, who know nothing about magnetism have fallen into a trance, spell, or sta-tuvolic condition by simply looking at a black spot, a bright button, or on eye made of glass. Where, it may not be irreverent to ask, did the magnetism come from in such cases.

How many make themselves miscrable for life by a false belief, and even sometimes die, because they believe that they will. Would it not, there-fore, be more reasonable to suppose that an erroneous belief would produce the effects which have neous belief would produce the effects which have been ascribed to magnetism or the imaginary power of a snake? There is more truth in the old saying, that "Belief will kill, belief will cure," than there is in the charming qualities of a snake, and it would be well if every one would cultivate a disbelief in everything where mystery shrouds the truth, and better too, if the mind were trained on shour gradulity where mysteries in ascribed To shun credulity, wherever magnetism is ascribed

Again, birds are also said to have, been charmed by snakes. Our experience proves that their flut-tering and flying hither and thither, is to draw the attention of the snake from their eggs or their young to themselves, and when the snake is killed or driven away, the bird's anxiety ceases. In confirmation of this explanation we have also observed that birds also flutter and fly about in the same way when crows or boys approach their nest. Magnetism or charming, therefore, has nothing to do with their uneasiness—indeed, they sometimes in that any latt to save their ways. do with their uneasiness—indeed, they sometimes in their anxiety to save their young exert themselves so much that they become exhausted, and often sacrifice themselves by approaching too near or within the striking distance of the snake. But, to conclude, if those who desire the truth will seek for that desideratum with a critical eye, the magnetic bubble which has been imparted by false teaching will explode, when the crowning facts are developed, and the unalterable truths are made manifest.

WM. B. FARNESTOCK. M. D.

WM. B. FAHNESTOCK, M. D.

Lyman C. Howe writes from Binghamton, N. Y.: The last Journal is worth the price of a year's subscription. It is a spiendid number to use as a sample for obtaining subscribers.

Mrs. Lou. M Kerns has been here and done good service to the cause, and aer tests are generally accepted as conclusive, at least the most marked ones. Some who failed to get anything personally, may criticise and reject evidence. She has gone to Washington, D. C.

Death and Spiritualism.

The blessed truths of Spiritualism have lately been shown here in the death, or rather birth into the bright Summer land, of my dear and loving wife, Nellie. She left us and two noble little ones the 9th of March. Oh, the pangs of grief in being separated forever from that beautiful earth form; but how often I think of her words! She said on her dying bed: "It is all right or it would not be so." I know it will be all right or it would not be so." I know it will be all right when we meet again, but how hard to give up a dear wife and fond mother. She said she was going to leave on-ity to prepare a home for us in the Spirit-land.

' Her promise was to me that a printle and.

Her promise was to me that she would ever guide and cheer me in hours of forrow and danger. But there is a great for connected with our grief. We shall surely ment again in bodies as natural and real as we work here, when this mortal shall put on immortality, and when we shall put off this natural body and be raised a spiritual body.

She has done her work nobly; has battled like a chieftain for Spiritualism, and was the means of leading me into its traths beside still waters and

reen pastures. How often it is quoted, Spirituan may do to live by, but you cannot die by it. But the death of my wife has lifted the mist from the eyes of this community. Some say she was a Christian, and that we don't deny, for Christ is as good auand that we don't deny, for Christ is as good authority as we want to prove our doctrine by. There was hardly a day for two weeks before she left us but what she thought she was going to leave us in a few hours. She bade her friends good bye, told them she was happy, and soop should be with the loved ones in spirit life, and then she called her little Bennie and Forrie to her bedside, gave them each a kies, telling them, "this is the last kies with these lips," and sealed the kies with her hand. How hard she tried to make them understand the change she was about to make, and they do remember and understand the things she told them about, as well as older ones. What can be a greater power for good than for a person can be a greater power for good than for a person to know that a dear one is watching over and try-ing to lead them in deeds of love and purity?

J. A. Rose.

The following excellent thoughts, written by Mrs. Celia P. Woolley to the Christian Register, apply with equal force to women in the ranks of Spiritualism. The amount of good they can effeet by organized action and effort is incalculable. She says:

"Why do not the women of the Liberal churches form organizations similar to those of the ortho-dox, yet much broader in scope; or leaving out the word 'churches,' why do not the liberal wo-men of the land arise in the might of their intellimen of the land arise in the might of their intelligence and culture and take a hand in the work of religious freed. Women as women have never the na prominent and) decided stand in favor of vectbought. The orthodox church woman is a staunch defender of her faith. What heroism, what pluck and never-failing patience are hers when the interests of her religion are at stake. If the woman whose religion lies not in church and are the state of the religion are at stake are the state. creed, but in character and reason, would but im-bibe a little of this spirit of loyalty and aggress-iveness, liberalism would not be the difficult thing to maintain it is today. But the liberalminded women seem often to care for nothing but the mental case and respite her opinions bring. The proselyting spirit among women in the churches has subjected them to much scorn and laughter; but the zeal and devotion which gives rise to this spirit are worthy of emulation, and are just those adjuncts to success most needed in lib-eral ranks. If woman makes a good fighter for the church, she will make as strong a defender against its encroachments. The Woman's Christian Association presents a solid phalanx in favor of orthodoxy. Where is the corresponding body of orthodoxy. Where is the corresponding body of free-minded women to match this great force; to stand for complete intellectual enfranchise ment where the former stands for superstition; and to demonstrate to the world that in matters pertaining to religion where woman has until now acted as inquisitor and fanatic, she has at last reached the position of thinker and liberator?"

H. D. MacKay writes: Having heard much of the spiritual man restations in the form of materialization that were being made known through the medium, J. S. Mott, at Memphis, Mo., I in company with my wife, and others.—seven in all-recently visited that medium at his home. We were all well and cordially received by the medi-um and his wife, and during our stay, which was four days and nights, were guests at his residence. There we met six others, also seeking evidence of man's immortality,—through converse with their departed friends—making in all, thirteen anxious

investigators.

