Ernth Genrs no Musk, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Bearing.

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NO. 24

BIOGRAPHICAL.

Biographical Sketch of J. V. Mansfield.

BY HUDSON TUTTLE.

In his peculiar phase of mediumship, that of answering sealed letters, Mr. Mansfield was among the first to occupy the ground, and none have since gained a greater celebrity in this department. Perhaps he has given more tests of spirit identity than any other medium, both from the fact that his communications are entirely of that character, he has given his attention exclusively to this subject, and he has been in the field for a longer time.

Mr. Mansfield was born at Southbridge, Worcester county, Mass. His paternal ancestry are English, and tradition says that he is a lineal descendant from Lord Mansfield, the great and impartial Judge, whose wise administration of the law made it impossible for slaves to breathe the air of England. In 1600 two brothers came from England, one settling near New Haven, the other in Waltham. From the latter the medium derives his ancestry.

dium derives his ancestry.

From the age of six to his lifteenth year he passed his life on a farm with his parents. His education was of the meagre kind. He attended the district school duration. ing the winter, and worked on the farm with his brothers during the summer. There was too much to do on the sterile New England farm for much idling or attention to school. From his afteenth to his twentieth year he did not attend school, but after the latter age he attended an academ-ical school for about six months, taking the usual English branches. During the interim between fifteen and twenty, he was sick, with no hope entertained of his recovery, and seven times was given up to die. This prostration probably had something to do with the extreme development of his spiritual sensitiveness. A. J. Davis had a somewhat similar experiences to which he refers his naculiar effects

his peculiar gifts.

Although spiritual sensitiveness is not prostrating the physical energies may contribute to the exaltation of the spiritual. In Mr. M.'s case it was only an auxiliary, for it is said he saw spirits when on his mother's knee, at the early age of two years, and has seen and conversed with them ever since almost daily.

At the age of twenty-one he became clerk in a drygoods house, continuing at that oc-cupation for a year, when he traveled for three years in the South, teaching penmanship, of which he is master. Returning, he again engaged as a clerk, and afterwards began merchandising on his own account, which he followed for several years with varying fortune. He married and settled at Norwich, Ct., engaging in the business of wholesale and retail merchant. Here be lost by fire all the property he had labored for long years to accumulate, and was cast on the world penniless. With determined energy he began business in Boston, and it was while engrossed in the cares of his occupation that he discovered his remarkable faculty for answering sealed letters. So satisfactory were the tests that letters poured in on him by the hundred. At first he answered as many as he could during the time he could spare from his business. As the number of letters increased, he found that to answer them required all his time, and he was persuaded to give up his other business and devote himself exclusively to his mediumship.

For several years thereafter he remained in Boston, but afterwards he visited most of the principal cities, everywhere giving satisfaction by his wonderful gift.

He afterwards visited California, remaining three years. During these three years' travel he kept a journal in the form of letters sent to his wife, and she has them bound. They make sixteen thousand pages of commercial note!

At Mr. Mansfield's first sitting in a circle be received the communication that if he would sit one hour for fifty-four consecutive days, he would become a writing medium. This he did; on the fifty-second day his perseverance and faith was rewarded by his hand being moved mechanically to write. From the first he was strongly attracted to Modern Spiritualism, and has always had an abiding love for it, and he declares that uncounted millions of earthly treasures would not draw him away from it.

His method of answering letters is well known. They are sent him carefully sealed in the most ingenious manner the writers can devise, so as to make it impossible for them to be opened without detection. He holds the letter in his left hand, while the spirit gives the answer with his right. The answers given are those to the questions contained in the letter. The average number of letters not answered is one in five, the remaining four receiving answers.

No earthly philosophy can account for this process. Nothing but the intervention of spirit power gives a satisfactory explana-tion. Dr. A. B. Child says of Mr. Mans-

Through him letters are seldom or never answered that would disturb domestic peace or advance pecuniary gain. Letters, too, have been sent to him of a most deceptive character, trivial and false, and these, too, have been treated with indifference, or with severe rebuke accompanied with acost extraordinary tests.

A letter was written by a gentleman of New York, addressed to a person yet liv-



V. MANSFIELD.

ing. This letter was intended for Mr. M. to answer, and to be carried by the writer the following day and presented to Mr. M. under the disguise of being addressed to a spirit who had left the mortal form. On the evening previous to the presentation of this letter, Mr. M.'s hand was moved, and wrote the name, appearance and full description of the man who wrote the letter, intentions of trickery, the 1811 contents of the letter and precise time when he would bring it. This man was a perfect stranger to Mr. M. He came the next day at the hour predicted, and was immediately recognized from the description; and while he yet held the letter in his hand, Mr. M. told him its contents, the name of the person to whom it was addressed, that he was still living and his plan of decep-

"Sealed letters have been written to him for answer in Hebrew, Greek, Spanish, French and Chinese, and correct answers have been returned, written in the same language through Mr. M.'s hand, which languages to him are perfectly unknown.