The cabinet in which the medium sat during materialization, is a small room adjoining the family sitting room, and is open to inspection at all times. We all satisfied ourselves that trickery or deception was impossible, that Mott was honest. The appearance of the spirit friends, and the length of time they remain to converse, is seemingly governed or determined by a spirit calling himself Gen. Biedsoe of Virginia, a General in the Confederate service. Of the fact of such a person having once lived in earth form, I have since sat-

The medium upon entering the cabinet is almost immediately entranced, and remains in such condition during materialization. As soon as the medium is entranced, the spirit of Gen. Bledsoe always first appears, and converses with each person in the room separately, each being called to the cabinet for that purpose The spirit (Bledsoe) always requires a formal introduction to strangers always requires a formal introduction to strangers. cherson never having visited Mott before) by Mrs. Mott; when this ceremony of formal welcome is over-the spirits, or friends in the spiritual body—materialized appear at the opening in the cabinet and call the name of the person with whom they desire to speak. At the first evening scance, all present any and converted with those whom they present saw and conversed with those whom they recognized as having departed this life; some many, others only a few years ago, while the face or form was very distinct the first evening, yet the voices were not so distinct as afterwards. They seemed to gain strength and power of speech at each materialization. Without going into detail, or relating the personal tests given, I will say that as a whole, the manifestations were very satisfac-

as a whole, the manifestations were very satisfactory and convincing. Some went there Materialists and came away convinced that man was immortal—lived after he threw off the life-form. There is a phase in Mott's mediumship that I have never seen before with any materializing medium, and that is, after the materialization is over Mott is controlled by a spirit calling himself "Von Himan" a German in earth form who talks through Mott. As soon as materialization is over mothers. Mott. As soon as materialization is over, and while Mott is yet entranced, this spirit takes control of his organism, the door of the cabinet is thrown open, and all that can, pass into the room thrown open, and all that can, pass into the room or cabinet where the medium is sitting, and such as could not be understood or made plain by materialized spirita, this Von Himan can and does explain. He will talk good German. I will here mention a circumstance that I had previously omitted, viz: that one of the materialized spirits talked to me in French. Most can talk neither French nor German, neither does he understand

While conversing with the materialized forms While conversing with the materialized forms that appear, the parties thus conversing are allowed to stand close to the opening of the cabinet, face to face with the departed, where they can and do touch those with whom they are in converse, and the parties allowed to touch them. This was my first visit to Mott's. Some of the parties had been there many times, and so thoroughly are they convinced of Mott's honesty and the genuineness of the manifestation, that they consider Mott's home their Mecca, to which they expect to journey many times each year-during life.

Wan. Richey, of Joliet, (Ill.) States Prison, writes: Many thanks for kind efforts in my behalf, in sending me the Jounnal for another year. I wish I could write and thank all the kind-hearted brothers and sisters who help us unfortunate men and women in this and other prisons. We have a good man for a warden, a good chaplin, and officers in general. May Mr. Carsten Gravert, of Grizzly Flat, Cal.; Col. Chas. Case, of Washington, D. C.; Jenkius, of San Francisco, Cal.; John Cosgrove, Boldiera! Home, Washington, D. C.; and "Bisnk," each live a thousand years. I would like very much to see and thank in person each of my spiritualistic friends. I hope to meet them in the Summer land. The Jounnal is a great comfort to me in this, my present trouble, and will enable me to see things in their true light.

Haunted House.

I have been an investigator of the phenomena of spirit intercourse for the last thirteen years, and have seen it in its various phases, and have attended scances in almost every State from Maine to Tennessee; but never before I came to this part tended seances in aimost every State from Maine to Tennessee; but never before I came to this part of the Old Dominlon, have I ever seen the signs of it so strong, being in its undeveloped state, as I have experienced during the past three and a half years. I will specify one particular experience that occurred during the latter part of April and the first of May, 1875. I was then boarding in a small, fild-fashloned cottage farm house, that stands on or near the shore of Chesapeake Bay, nine miles north of Fortress Monroe and five miles northeast of this Home. The house stands near the banks of a stagnant salt water creek, through which no fresh tides ever sweep, only during a strong easterly wind. A narrow beach, covered with a fine grove, separates the creek from Chesapeake Bay. In the house are three rooms on the ground floor and two above, and a small hole under the house about four feet square, used for a cellar. The nearest neighbor's house is about seventy five rods west of this house. This cottage, where I was stopping stands on the eastern border of a forty-acre open field, and the only trees near are a few apple and cherry trees. The family that then occupied the house was an old soldier friend of mine (who was an inmate of this Home), and his wife and two little girls. Previous to mygoing there to board, I had been there on shapi visits of a day or so at a time. The invisibles would open the doors at all hours of the day or night, no matter how securely fastenged. The front door was secured by a heavy white oak bar, in addition to a heavy lock. The rear door of the kitch en was fastened with its hasps secured by heavy screw staples, Well, that made no difference with en was fastened with six hasps secured by heavy screw staples, Well, that made no difference with the evil spirits, for they would open the front door with such a jerk that the oaken bar would door with such a jerk that the caken bar would be hurled clear across the room, and the key bolt shot back far quicker than it could have been by a key. In addition to opening the door, they would make such frightful shricks in the atmosphere outside, that it would almost make one's hair stand on end. Then again they would shake the house as though in the threes of an earthquake. They would atamp around the house at all hours of the night, and make noise enough for a crowd of men clad in armor.

of men clad in armor.

The family owned at that time two courageous watch dogs, that would never allow the approach of any mortal after dark, but when these manifestations were going on they would not venture forth from under the kitchen, but lie there and

and bark. All the above manifestations occurred so often All the above manifestations occurred so often that we got used to them, but on the evening of May ist, while we were trying to hold a circle, they made such uncommonly strong demonstrations that it threw one of the dogs into convulsions, from the effects of which he died in less than twenty-four houra after. But now comes the last night of my stay there: About midnight, of May 3rd, a racket was produced that awakened me out of a sound sleep, and aroused all the rest; a noise at the front door sounded as though there had been a load of bricks dumped on to the front porch. Every door fiew open at once, the crockery ware tumbled out of a closet on to the floor and broke; the hasps were torn out of the kitchen doors. My friend selzed an old U. S., musket that was heavily loaded with buckshot and went out into the kitchen, and behold the door was shut, and he could not open it; but he opened the upper half of the wing door and looked out, and then called my attention to the visible presence of all this deviltry (It was a bright, moonlight night). There, at just two rods from the door, walked a thing, an apparition of a tall man, bare headed, looking exactly as if he had just got out of a coffin; looked, in fact, just as a galvanized corpse would, if walking. My friend jumped out over the half-door, and the spectre suddenly disappeared for a moment. He then saw it again about forty rods from the house in an open field. He then took deliberate aim at it and fired. With an uncarthly yell the form turned into a blue vapor, assumed a spiral shape, and shot up into the air out of sight. This I saw with my own eyes. I shall never foregt it as long as I live. That was the only visible manifestation while they lived there, but the other disturbances drove them away. They are now living in the village of Hampton, Va., and can substantice all of the above incidents.

The old house has stood empty ever since they left, now about eighteen months. The owner can get no one to occupy it, and the rent for the whole farm is only for that we got used to them, but on the evening of May 1st, while we were trying to hold a circle,

### Somewhat Remarkable.

EDITOR JOURNAL:-- My object in writing to is to describe an incident which happened in this

is to describe an incident which happened in this city not long since, in the way of Spiritualism, or, more properly speaking, psychology.

There is a young magnetic physician here who gives evidence of what may some day become great mediumistic power. He is not a believer in Spiritualism, and has never lavestigated it. His name is Ester, and he performs some wonderful cures in a manner similar to Dr. J. R. Sewton, so celebrated as a magnetic physician. Dr. Ester has will power so great that he can will a man, walking along the street, to stop, and he stops. He is a ready mind reader, and will find any object you may hide, provided you think of it and allow him to hold your hand to his forehead.

Not long since a fashionable lady in this city, who has not faith in magnetism, called on the

who has not faith in magnetism, called on the Doctor at his office. He was treating a patient for rheumatism. The lady laughed at the idea of rubbing as a mode of treatment, but the Doctor continued treating his patient, and when he had mag-netized her, he told the skeptical lady that he could very easily demonstrate to her the realities of magnetism. She said he could not, and seemed firm in her belief. He then told her that he would transfer the rheumatic pain from his patient to her, and that she would first feel it in her hands: In about five minutes the lady commenced mov-ing her hands as if in great pain, and finally lost all use of her arms and legs. Her tongue then be-came thick, and she could speak only when the operator willed her to. But this is not all: When she had gone a little further into the mesmeric state, she began to talk, and said she could see her mother and other relatives who had long been dead. Tears rolled down her cheeks, and she seemed much affected at the sight of those whom she had long loved and mourned. This conduct astonished the Doctor, who had never had any such experience before, and he willed her to come back to her natural condition. She did so, and said: "I do not believe in mesmeric influence, I know it." I may here add that Dr. Ester is a young man, and this power is not fully developed. He says he has bad this power to a certain extent from childhood, but feels conscious that he is now bordering on the verge of a new power more won-derful than all. It grows as he becomes older, derful than all. It grows.

Probably it is mediumship.

An Investigator.

### A Suggestive Letter.

Giles B. Stebblus writes as follows to the Presi-ent of the Michigan Association of Spiritualists: I hoped and expected to attend our yearly meet-I hoped and expected to attend our yearly meeting at Kalamazoo, and greatly regret to find my. self kept some seven hundred miles away by affairs that cannot be put aside. So I can but send a word of greeting and good will of cordial fraternity to the gathering of Spiritualists and Liberalists. Especially I hope the meeting may inspire and strengthen the thoughtful men and women who will be there from far and near:

First. Not only in free thinking with no limit

First. Not only in free thinking, with no limit of dogma or sect, but in wise and harmonious thinking, such as shall keep the good of all past systems of religion or philosophy, and add to them the inspirations and facts of to-day, helping to a clearer antitinal vision.

the inspirations and facts of to day, helping to as clearer spiritual vision

Second. Practical and needed reforms, such as the total separation of Church and State; school education wholly unsociarian, with no dogmas; the taxation of church property; the equality of women as citisens and as human beings; the sanctity of wedded and family life; temperance in diet, government of appetite and passion, and total abstinence from intoxicating drinks as the result of wise and self control, the supremisey of soul over sense, the ideal of clean souls is pure bodies.

Third. A clear and well grounded spiritual philosophy of life, here and hereafter, based on the intuition of great souls in all ages, saying, "Man, thou shalt never die!" and comfirmed by wen-

derful yet natural facts, ancient and modern, its latest confirmation, the phenomena of modern Spiritualism, the "real presence" of our translated friends, satisfying the hunger of the soul. I feel the strong desire to write much more, yet I know it is not wise of well for the voice of the living tescher is better in your gatherings than the reading of any manuscript of mine.

#### Startling Sounds.

Toledo has its ghost. In olden times the warrior boasted of his "good Toledo blade," but things are reversed, and now Toledo boasts of its ghostly bugler, ringing out upon the Middle Grounds used for railroad purposes, in the midufght air,-"the cavalry call." Thus far it has not succeeded in calling up to view its ghostly troop with trenchant blade, but has succeeded in calling up many accounts of spectral sights upon the Middle

The Toledo paper says: "For years the old em-ployes, who have turned switches and tended tar-get almost eyer since the Lake Shore Road came into existence, have had their legends of ghosts and have cherished them with all the superstitious awe which characterizes the salior. They have been accused of superstition when relating their they throw out the very reasonable challenge of "Come and see for yourself."

"From time almost immemorial, it has been cus-

"From time almost immemorial, it has been customary just before a man is to be killed on the Middle Grounds, for a large black dog to be seen sailing along over the tracks ahead of first one engine and then another. When this black dog is seen it is accepted as a settled fact that some one is to be killed within a very short time
"It is said that one pony engineer, whose locomotive had run over and killed a man, was in the habit of beholding almost avery night a spectre

habit of beholding almost every night a spectre gliding in front of his engine as if making a mighty effort to save itself from being run over. It is further alleged that the engineer finally became so frightened by the ghost that he refused to work any longer, and had to be put on the day run The unseen bugler is the latest sensation and

has been listened to by many with feelings akin to awe. Mr. Keys, tender of the Gas House target, situated in about the most lonely quarter of the yard, has heard the sounds oftenest. On one occasion the noise was so close to his eas that he could feel the breath of the bugler. One night Mr Cole, who is employed in another part of the Grounds, ventured to investigate the matter. He asked some of the men near at hand to accompa-ny him, but none of them would do so and he went

alone. He came back reporting that he had seen the ghostly bugler, who had, as he approached, glided behind the coal shed. When Mr. Cole followed him he disappeared around the other side. The shrill notes of the bugle did not cease for a moment, however."

### Tobacco.

The Informer well's says in reference to its use:
"This is a free country, and have I not a right
to smoke if I want to?"
Yes, Mr. Smoker, this is a free country, and other people have lights as well as you, and so you
have not a right to annoy others unnecessarily.
You may have a right to smoke according to
your definition.

We do not believe you have a right to smoke. We do not believe you have a right to smoke, for we believe that it is wrong to smoke, and no

man has a right to do wrong.

"Do thyself no harm" is an important precept in moral science, and no man can habitually imbibe the poisonous fumes of tobacco without harm. Therefore, if we observe the moral law, we have not a right to smoke.

But we know you will smoke; so, assuming that, we wish kindly to point out to you some things you have no right to do.

First you have no right to amoke in your own.

First, you have no right to smoke in your own home or any other home where there are women

home or any other home where there are women and children.