"In many instances he has had premonitions of the death of friends, which have happened as predicted. He has had written through his hand in two instances, the death of friends immediately on their decease, many hundred miles distant, whom he supposed to be in perfect health; and letters subsequently received have proved the truth of the communications."

Horace Dresser records the following instance of Mr. M.'s powers:

"Indulging his taste for things curious and antiquated, or historically associated, the reception rooms of Mr. M., besides their spiritual prestige to render them attractive to visitors, have much the air and style of a miniature picture gallery, a well arranged museum of carefully selected and curious articles, artificial and natural. Among the many valuable and choice curiosities here clustering, may be seen suspended from the wall of the parlors, an article thus labeled:

"This cane belonged to Judge Ward, who condemned and hanged the so-called witch-

es in Salem, Mass., A. D. 1680." "Thinking that I might perhaps get a response to an inquiry concerning the above mentioned cane, or walking-stick, on the occasion of a call at these pariors, and find-ing Mr. M. disengaged and willing at the time to allow me a few moments, he bade me sit at his table and write. So long time age was it since I had examined the cane and the knot attached thereto, that I really had forgotten the name of the reputed an-cient owner. I revolved in my mind whether it would be consistent with that abunder it would be consistent with that abundant caution demanded by skeptics, for me to arise and examine the cane and its label,—though not skeptical myself, nor belief, ing it possible for my medium friend to deceive me in any respect, but for the sake of others, however, to whom I might relate my adventures, I deemed it best to remain sitting, and proceed with my letter addressed in blank. While writing the heldium sat on the opposite side of the moon, at a distance rendering it impossible to discern what I wrote. When finished, I taked my writing so as to resider it impossible to be discerned by mortal eye, and sake it to Mr. M. He proceeded further to fold my papet, looking on vacancy or out of the window, folding and considered the same until its folds were eight in number, being reduced to small dimensions. This roll he enveloped in another like paper. With several more enfoldments. I set in his reply was written, and well know, that we could not, and did not see, or learn from me the kny way the contents of my setten. The following it a copy of the chippeles writing:

"Will Judge, the reputed owner of the walking-stick, or rather bindgeon," ant caution demanded by skeptics, for me

now kept in these parlors as a curiosity by my friend Mansfield, please to inform me whether the stick is the veritable one with which he used to walk in the earth-life? Also please to state whether the facts and circumstances of his day, denominated then and now delusions, by the clergy and churches, were such indeed or were they realities and deserving our credence as Spiritualists, and to make any other statement he may deem advisable in his be-HORACE DRESSER."

The above was answered as follows: "My strange friend .- Have you thought to invoke my spirit to earth again, after more than one hundred and seventy-five years a dweller of the land of souls? the object of which I see is to verify the records of the foot-prints of the past. Yes, that is the identical oak sapling I cut with my own hand, on or near the place where several innocent people were hanged for that which they could not help any more than they could help breathing. I sat in judg-ment over them, but verily believed I was doing God service when I condemned them to die. Mother and others influenced me, no doubt, much, to do as I did. Yes, this is the identical cane used by me as a walking-stick. Yours,

Mr. Mansfield is not a man of letters, a fact which Professor Felton used to disparage him, yet letters written in a foreign language are answered in the same. The following instance is clipped from a secular

JOSHUA WARD."

paper:
"A gentleman well acquainted with the Gaelic language, recently wrote a letter addressed to Donald McBeth, a friend in the land of the departed, sealed it in three envelopes, marked with several private marks, so minute as not to be distinguished by the eye unassisted by the magnifying glass. The letter was placed in the hands of a second party, who gave it to William A. Kenrick, of Roxbury, as a skeptic. and he carried it to Mr. Mansfield's office and left it for an answer. The following are copies of the correspondence:

A dhomhuill Mhil Beathaig, thu do clair-dan anuimcheist mhor bho'n, adk'fhag thu'n saoghal so gun fhirs aca, ciods au diol bais a chaidh a chur ort, a nes ma tha e'n comas dinitsen flos a thoirt dhoibh mar a chaidh do char as an rathad agus innis dhomhsa troimh'n litir so caite au robhsiun cusdeachd, ma dheiradh agus thoir dearbhardhean dhombsa gor a he do spioradsa a tha dol a thoirt freagrash dhomb, agus ma tha. eromechuidh dhuit innse innisdhombsa co dhuibh tha thu feiu anu au staid shona no mishona, chau eil tuilleadh agamsa ri radh anu san so slau leat. Misi do charaide Mr. Mansfield returned the following and dileas.

TALASTAIR FRISEL:—O, thusa air bheag MACB-

Translations-DONALD MACB .:- Your friends are very DONALD MACE.:—Your friends are very unessy about you since you left this world, for they know not what kind of a death you died. Now, if it is possible for you to inform me how you were put out of the way, and tell me through this letter, and where we last met, and give me theoretic it is your spirit that gives me the reply; and, further, let me know if you are in a state of happiness or misery. I have no more to say happiness or misery. I have no more to say.

Good-bye. Your affectionate friend, ALEX. FRASER. ALEX. FRASER:-O them of little faith, wherefore dost thou doubt?

Mr. Kendricks was satisfied that his letter had not been opened, and remarked that it would make no difference if it had, as he knew Mr. M. did not understand the lan-

guage. The answer was characteristic of

the person addressed.

The Spiritual Age, of May, 1850, published the following instance, which is perhaps among the most wonderful, yet it does not materially differ from those of his daily experience.

"One of the most interesting tests of spirit-intercourse that have come to our know-ledge, has recently been given through Mr. Mansfield, the well-known writing-medium, Mansfield, the well-known writing-medium, of this city; and its character is such as may afford skeptics a new and difficult problem for solution. The case has been partially stated in some of the secular as well as spiritual papers; but we have deferred any account until we could see the experiment fairly concluded, and be able to present the unmistakable facts in the case. The circumstances are these.

ment tairly concluded, and be able to present the unmistakable facts in the case. The circumstances are these:

"A gentleman of this city has been for some time investigating the truth of spirit-communication through the mediumship of Mr. Mansfield. He had written several letters to his spirit-friends, sealed them in the manner customary in these cases, and had received replies—generally, however, when he was present with Mr. M. This fact, with the character of the answers received, led him to suppose that it was mind-reading on the part of the medium. He determined to satisfy himself on this point. With such intent he engaged a friend to procure a letter from a third party unknown to him, and he would see if a satisfactory answer could be obtained when he himself was ignorant of the contents. Accordingly, in due time a letter was put into our investigator's hands, and he proceeded with it to Mr. hands, and he proceeded with it to Mr. Mansfield's rooms. Here was no chance for mental telegraphing between investigator and medium, for both minds were as blank in reference to the letter as was the envelope which enclosed it. Immediately, and in the presence of a distinguished medical gentleman of this city, as well as of the inquiring person, Mr. Mansfield's hand was controlled to give the answer. But, the research of the second of the s sponse completed, neither party was wiser than before, for it was given in strange and to themselves meaningless characters. It was looked upon by all as a probable failure. However, our persevering searcher after truth took the senseless hieroglyph and returned with the letter to his co-operator in the experiment. The latter, to make doubly sure against the working of the mental telegraph, had acted through still another person in obtaining the required letter. The fourth and last party in the arrangement is Mr. Ar Showe, a very worthy Chinaman resident in this city. The document received from Mr. Mansfield was shown him, when he at once pronounced it a correct answer in Chinese charact is to

his letter addressed to the spirit-father! "Mr. Ar Showe was greatly interested as well as astonished at the success of the experiment—so much so that he resolved to try again at first hand. He wrote a second letter, pasted it tightly in two envelopes, and took it in person to Mr. Mansfield's room, where it did not for an instant pass from his sight, but within ten minutes Mr. Mansfield's hand was influenced, and he wrote a response, as before, in Chinese charactors, while the Chinaman, sitting some eight feet distant, held his letter tightly in his own hand. This occurred in the presence of several responsible witnesses. The answer contained the names of Mr. Ar Showe's mother and brother, and was correctly signed by his spirit-father. It also contained the statement that his mother was dead, of which he had not heard. Among other things, his father found fault with him for not writing Chinese as well as for-merly, a residence of several years in this country having impaired his style. The response was completed in about a minute and a half, though it would have required several minutes for an expert to write it in the ordinary way. The letter was not answered in full for which Mr. Ar Showe asked in his native language the reason. A reply was promptly written in characters, which the inquirer interpreted to mean, 'I have not strength to do so.' Probably his control of the medium was not sufficiently complete. This seems the more likely from the fact that the second letter was much more full than the first, showing a

more perfect influence. "The important statements in this matter, are confirmed by Mr. Ar Showe himself. with whom we have had a personal inter-view. He is a man of intelligence and undoubted integrity, and confesses himself much puzzled by these singular facts. When he wrote his first letter he was entirely skeptical, but after the tests he has received he is disposed to believe he has had communication with his spirit father. Another statement which he made occurs to our mind-the characters in the answers were formed as perfectly as a Chinaman could have executed them.

"Before seeing Mr. Ar. Showe we received a note from him stating the facts in the case, which we here append verbatim. We presume no apology need be made that he is not so proficient in the use of our language

"Mr. EDITOR:-You said that one Chinaman got a letter from his father. I that China man.

"I went to Mr. Mansfield, your great spiritpostmaster. I wrote my father who died twenty years ago in China. I been this country eleven years. I am told write let-ter to Mr Mansfield; me send it to him and my father he answer me. I do so. All right. He says to me my mother dead; I know not. Very strange!

"On Wednesday I go again see that Mr Mansfield. I write him another letter and seal it up strong. I no think Mr. M. do any more letters for me. I have him fastened in two papers—envelopes—hold on him all time. Mr. Mansfield hand he jump, and his hand go very fast, and I see him writing Chinese; and in one or two minutes my fa-ther tells me all about my letter—tells me about my mother and brother, and says other things to me, and that I don't write Chinese as well as I used to.