The lady of the house may very generously inform you that the smoke is not disagreeable to her, but that does not make it right for you to smoke in her presence. Tobacco contains an active poison, and there are particles of this poison floated off in the smoke, to be breathed by the inmates of the home. mates of the home.

You will agree with me that it would not be right for you to bring arsenic in the house, and allow women and children to be poisoned by the fumes. The same principles apply to the poisons of tobacco. We have seen cases reported by phy-sicians, where delicate children have died from the lobacco poison feating in the air of the home.

If you will poison yourself, you have no right to
poison the air for others.

Besides this, if your boys survive the poisoning . when they are babes, and grow up, they will become so saturated with tobacco that they will be likely to grow up smokers. You have no right thus to perpetuate a bad habit.

On the same principle you have no right to smoke in stores or public offices, or any other room into which worms and children are likely.

room into which women and children are likely Neither have you a right to saturate your breath or your garments with tobacco smoke, and then go to your home or into a public assem-bly. If you must smoke, you should change your garments and sweeten your breath, before you go in society.

### What has Spiritualism Done!

Spiritualism has lifted the dark shadows which for years have enshrouded the soul in gloom. It has come like the harbinger of light to the heart that was buried in the skeptical tomb of eternal darkness. It has imaged on the spirit skies more beautiful landscapes, more gorgeous pictures, than mortal artist ever-painted in his dreams. It has decked the banks of the immortal shores with brighter flowers than tropical climes have ever yielded. It has revealed fountains of love and undying affection of which mortals had no just conceptions. It has reached down from the firmaments of heaven and lifted up the wayward and the outcast. It has found the orphan child at its mother's grave, and said, "Not there, but ascended." So in spite of all the errors which cling to ualism, in spite of the incongruities, foolish theories and wicked trickeries which have defaced its fair and heavenly garments, still we cherish it as a priceless blessing and still invoke the angel ministries of those who tread the flowering banks of the immortal country. H. G. N. BUTTS

### The Majority Test.

In some remarks, March 31st, on the doctrine of endless punishment, the Rev. A. A. Winer, Universalist, reviewed some of the arguments employed by the Rev. Flavius Josephus Cook in his Tremont Temple lectures, and said:

"The testing of truth by an appeal to majorities is not only false, but a two-edged sword, over-shrowing the Corpernican system of astronomy, establishing a local hell of fire and brimatone, and establishing a local hell of fire and brimatone, and the resurrection of the body, to the confusion of scholars everywhere. There is joy among the angels of God in heaven over one sinner that repenteth; there is joy in Tremont Temple over every supposed proof that multitudes of sinners never will-repent. Christian, forsooth! said the preachet, this does not rise to the level of respectable heat thenism. Zoroaster says: 'To be insensible to the sufferings of our fellow creatures is the most dangerous of diseases.' Does it afflict the Tremont Temple audiences? queried the preacher. For lemself, the speaker said, in conclusion, he preferred to believe somewhat more in God, though it should be necessary to believe somewhat less in the devil."

John C. Wyman writes: I wish to express my thanks for the beautiful gems presented in your able Journal under the head of "Devotional Spiritualism," and rejoice that you so clearly recognize the needs of so many aspiring souls, and have so wisely decided to supply through this important department of our spiritual philosophy, that which will strengthen and bless them.

You will surely be rewarded by their heartfelt thanks, and even though they may not respond to your invitation to send an expression of opinion by mail, yet will your spiritual nature be refreehed by the numberless benedictions which will be silently wafted toward your "Editorial Sanctum."

Col. S. P. Davis writes: Allow me to say in commendation of the Journal, that the high and justly deserved reputation that it has acquired under the management of Mr. Jones, has not abated, and that the verdict of Spiritualists here is that it improves from month to month. Your course in regard to fraudulent mediums, humbings and tricksters, meets the approbation of all the Spiritualists that I have heard speak of it.

Ansel Edwards of New Orleans, writes: You will perceive that our talented Mrs. Saxon is following your advice. She gave us a lecture last Sunday which was an intellectual treat to every sunday which was an intellectual treat to every one who heard its so much so that she has been importuned by a great many to Pepeat it, and will Sunday next. She draws more than can get into our Minerva Hall; many had to go away last. Sunday because they could not get in. Mrs. Saxon will lecture for our association occasionally, if not every Sunday for some time to come. not every Sunday, for some time to come

Chas. Case writes: I hope to be able soon to write of other matters. Just now I would like to tell about a recent sitting with the medium Mrs.
Kerns, whose labors in Binghamton are noticed
in your Journal. But I have only time at present
to say of it that it was the best within my expe-

to say of it that it was the best within my experience—a perfect feast for head and heart.

Among many others, I received, through Mrs. Kerns, a long message from my old law-preceptor, the lamented Ben Wade, automatically, written. It was good and grand, and what was the greatest marvel of all, while it was being thus written, her ever closed, the spirit of her own little child, "Daisie," controlled her voice, and talked with me about my own dear ones in the Summerland, giving tests that were as wonderful as was the written message. the written message.

Spiritualism is gaining here. If a good materializing medium would spend a month at these celebrated mineral springs, it would be profitable to the community and medium. I would cheerfully furnish a comfortable home gratuitous cheerfully furnish a comfortable home gratultuns for that time, and give whatever influence I have to the cause. I know that spirits do return to earth, for I have seen and conversed with them. A futile effort was made in court, quite recently, by a narrow, conceited, bigoted member of the same church that whipped the physician in Texas, to prevent me from testifying, on account of my being a Spiritualist. I have frequently challenged ministers and members to discuss publicly the subject of Spiritualism; as yet no one has accepted the challenge, and I fear no one will.

[1] M. Miller.

Iuka., Miss.

J. M. MILLER.

J. S. Woodford, Atlanta, Ga., writes: The Spiritualists of Atlanta held a very enthusiastic mesting Sunday, March 31st, in the hall of the Liberal and Scientific Association, to commemorate the thirtieth anniversary of Modern Spiritualism. J. M. Ellis was called to the Chair and J. S. Woodford was appointed Secretary. The meeting was addressed by G. W. Kates, on Death, Immortality and Spiritualism. He was followed by Messirs, Palmer, late of Boston, Ladd, Woodford and others. Miss Theresa Deckner, a young medium, was asked to take the platform, which she dium, was asked to take the platform, which she did, and soon was controlled and made a short addid, and soon was controlled and made a short address encouraging organization. In the evening a large number assembled at the rooms of S. E. Smith, and a very interesting scance was held, in which several persons gave words or tests from the spirits. Atlanta could well organize a flourishing society, and a movement is on foot to do so, or, more probably a Children's Lyceum will be the first movement started.