"Answered in my hand.

"Answered in my hand.
CHARLES AR SHOWE,
Native Canton Chinese."
As a fitting conclusion I will state the following test given to myself:
When corresponding with Mr. Mansfield concerning the necessary material for this sketch, I inclosed a letter to S. J. Finney, saying to Mr. Mansfield that if his spirit-guides answered the letter correctly I would publish the result as a fact, for which I could youch.

publish the result as a fact, for which I could vouch.

After writing this letter, I folded the sheet and pasted two folds of paper over it. I then cut notches in a card, and laying this card on folds, made dots in each notch, scarcely visible, and such as no one would notice. My object was that if the folds were unfastened and again brought together, it would be impossible to bring the dots into exactly their former position, so that when the card was laid over them, the notches would not correspond. I placed notches would not correspond. I placed this in a grey envelope, which I secured in the same manner, and made dots with a pencil at the notches. This I inclosed in my letter to Mr. M. unaddressed, so that he could gain not the slightest clue to its con-

I will here say that when this letter was returned. I examined it with the assistance of several triends, and all pronounced the envelope had not been tampered with. The detective dots remained exactly the same, and the pasted wrappers were intact. It was impossible for any one to have read the contents. contents.
The letter read as follows:

Berlin Heights, O.,

S. J. FINNEY: Dear Brother—Will you confer the great favor on me of going to J. V. Mansield and answering through him the following ques-

Are you satisfied with the manner Mr. Stehbins and myself have edited your MSS? Have you any suggestions to make? What will be the outcome of the present great spiritual movement? Truly thine,

HUDSON TUTTLE.

To this the following answer was return-

DEAR BROTHER TUTTLE:-Yours of Dec. 29th is before me, for which accept thanks. Seldom ever a day passes but I am with you some portion of the day. I have not been unmindful of your labors of late, or that of Bro. Stebbins, in elucidating matters so new to my soul. The course pursued by you both meets my entire approval, not only in that particular, but the course you have pursued on matters of the Journal generally, are steps in the right direction. Go forward, my brother, fearing nothing while you have that interior evidence within you that your labors are

and by the angels as well. My motto while on earth, and now is: that any system of theology that shrinks from investigation, openly declares its own

approved by all properly balanced minds,

Be kind enough dear brother to send words of cheer to my dear sorrowing ones at Pescadero. Tell them Selden lives and loves them dearly.

Here comes Aggie, saying: "Say to brother and sister—Love love, love!" Touching the great Spiritual Movement throughout the world, I am sure that it will override all other isms of the day, and within the next hundred years become universal throughout the whole world. Then, and not until then will the milleunium come

on the earth. S. J. Finney. It will be perceived that every question was perfectly answered, and the presence of our sister Aggie, well-known to Brother Finney, indicated in a characteristic mauner.

Mr. Mansfield has written answers in fifteen different languages, and has replied during his mediumship to over two hundred and forty-three thousand letters. So large a portion of these have been for charity subjects that the sum received for writing them has averaged four cents and a-half eachi

For many years he has resided in New York, giving his entire attention to answering sealed letters, his present address being 61 West Forty-Second street. He is still in the prime of life, and has many years of usefulness.

While sitting for communications, Mr. Mansfield is in his normal state, and says that he experiences no other sensation than a peculiar feeling in his left hand and index finger. When he is passive or under con-trol he places the index finger of his left hand on the letter received, and after a sime it moves and telegraphs out all that he re-OBÍYOM.

He can read a pook at the same time the communication is written, and he has written two communications at the same time, one with his left and one with his right hand, but this is not esual.

notes, gene-thoughts, fracments. BY SELDEN J. PINNEY.

How slow seems the marchest the human race toward the era of universal Land, Library, and Land. The Star of Bethlehem seems law sown—as below the horizon—in the past ages; the path of this march covered with clouds. bloody, war-like, and destructive. Nations have arisen and disappeared; Kingdoms and Empires, and Republics, have been constructed and destroyed since the advent of the Golden Rule. And we seem but little if any nearer to the hour of its triumph, than when the lonely Nazarene bore his cross up Calvary—the victim of the intolerance of his age. And yet somehow, heaven is still ahead. Hope is still prophecy; standing on the summits of faith, she still fronts the future in the negligency of that trust which carries God with it, and so contains all possible tri-umphs in the bottom the her heart. The Day will yet dawn-soon dawn. The unclouded day of absolute Liberty, Intelligence, and Prosperity!! So chants the inevitable faith of the human race,

SOVERRIGHTY OF THE PROPLE.

The doctrine of the sovereignty of the people constitutes the one openly avouched principle, or profoundly accepted truth of each civilized nation on the globe. The logic of events joins its power to the logic of democratic ideas, and both in fact and in thought, all nations advance toward the practical and unlimited empire of popular sovereignty. The voice of the people has become the voice of God. Even Mr. Gladstone does not go slower or faster than his English constituency; and Disraeli, no more than Bismarck, does resist the currents of popular conviction. The Pope himself-once the King of Kings and Lord of Lords-packed forth from Rome-now no longer the Holy City-a traveling Hierarch-without a visible kingdom, for the first time in fifteen hundred years, resembling his professed Lord Christ, without place to lay his mitred head. The toilers of the world, ever, are awakening to the consciousness of political power; they are organizing for action on all sides; the right to wealth, to leisure, and to culture, stirs the purest American to activity, and to reform, TRADE.