#### Brief Mentions.

W. J. Martin writes: I have been a subscriber ever since the JOURNAL started, and I cannot get dong without it.

O. D. Chapman writes: I think the JOURNAL a grand good paper. You are doing a poble work in the good cause in which you are engaged.

R L. Bunting writes: The want of those "De-votional Exercises" has long been felt by many Spiritualists. They give tone and interest to our meetings.

G. B. Shone, Abllene, Kan., writes: We propose to organize a Liberal League here after next week in opposition to the 16th amendment proposed by Edmonds of Vermont

William Anderson writes: I will remit to you in a few days my \$3.15, as I want to keep two years ahead of time in case of accident. I hope you will continue to publish the beautiful Journal of light and joy, for to me it is better than fine gold.

E. P. Wilson writes: I like your paper very well; especially the stand you have assumed in regard to mediums giving satisfactory evidence that their manifestations are really and positively genuine and without any assistance on their part. S. H. Bartlett writes: I like the Journal. It is

high toned, out spoken and liberal, yet consider-ate of other people's opinion. With its able corps of contributors in this age of thought, it is doing a great good work. Mary Jane Cheatwood writes: I am going to take the dear old JOURNAL as long as I can raise the money to pay for it. I like the way you deal

with humbugs. O that we could have more hon-esty and truth! I am tired of so much deceit. Mrs. M. E. Craig writes: I have taken the Jour-Mal. for nearly twelve years; taken it when it segmed almost impossible to spare the money. I thought that I would pay up arrears, and tell you to discontinue it when my time excited, but my courage failed me. I must have something to read

beside dry books. H. C. Shull writes: The position you have taken in reference to deceptive mediums is a noble one; stand firm, brother; I have no sympathy for those who take the name of angels in vain. Those who do sympathize with them are not true to specific ualism, themselves, or humanity. Go on, tearless brother, you are doing a noble work.

G. P. Fehrman writes: Having just received the JOURNAL of March 30th, and in it I find to my surprise an article I sent you printed over a signature of a to me, unknown party. The article I allude to is headed "10,000,000 Spiritualists," and signed Gerard Philip Thurman instead of Gerard Philip

F. M. Baker writes: Be assured that all honest minded and sincere Spiritualists will maintain you in your brave attempt to make spiritual manifes-tations a thing of actual scientific knowledge, not to be accepted on blind faith or reputation. Your idea that the medium should co-operate with the investigator to make the manifestations of abso-into certainty, is a good one.

Jason W Macy writes: I want to take the grand: old JOURNAL so long as such men as Tuttle, Cole-man, Denton and Buchanan are contributors to its columns, and if anything should occur to prevent those gentlemen from furnishing contributions, I still wish to take it, for fear some Oxon or Blavat-sky might pulverize a poor Carpenter, and I not witness the grinding, pounding, or crushing pro-

0.

Dr. C. Main writes: To me your paper is an ever welcome messenger, laden as it is with blessed truths. I hall its coming and peruse its pages with delight; it speaks my sentiments, and long with delight; it speaks my sentiments, and long may it continue to impart knowledge, and en-lighten many souls. It has improved wonderful-ly. The lectures it contains through the medium-ship of Mrs. C. L. V. Richmond are profoundly interesting.

E. Morgan, of Lafaye:te, Oregon, writes: I take this opportunity to express the high regard with which I hold the fearless and outspoken manner in which your paper is conducted. Hell is cooling rapidly; it will, in time, be converted into an ice house. Orthodoxy is on the decrease and infidelity is proportionately on the increase. We need a good lecturer and test medium here; I think they would do well, besides doing a great deal of good.

J. M. Abbott writes: I like your paper because it advocates truth from any source derived; stands above the ancient prejudices, and spares not the modern frauds and pretenders wherever found. Out here in Nebraska we are dispessed to cast off worn out dogmas and ask for knowledge. We knock at the gates of science with carnest desire to know the mysteries of God's great universe. Bo give us light and accept our words of encouragement.

Mrs. J. B. sciller writes: With feelings of deep interest we write you at this thue to congratulate you in the wonderful improvement of the deer old Journal; it comes to us weekly laden with rich spiritual food from its many eminent writers. We wish to say a word in regard to our Bro. B. Todd. We have had the privilege of listening to his loctures for some time past, and we can truthfully say that he is an able speaker, wall informed on all subjects that intelligent minds are reaching out after. ment.

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Beautiful Angels are Waiting for Me: Therav's Land of Fadeless Beauty; Oh, show me the Spirit's Immorial Ahode; Sweet,
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the Shadows; Beautiful Land of Life; The Willing Worker;
Home or Rost; Trust in God; Angel Visitants; Sweet Recollections; Looking Over; Gathered Home; What is Heaven Y;
Beautiful City; Not Yet; Looking Beyond; Let Men Love Ons
Another; Strike all your Harps; Tenting Nearer Home; Welcome Them Here; Voices from the Better Land; ChastCome to Me; Invocation Chast.

We shall Meet on the Bright Celestial Shore; Angel Care; They'll Welcome us Home: Welcome Angels; Cause, Gentle spirits; Repose; Sweet Hour of Frayer; Chant Moving Homeward; Come up Hither; Bethany; Only Walding; Evergreen Shore; Gone Before; Chant-Hymn of the Crestor; Freeden's Frogress; Chant-Hyand-By; Shall we Know Each Other Hoere; Angel Friends; Gentle Words; My Home beyond the River; Just as I Am; Sow in the Morn thy Seed; A Child's thoughts of Heeven.

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### DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

- NUMBER FIVE.

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—En. Journal.]

DISCOURSE.

Why is the alleged modern fact of materialization so offensive to the Christian theologian? His entire system rests upon the assumption that Christ, after separation from his earthly body at death, returned to it, reanimated it, passed it through the walls of a room, and caused it or something resembling it, on several occasions to vanish. Compare an the narratives of the event, and you will see that it was, probably a simple case of materialization.

The prospective tendency of Spiritualism is to dethrone human authority in matters of religion; to make every man his own mediator; every family and home a church; had to do away with an army of theologi-cal middle-men whose mercenary interests

As for the casuists who affect to argue "Admit the fact of materialization, and what does it prove?" We can only reply, that there is just as much personality, just as truly an identical spiritual agency, operating in the case of the "materialized spiritform" as in that of the friend whom we saw yesterday and identified to-day: In both cases the real spirit has not been seen by

nortal eyes.

Spiritualism effectually dispels the delusion that spirits know almost everything. We soon learn that they are men like ourselves, differing only in not having a like physically visible body; that they are falli-ble, and no more to be implicitly relied on, as guides of opinion and conduct, than the

men we meet here on this earth.

"What does it prove?" What does the
universe prove? Is he less likely to believe in the apocalyptic visions and in the spirit voices heard by John, the Revelator, and in the touch of the spirit-hand felt, and in the spirit-men seen by the prophet Daniel,— who knows that spiritual visions and ap-paritions of spirit-men are seen that the touch of spirit hands is felt, and that the words spoken by spirit-voices are heard

now?
What is it that sees without the physical eyes and without the assistance of light? It is the immortal soul which stands behind the curtain. Clairvoyance proves the dual nature of man-the existence of a soul as

well as of a body.

The vision that can see through brick walls and distinguish objects miles away. does not belong to the earthly body; it must belong to the spirit. As the fin in the unhatched fish indicates the water in which he may one day swim; as the wing of the unfledged bird denotes the air in which it may one day fly, so these powers in man indicate that mighty realm which the spirit

is fitted aternally to enjoy.

If there are spiritual organs of sight and hearing distinct from the physical, then it is legitimate to conclude that there is a complete spiritual organization or body.

It has been observed that the larva of the male stag-beetle, when it becomes a chrysa-lis, constructs a larger case than it needs to contain its curled-up body, in order that the horns, which will presently grow, may also find room. What does the arva know of its future existence? And yet it arranges its house with a view to it. Is it then to be supposed that the larva's instinct and prepasation are true and apt, but that the supersensual faculties, latent in man are a delusion and a lie—meaningless and objectless? that they do not truly indicate the spiritual organism ?

In coming to our conclusion relative to a physical body, we contravene no known law of science, chemistry, physics or mechanics. "There are cases of positive pa-thology," says Chaveé, the French physicist, "where we can grasp the superior organism and observe its action, while the inferior one—that which is perceptible to the senses
—is no longer in exercise. These cases are
natural and mesmeric somnambulism and Thus observation leads us to conclude that there is a future life."

Spiritualists have been charged oddly enough with materialism. "They really says Mr. Leslie Stephens, "how a belief in another life may be twisted into the service of a most groveling form of materialism." All of which translated into the vernacular, simply means: "I do not like your facts." Spiritualists believe that mind manifests itself through matter and form, but what mind is in its essence, or what matter is, they do not presume to decide. Their facts no more lead to materialism than the Copernican system leads to mater-

Often overwhelmed by evidence, and-unable to deny the reality of the phenomena of Spiritualism, persons say, "Well, what of it? What does it all show?" To which the answer, though it cannot always be made, for fear of discourtesy, is, that "The Spirit-ual phenomena are fairly and properly for intelligent persons, are fully as much so as chemistry, mathematics or mineralogy." Says one, "It is all very funny, but what of it?" And this is sometimes repeated as confidently as though the intellectual system of the universe would echo the words and say, "What of it?"

And what of the theology or the science which talks in that way—what of that? What else can it be than a mere semblance of something, the mere ghost of a faith, a shell, empty alike of learning, sense, and earnestness. The phenomena of Spiritual-ism acknowledged to be real, and yet scorned as being unimportant, unsuggestive, meaningless, and unworthy of theological or scientific notice. What flippancy! What mere blind leadership of the blind such theology and such science must be! What a fantastic trick before high heaven! "Thou hast a name that thou livest, and art dead!"

RECITATION. O source of uncreated light, By whom the worlds were raised from

night.—
Come, now, and visit every mind,
And pour thy joy on all mankind.
Our longing souls aloud would sing,
Spring up, Celestial Fountain, spring!
From sin and sorrow set us free
And make us temples worthy thee.
Thrice holy Fount, thrice holy Fire!
Each heart with holy zeal inspire:
Make us eternal truths receive,
Halp us to live as we believe. Help us to live as we believe.

Come, mortals and immortals wake, And swell the influence ye partake;
By nobler living may we raise.
The sweetest song of joy and praise!
How, Lord, shall vows of ours be sweet?
O, how should souls immortal meet? How lose themselves in heaven awhile, Winning thy own eternal smile? Come, beautiful, as souls should be; Come, beautiful, for God to see! Come, holy-fair, come heavenly-bright, And give the all-seeing eye delight!

INVOCATION.

Infinite Mind, help us to put our finite minds in a holy relation to thee. All of good that we have is thy gift, and all of evil that we have is from the defect or parversion of good. Our very selfhood is from thee. Seeing, then, that all we have of good is thine, whether it pertain to the body or to the soul, save us from false pride, from an uncharitable, unforgiving temper, from a blind conceit, and from a too significant

ment of others.

Heavenly Parent, thou seest how weak and fall:ble we are, give us of thy strength and light, that we may be saved from sin, that we may not mistake falsehood for truth. Send down thy holy angels, Lord, that they may camp around us, and help to fortify us against all evil influences and solicitations; that they may inspire us to reject, with a thousand noble disdains, all mean, ungenerous, promptings; all temptations to fraud; all inducements to wound or to wrong even the humblest of thy crea-tures. Cleanse thou us from secret faults.

Fountain of life and light, we see thy mercy freshly revealed in the privileges of this new day. We give thee thanks for the returning light and for our daily bread; for the sweet ties that bind us to one another, and for the pure affections that enrich and dignify life; for all that renders this world a pleasant stopping-place, and fits us for the life to come. Bless all our dear ones. For-give us, and help us to forgive all who have wronged us by word or deed. Keep us this day without sin, and prepare us for the ampler life beyond. Amen.

HYMN.

Love divine, all love excelling, Joy of heaven, to earth come down! 'Fix in us thy humblest dwelling. All thy faithful mercies crown. Fair, thou art all compassion, Fure, unbounded love thou art; Visit us with my salvation, Enter every longing heart.

Breathe, O breathe, thy loving spirit Into every troubled breast; Let us all in thee inherit, Let us find thy promised rest. Come, almighty to deliver, Let us all thy life receive; Graciously come down, and never, Never more thy temples leave.

BENEDICTION. Most high and ineffable Wisdom, save us from spiritual blindness, from error, and from wrong. Most high and eternal strength, deliver us from evil. Most high and eternal Fortitude, help us to bear and forbear. Most high and incomprehensible Light, il-lume us. Most patient and tender Love, surround us with thy care. Most high and infinite Mercy, have mercy upon us. Amen.

### TEST CONDITIONS.

Excellent Suggestions from a Medium for Materialization.