When will the industrial classes discover that all the great financial crises are the logical results, not of agriculture, manufactures or legitimate commerce, but of trade, that twin sister of war, or rather the social succescessor of war itself. Commerce is the direct exchange of commodities between producer and consumer; trade is that middle function which steps in between producer and consumer, and levys its speculative tax upon both; and never, until that middle term is abolished by the establishment of agricultural and manufacturing co-operative commercial agencies strictly under the control of these two great industries, and making the transfer of raw and finished commodities at mere cost, will agriculturalists become anything but howers of wood and drawers of water. Under trade great cities arise full of wealth, licentiousness and greed; all great cities are to-day full of the foulest maxims and merchantile practices; sink holes of munici pal fraud, corruption, bribery, perjury, theft, are they where inordinate greed horsed on nightmares overrides all the industries. I know there are those who tell us that the search for the original cause is vain and idle, for the reason that it can never be completed or consummated, But this is folly and blasphemy. Discover ever so many secondary, tertiary or quartenary antecedents of events before us, our reason still pushes on, still mounts, still refuses to desist from discovery. Nay it becomes all the more eager for higher and wider views, the higher it rises in its attainments. Reason is simed at infinite power and cannot and will not be denied an infinite field, and in boundless liberty. So long as there remains a single unexplained fact in the world, science is not completed, and the soul will not desist from the pursuit. "Who reads his bosom,

SPIRITUAL SCIENCE."

Man is the author of science. The aim of science is the discovery of truth. If this aim could once be completed: if, rising from the visible to the invisible, from "matter" to "spirit," from the finite to the infinite, science, could become absolute and perfect, the consciousness of man would coalesce with the divine reason; would become one and identical with eternal intelligince itself. Until that sublime consummation, science is the ever progressive effort of the human "mind," acting upon the world of facts and forces. Science is the search for cause, for the pure reason of things.

THE BALLOT.

The ballot is a fundamental right. Sovereignty of the people is absolute. The rights of sovereignty include the right to enact itself-the Will of the people into law. The ballot in its equivalent is a natural method and right of enseting such will. Therefore the ballot is an element of sovereignty. Hence it is a natural right of the people.

The right to advancement, is the great aboriginal and distinguishing right of man; the rights of the body, of soclety, and of government, are collateral and auxiliary. It was Plato who said, "In the world there is nothing great but man;" in man there is nothing great but mind; and both Geneals and Nature declare man to be the image and likeness of Deity. Creation culminates in man; and in mind resides the great distinguishing marks of divinitythat normal difference of mind from matter, of soul from body, of the mortal from the immortal, which gives to human nature its title to the sovereignty over the built world below, and the savage forces around it, and which constitutes the all interpretative reason, which makes society, science, philosophy and religion possible to man. 'Twas Goethe who sung-

"Dwelt there naught divine within us, How could God's divineness win us?"

Speaking and acting lovingly will breed love in the heart. When we personate any character, we tend to become that character. Even noticing evil actions, breeds the same spirit in us.

A wise man will pass unheeded all personalities, all errors of others, until asked by the evil-doer for council.

There is no safety in gossip. It breeds universal slander and contempt. If all know what each thinks of all, society become a den of wild beasts. If we all knew what we said of each other, we should instantly become isolated: the bonds of all friendship broken, and society collapse.

> (To be continued.) Copy right by M. Tuttle & G. S. Stebbins. 1870.

THE more we read of the history of the past ages the more we observe the signs of our own times, the more do we feel our hearts filled and swelled up by a good hope for the future destinies of the human race.-Macaulay.

TRUTH, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the severalen good of human nature.—Bacon's Besaus.

A man who has never seen the sun, cannot be blamed for thinking that no glory can exceed that of the moon. A man who has seen neither moon nor sun, cannot be blamed for talking of the unrivalled brightness of the maning star. Calderen.

The great use of going to fine places is to learn how happy it is possible to be without them .- Macaulay.

LETER PROP NEW YORK.

Moody and Ber My infiguration -- Hudson Tuttle-La J. Davis, est, etc.

To see Editor of the Religio-Periosophical Joureal:

I must plunge into the midst of my subjects without I must plunge into the midst of my subjects without ceremony and rush from one point to another with a true freedom of earle. The article in the New York Sun shoring up the truth and wonderful character of clairvounces at exhibited by Miss Mellie Fancher, of lirochty, and neeving by the highest authorities that she has virtually gone without entire for thirteen years, has created a great deal of exchannent among all classes of society and is a grand stroke in favor of the spiritual powers of man. The fact that she has always have a stroke shower member and been known for ways been a strict church member and been known for her pure spiritual religion, has led eminent clergymen and professors to testify to her marvelons towers, and hence the church world is freely considering these great facts that before they supposed to be heretical and dangerous. The Spirit world have been too long headed to allow her to leave the church and become what we ordinarily call a Spiritualist, because then her power among the orthodox would have been greatly injured if not destroyed. Another far-reaching movement of the higher spirits, who are directing so many of our human affairs, was seen in the case of Moody and Sankey. These men who are naturally magnetic and more or less mediumistic, were made especially effective by bands of spirits, by whose power they were enabled to kindle up whole audiences, with their spiritual aura. To be sure they taught some narrow and bigoted ideas, but then they were great developing agents who baptized their hearers with an influence that made them all the more susceptible to the powers of the Spirit world, so that in the future broader conceptions should be impressed upon them. A young physician told me that Moody had such a magnetic power over him at a distance of seven seats back, that he didn't dare to look him in the eye.

A larger number of the great worlds, such as Jupiter, Saturn, Herschel, etc., are approaching their perihelion and hence bringing their influences into closer proximity to the earth, than they have done for centuries be-fore, hence the electricities and finer potencies which surround us must be set into more vivid action and the spiritual forces of humanity be more fully aroused. This must increase for a number of years yet, and the atmospheric and meteoric conditions must become so disturbed, judging from the past, as to tend towards increased sickness and excitability of temperament. Need this alarm us as Spiritualists. Not at all, for the increase of spirituality and magnetic power will give us new ability and knowledge with reférence to building up the physical system and enable us to ward off evils. Let us study into these finer laws of life and learn how to build up powerful physiques and refined spirituelles. I could mention many persons besides myself whose systems have become completely revolutionized on becoming Spiritualists, old diseases becoming eradicated, and new physical and spiritual power acquired from the life-aura and better knowledge of the Spirit-world.

The Religio-Philosophical Journal has given us many rich things for some time back including the brilliant and philosophical articles of Selden J. Finney, the very interesting "Fragments from my Experience," of Hudson Tuttle, the justly indignant articles of William Emmette Coleman, on Reincarnation, together with able editorials and other matter. The Ethics of Spiritualism," by Hudson Tuttle, is rich with thought and tends to lift the mind of the reader into high and noble aspiration and much broader and wiser conceptions of human life than our church world has yet at tained to. His great, truth-loving soul, however, would not hold it up as a piece of canonized infallibility and this with every other work of man or angel should be received with a mind open to conviction with reference to all that is best and highest which alone should

spiritualism is broad and diversified like nature, embracing all varieties of human minds from the beautifully ripe and harmonious, down to those who are as at rather amorbhous in their develonment cludes one who is intensely spiritual, like Addrew Jackson Davis, for instance, who looks upon the earth as a very little thing and occasionally takes an evening walk of some trillions of miles into space to see what is going on there. Mr. Davis is evidently flighty, for he takes immense flights. He is also a surveyor with a good-sized field, which we call the universe, as his base of operations. He, too, may be called visionary. for like John of Patmos, he sees many visions. I must say, however, that I don't quite like his babit of mounting up into the inconceivably distant spirit zone in the Milky Way and laying so much stress upon that to the neglect of the beautiful spirit islands and belt work of celestial soil that surrounds the earth and which according to the account of most spirits, constitute the places of abode for some time, of all souls newly ushered into spirit life. He certainly does possess a wonderful eve which has seen and enabled him to describe much that is amazing and sublime, which all the world should know, although in scientific details concerning material things he has in various cases perpetrated inaccuracies. Coming to Hudson Tuttle, we have one who, though spiritually unfolded, swings a little neares to earthly than to heavenly things, who is more accurate in scientific details than Mr. Davis, and consequently meets the approbation and comprehension of the great materialistic outside world better. Then we have our eloquent and brilliant Prof. Denton, who swings still farther to the material side of being, who. like Tuttle, has a mortal enmity to all shams, and woe be to the false system of religion which shall receive his battle-ax, for he will shiver its idols without the least compunctions of conscience. While having done valiant service in the Spiritual Philosophy, he shows his tendency to vibrate towards the ordinary materialistic school of science, in his criticism in the Religio PHILOSOPHICAL JOURNAL, of the lecture of Mrs. Richmond, which purported to be inspired by the spirit of Prof. Mapes. Mrs. Richmond's words presented a different scientific theory from that usually adopted, and Prof. Denton having less confidence seemingly in the science of spirits than of mortals, concludes at once that Mrs. Richmond is "really deceived and then deceives others," "when she supposes herself influenced by such a spirit." As one of the leading points to which Mr. Denton objects, involves a great scientific question, I wish to devote a few words to the matter to show that the language not only equals, but surpasses what Prof. Mapes could have done while in earth life, or what Prof. Denton himself could do, and thus vindicate the superiority of the spirit's knowledge over that of mortals. Through Mrs. Richmond it was declared that light, heat, etc., were composed of real materials and contained a great number of elements in themselves. This disgusts Prof. Denton, and he ex-claims, "How can light which is a mode of motion contain elements? It would be as sensible to talk of sound containing elements and expect to extract whisky from 'Comin' through the Rye.' And yet, Prof. Crookes has just demonstrated before the Royal Society in London, by means of electricity in an exhausted receiver. that light is composed of actual materials and is something besides mere motion. In my Principles of Light and Color, I have presented a variety of proofs that light consists not only of a certain law of motion but of certain elements—have shown that it can be collected in its different component colors directly from the sky and aided by spectrum analysis have given the very materials which constitute the most important elements of each color. To reach these discoveries and scores of others, I had to receive aid from spinitual sources. But Mrs. Richmond goes on to state that the "air holds in solution what the earth contains," "What can be the meaning of such a statement as this," ex-claims Denton. "The earth contains iron, lead, silver, copper, gold, etc. Does the air hold these in solution? copper, gold, etc. Does the air noid these in solution? The merest tyro in science ought to know better than that." To show how completely our earthly scientist is slienced again by facts already established, I will quote a few words from Light and Color, p. 178:—
"Through the whole atmosphere are floating particles of nearly, if not quite all, of the substances of the earth. H. Nordenskies has analyzed the metallic substances iron, nickel and cobalt found in the standards