EDITOR JOURNAL:—Having been a ma-terializing medium for twenty-four years, can readily appreciate an editorial I no ticed in a late JOURNAL, concerning the materializations through the mediumship of Bastian and Taylor. While I have not the least doubt as to the genuineness of the manifestations occurring in their presence. I see no just reason why they should object to the most stringent and absolute test conditions, particularly when no punishment or suffering is inflicted. I am well aware from the extended experience I have had, that certain, and in fact, imperative conditions are requisite for manifestations of any description, and that much depends upon the harmonious state of the mind of the medium, and as all true mediums are the most extremely sensitive persons in the world, the least reflection upon their honor or veracity wholly incapacitates them for giving the beautiful manifestations that usually occur in their presence. But why need this be so? If materializing mediums will stop to consider that honest investigators have rights that even they are bound to respect; and also that many professed mediums have been proven to be the most brazen faced and unmitigated frauds, who, after being kicked out of the spiritual ranks, have turned exposers of our beautiful whilosophy, and are now scouring the country and exhibiting their tricks before large and respectable Christian audiences at 50 cents per head, they will at once see the necessity, as you suggest, of placing themselves under the most perfect fraud-proof conditions; and this can be very easily done with-out any inconvenience whatever to the me-

I fully appreciate the feelings of Bros. Bastian and Taylor in regard to this matter, and the time has been, when I was equally as sensitive as they, and have as often had my honor and dignity insulted by what I then thought the unjust and unreasonable demands of skeptics; but experience and mortified pride have taught me a whole-some and important lesson in this matter; for as before intimated, all mediums, particularly for materialization, are so sensitive in their natures, that they are as liable to become controlled by the minds of those forming the circle as by the spirits their-selves, and the most sad and humiliating "exposures" of those who have proven them-selves reliable and genuine mediums, have taken place precisely in this manner. How necessary is it, then, that all true

mediums should insist upon the most crucial yet painless "test conditions," so that exposures under any circumstances, will be impossible. This course I have taken for the past ten or twelve months, and shall adhere to it in the future, and I find that in so doing my medial powers have become strengthened, and many who have formerly been my enemies and maligners have now become my warmest friends and most ardent supporters, therefore I see no just rea-son why any true medium should refuse to be placed in a condition or position that will remove the last vestage of doubt or suspicion from the mind of every person compos-ing the circle; not only would this be pro-ductive of the most perfect harmony among all present, but establish for the medium a

reputation of which he might well be proud.

If mediums will act upon this principle, exposures will cease to occur (after a few such mountebanks as H. M. Fay, Colchester and Baldwin have been sifted from our

ranks) and our glorious cause glide beau-tiful and speedly onward despite the ef-forts of the pre-

ent it. In conclusion, Bro. Bundy, allow me to say that as I have just emerged triumphantly from a contest with Prof. Gazzino, the great magician and spiritual exposer, I am ready to accept of the challenges made to mediums by Bishop, Baldwin and others, and will meet them at any time and place they and the friends of the cause may suggest.
W. T. CHURCH.

69 Sydenham St., Toronto, Ont.

Human Impersonality.

BY EPES SARGENT.

Do those critics who reject the notion of a divine personality ever trouble themselves with the question, whether a perfect per-sonality can be predicated of man himself? It is hardly necessary for us here to go into the etymological history of the word

person; but we will glance at it in passing.

Personal in Latin (from per, through, and sonare, to sound) meant the mask worn by an actor on the ancient stage, within which the sounds of the voice were concentrated, and through which he made himself heard by the immense audience. From being applied to the mask it came next to be appried to the actor, then to the character acted, then to any individual of the human race, and then, according to the definition of Locke, to "a thinking, intelligent being that has reason and reflection, and can consider itself as itself, the same thinking be-

ing in different times and places.

This definition is too limited. More in harmony with modern thought, is that which defines personality as having for its elements, (1) existence, (2) consciousness of existence, (3) control over the manifestations of existence. Under this last comprehensive definition we justify our conceptions

of the divine personality.

Applying this higher definition to the case of man, how imperfectly appears his personality, looked at in its strictly normal exercise and relations. Of many of the processes, of his physical and psychical being, he is wholly unconscious; nay, he may be often unconscious of his own existence. Only partially has he the manifestations of exist ence under his control. The voluntary and involuntary muscles in man, his conscious and his automatic actions show what a mere fragment of actual personality he has in his normal state. Even when he is at his highest, and trying to take cognizance of his own thoughts-when he would be at once subject and object—how hard it is for him to so far abstract the conscious from the unconscious elements of his nature as to recognize with clearness the dividing line Man is therefore largely impersonal, and it is only in a limited sense that he can be

said to have personality,
Only that being whose cause of existence is within himself—who exists necessarily, and not contingently-who has the manifeatations of his existence under his own control-can be said to have personality in the highest sense. And even he—having the manifestations of his existence under his own control-may voluntarily sink into impersonality in some of those manifestations. He may be, of his own volition, impersonal in the on-goings of nature. He may have what Schelling calls "a limiting and denying energy" by which his full personality is kept in reserve. Like man he may have distinct states of consciousness. Immanent in nature, he may be above and beyond nature, free and transcendant, just as we conceive of the spirit of man as transcending his physical and corporeal limitations.

To say, therefore, that the divine personality is an "absurdity," is to have but a nar-row conception of a Being infinite in the highest sense, and free from all infirmity and imperfection. He may be not only personal and super-personal, but impersonal also in some of his manifestations. The infinimanifestation ty of his nature may take in more phases of manifestation and of activity than it is possible for us to conceive. He may stoop to hear the prayer of a little child, even though the child's conception of him be anthropomorphic and confused. He may give beauty to a flower. He may be able to cause the universe to roll up like a scroll, and yan-ish into the invisibility whence it came

Even, atheists admit that a will and as intelligence are manifest in the operations of nature; but that will and intelligence, as here displayed may be merely a partial-possibly an unconscious-manifestation of that supreme conscions power, infinite personal and omniscient, which we call God; for God in the highest may be personal, while God, in lower manifestations of his being, may be impersonal. Thus may the theistic and the pantheistic theories be harmonized; distinct, and yet one, like the convex and concave of the same curve. The conception does not lack analogy with what the psychology of Spiritualism reveals to us of the distinct state of consciousness in man.

The Datoning Light, a new monthly eight page paper, has been started in Cedar Rapids, Iowa, in the interests of Spiritualism, at one dollar a year. Mrs. Dr. H. Warren and other mediums, editors; Cotter and Wheeler, publishers and proprietors.

"The Liberal Age."-Under the above title a new candidate for Liberal patronage will soon make its appearance, Oliver Hull Lowrey, editor and publisher. It is to be a weekly at \$2.00 per year, and will be published at 41 South Clark St., Chicago.

The life and writings of Selden J. Finney, edited and compiled by Hudson Tuttle and Giles B. Stebbins, will make an interesting work. It is now being published in serial form by THE RELIGIO-PHILOSOPHICAL JOURNAL Spiritual Scientist. JOURNAL.—Spiritual Scientist.

The Spiritual Scientist for April, in speaking of Mr. Tuttle's new work, says:

The "Ethics of Spiritualism" by Hudson Tuttle, now being published in installments in the Religio-Philosophical Journal, is creating profound interest both in and out of the ranks of Spiritualism. It is being republished in *Human Nature* (Lon-don, Eng.) and translated into German.

ANOTHER LYCEUM.-The Spiritualists in Santa Barbara, Cal., have organized a Progressive Lyceum. The officers are: Conductor, Mrs. H. F. M. Brown; Asst. Cor., Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hurt; Secretary, George Child, Esq.

- They are desirous to obtain "The Lyceum Guide" or Song Bird. Any Lyceum having them to dispose of, as they are out of print, will please correspond with Mrs. H. F. M. Brown, as above.

Poisonous Literature.

Prof. W. G. Sumner has, in Scribner's Magazine for March, a well-timed article on What our boys are Reading." The constant increase of trashy literature for young readers of the Dick Turpin and Jack Shepherd style,-all this kind of cheap, vulgar, exciting romance, is furnishing nothing less or more than the preparatory course for the graduation of our youth into a life of vice and crime.

Literature which inculcates the true principles of individual liberty, without debasement; the science of morality, without bigotry; the gultivation of the most perfect manhood and womanhood, without theological bias, and in accord with the divine laws of Nature, is now placed under the guise of law by Anthony Comstock, the agent of the government, in the category of "obscene and blasphemous literature," while these filthy and degrading publications are flooding the land, poisoning the minds of our

It is high time for the conservators of public opinion, the managers of public journals, and our public teachers generally, to take positive and determined grounds to suppress at once this flood of vice which is sweeping over the land.

Departure of Mrs. Hollis-Billing.

It is with profound regret that we announce the departure for Europe of this most amiable lady and excellent medium. Mrs. Billing, during the year passed in Chicago, has endeared herself to a wide circle of friends, who have learned to love and respect her for those admirable traits of character which stamp her as a lady of refine-

As a medium, she has been eminently successful, and the vacant place she will leave in the ranks of the profession will be hard to fill. Dr. and Mrs. Billing left the city on Wednesday for Washington and Baltimore, where they will spend a few days, and also visit Annapolis, to take final leave of Mrs. Billing's son, who is about to graduate from the Naval Academy. Early in May, they will bid adieu to to this country and sail for England, which is to be their future home.

A recherche affair occurred on Monday evening last at the residence of D. H. Hale, Esq., a well known banker and real estate dealer of this city. The occasion was a final reception tendered by Mr. and Mrs. Hale to Dr. and Mrs. Billing, who are about to leave for Europe. Mrs. Hale's elegant parlors were adorned with a rich profusion of flowers, and all the appointments were in the most exquisite taste. A select company passed a happy evening. The event will long be remembered with pleasure.

A MATERIALIZING MOUNTEBANK. - A fellow known by the name of E. L. Jennings, with other aliases, has been lately exposed in St. Louis, while apparently submitting to fraud proof conditions. It was only by extraordinary precautious he was detected. We shall give the particulars next week. In the meantime look out for him.

There is no truth in the statement of the St. Louis papers that the Religio-Philo-SOPHICAL JOURNAL has endorsed him, and we do not believe be has been endorsed by the Banner of Light.

Meeting of the Spiritualists of Western New York.

The next quarterly meeting of the Spiritualists of Western New York will be held in the Free Church at Laora, Chautauque Co., N. Y., Saturday and Sunday, May 4th and 5th, 18% opening at 10 o'clock A. M. Mrs. E. I. Watson, of Titals ville, Pa.; J. W. Seaver, of Byron, N. Y., and others will be present to assist in the work and lend to the interest of the occasion. The people of Laona will do all they can to entertain those from a distance. The deep interest, the remarkable foresight and wisdom displayed in human affairs by the inhabitants of the Spirit world, demand a careful, candid and thorough consideration on the part of mortals, to the end, that a more perfect to-operation may be obtained in all things, that naturally tend to enlighten, enfranchise and elevate the human mind. The occasion demands and we tight, will secure a large attendance.

Gro. W. Taylow.

### Lassed to Spirit-Tife.

Louisa Funcheon passed to spirit-life from Plint, Mich., March 11, 1878, aged 25 years and three days, of con

Cassius M. C. Funcheon, of consumption, aged 23 years, following his beautiful sister to the land of the angels, of which they had a clear and comforting knowl

edge.

These are the last of five harmonious children who have passed on to the better side of existence within two years. Mr. and Mrs. Finns on have the deep sympathy of all who know them. Fervices were held at the residence. The fraternity of I. O. O. F. were present in good number (he being a member of Genesee Lodge, No. 4, of Flint), rendering all the assistance needed. Exercises conducted by

REV. CRABLES & ANDRUS, of Finshing.

Passed to the higher life, frem St. Omer, Ind., April 4. 1878, our little darling, Trixle, aged 9 months, only

4. 1878, our little darling, Trixie, aged w montus, only child of Robert and Caroline Thompson.

Gentle and loving in discontion, she seemed an angel from her birth. She was highly mediumistic. Four days before she passed away, while scated at the breakfast table, we received a communication through her organism. Angels were with us in the trying hour, and gave us assurance of their love and sympathy, which helped, us bear our sorrow with resignation.

MARIA D. HAPKER.

Passed onward to spirit-life, from his home in Birmingham, Ohio, on Saturday, March 23, 1878, Mr. Ira Ennes, in his 56th year.

Ennes, in his 56th year.

In our brother's change, the community misses one of its noblest men. He was a man of great worth and sterling integrity; one who commanded the respect of all, as was evinced by the many remarks of the neighbors, and the large concourse of citizens who attended his funeral. He slways had a word of sympathy for those in sorrow, and a substantial charity for the needy: he was a humanitarian Spiritualist, outspoken if necessary, but neverostentations. He is aves a companion and several children. May the large family left realize that the love-tic can never be broken; that it reaches even from spirit a earth life, and that the nearfiess of the spirit-world and the existence of this bond will surely brief him. But to the family circle he so much loved. The "Cartifiof the Disciples" was tendered, and the funeral discourse from a Spiritualist. It was the request of Bro. Ennes that a Spiritualist should officiate. The writer, being near by, was called and responded.

Passed to spirit-life, from Portland, Oregon, March 23. 1878, of quick consumption, Dors Edith Hamlin, aged

Being deformed, she was a constant sufferer, never free from pain. She loved the Jounnal, and especially "Onina's Basket."

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