at eighty degrees north h 'invisible and infinitely gen floating in the air. of his experiments which show that a fact and the particles of solid substances are volatile in mosphere. The spectroscope shows that particles of sodium exist everywhere in the air, while chemists have taken cognizance of carbonic acid, amountal, nitric acid, carbonetted hydrogen, aquitous "tiple" and other elements as being common." Prof. Database next attacks the new idea of heat as follows:—"To say that heat helds them (the elements in selution is just the incorrect as to say that light holds them in selution; for heat is also a made of motion and can no more held anything in solution them the time of 'Old Hundred' can hold a pound of beef in solution." Well done, friend Danton. Genuine facts being wanting to ansfriend Denton. Genuine facts being wanting to sustain your theory, the next best thing is wit. Count Rumford is supposed to have presented the most plausible arguments in favor of the nonentity of heat and the other forces which are usually called imponderable but when I came to write on the subject his spirit was said to be present to assist me in undoing the great error he had fallen into and atone for some of the damage he had done to science by advocating the dynamic theory of force, and I think we succeeded beyond all guess work, in showing that heat, light, electricity, etc. are things as well as motions, containing not only fluidic elements but principles of vibration. (See pp. 88, 89, 152, 409. etc.) Prof. Denton is greatly admired for his excellent work called, "The Soul of Things," and it can be thoroughly shown that this soul of things consists of exquisite fluidic ethers of different grades as the potentizing principle of the coarser matter just as these must in turn be quickened by Infinite Spirit. But he should remember that duality rules in all things, everything having a soul-and-lody-principle, not simply a soul alone or a body alone according to the usual dicta of science, but both. For the sake of making this matter a little clearer, I would propose the following

Heat, light and all other styles of force must have momentum:-

Momentum is impossible without weight and motion Therefore heat and light must have weight, and hav

ing weight must be substances. But a mountain-load of further evidence on the same side of the question could be adduced, only that space is wanting here. Since writing the above, on retiring at night, I felt a spiritual influence who impressed me and used my hand-telegraph, as I call it, to signify that Prof. Mapes himself was present and that he positively inspired Mrs. Richmond to give this lecture which was not only equal but superior to his earthly concep-tions, although where Mrs. Richmond speaks of several hundred elements as being recognized by scientists she got things mixed a little, and did not receive any sanction from him for such a statement. Spiritual scientists know of several hundred or even thousands of elements or at least what earthly investigators would call elements, but these are of course not primates. Norman Lockyer, of London, has lately been showing to the Royal Society what spirit scientists have so often told us, namely, that under an immense heat one metal can have some of its material eliminated and become another, nickel, for instance, being converted into copper, etc. Prof. Mapes told me that the spiritual science unfolded in "The Principles of Light and Color," would be demonstrated point by point by earthly sci entists for a century to come, just as Crookes, Lockyer, etc., have already commenced verifying it, and I have noticed repeatedly that when the spirits can have a discriminative mind as a medium through which to give their ideas, they turn out first best as opposed to earthly scientists every time. Our savants have had to come over to Swedenborg's ideas in many cases where they formerly scoffed at him, Darwin, Huxley, etc., are many years behind A. J. Davis, in announcing the great principles of evolution, while the great world at large will require at least a century to fully understand psychometry as developed by Buchanan and Den-

ton, and a century more to attain to that lofty conception of spiritual things which shall unfold to them joys and beauties inconceivable. If Prof. Denton swings somewhat towards the material side of life. Mrs. Denton, though exquisitely sensitive to the finer radiations from all things, stands almost high and dry on the tangible and the visible. Although a sincere and intellectual lady, she looks at spiritual things through a mist of material conditions and thus becomes skeptical concerning their wonderful realities. Jamieson, too, is so materialistic in his constitution that clouds of matter rise up and fill his whole horizon and so shut out the glories of the spiritual life that he almost fears there is no such thing as immortality for man. He of course looks with some pity upon those of us who believe in spiritual phenomena as credulous and easily gulled, although spiritual things often beam forth upon us like the blaze of a noouday sun as matters of actual experience, not of theory or guess-work. Mr Emmette Coleman is doing valiant service for truth, swings a little to the mate rial side of things and when his love nature ripens under the sun of a few more years, he will be still more valuable. Dr. Peebles vibrates more to the spiritua than the material, hence it is that his words cornscate with love and hope for all mankind. It may seem an enigms that although he loves to have his soul among celestial things, he has placed his body all over this little world of ours in more different countries than almost any other man in our midst. Our accomplished Epes Sargent lays his hand skillfully on both the spiritual and material, and though not deficient in general scientific culture, finds his strong points in philosophy and literature. In a letter lately received from him, he states that the very fact of his being a Spiritualist shuts him out from many of the secular papers when he has sent them articles, correcting the gross misrepresentations with reference to Spiritualism, which shows that they so love to pander to fassehood and the public prejudice that they will even exclude one of the choice literati of our country, who could grace any journal in the land. But the names seem to increase upon me and I must omit some of the most famous lights of our cause. I will simply touch upon Professors A. R. Wallace, of England, and J. R. Buchanan, of the New York Eclectic Medical College. Both of these men vibrate near the golden equipoise of truth midway between spirit and matter, with perhaps the material slightly in the ascendant. The former has a more widely established reputation in the scientific world than the latter, and demonstrates his propositions step by step more thoroughly on the scientific method. The latter doubtless surpasses as a philosopher, although he is well versed in science also, especially in Neurology and Craniology in which departments he stands above all other men living or dead. Wallace possesses more refinement in his style of expression and more readily perceives the merits of other men, and profits readily perceives the merits of other men and profits by them. Buchanan possesses more originality and fires his thoughts like bullets, or at times perhaps like bombshells, into the camps of the stupid old conservatives, who dwell in Sleepy Hollow and obstruct the pathway of human progress. Thank Heaven for both of them. I hardly see how we could get along without them. I have received a number of letters from different parts of the country, asking when Buchanan's great work on Anthropology is to be lasted. I can only say I do not know, and I believe he does not know. Final-ly, one writes me that he don't believe it will ever come out. I must admit that this idea has given me some alarm, and knowing that he is already a sersgenarian, possessing a powerful brain and full blood, I have possessing a powerful brain and full blood, I have feared sometimes that he may go hence suddenly before his leading works are crystallized into shape and placed before the world. This would be a calamity which could not be repaired during this age, and it is to be hoped that he will not give too much time to miscellaneous lectures and extraneous subjects until the greater work is accommissed. He ages he cannot be cellaneous lectures and extraneous subjects until the greater work is accomplished. He says he ought to have fifty years yet to fully mature his system, but as all human systems, however grand must have imperfections, we had better rest contented with the best that can be done. If I might veniture a suspection or two to him as well as to most other payebody steinest founded partly on what I have learned himself the chairvoyance of myself and others. I would say left that more stress should be placed on the action of the psychic and minus ethers and electrician, as all materials and mental action are impossible without them

however perfect the convolutions and nerve cells of the brain may be; and, the absolute correlation of the brain may be; and, the absolute correlation of the spirit as anot for a moment, act aside from some ade of refer, each of the fact or the next, should approbable to the source of the powerless without source of the powerless without source of the powerless with the liberal Club, they would be more correct if they the Liberal Club, they would be more correct if they should say: Spirit is the positive principle of all power, just as matter is the negative principle, and, both com-bined constitute the great duality of law which rules evertestingly through man and nature. Taking this ground, we should avoid the one-sidedness of Habnemann who traced all pathological conditions to spirit, and also of our Allopathic friends who virtually trace them to the bodily organs.

Science Hall, New York.

EDWIN D. BABBITT.

ST. VALENTINE.

Written for my Little Friends of the Religio-Philesophical Journal.

BY HUDSON TUTTLE.

The coldest weather known for years, with a series of storms; God may temper the winds to the shorn lamb, but it takes faith to believe he does to the poor. In an attic, with one dilapidated window looking out over roofs and sooty chimneys, a woman and a child found shelter; not a home-for home means comfort, rest, peace, and none of these were there. You might stand erect on one side of that little room, but the rafters cut down to the floor on the other. The walls were bare, the floor was carpetless, its only warmth from an old grate, containing a handful of charcoal ready to expire. In the window was a rose-geranium, withered with frost, two broken chairs and a cot were the only furniture. A little girl, once beautiful, now emaciated: her pale, thin face telling a heart-rending tale of suffering and want, lay on the cot; a woman almost equally thin and pale, sat by her side, and with trembling hand drew the faded covering closer over her darling child. "You are cold, my dear Moline, I will wrap you closer, and then I'll put some more coal on the fire. This storm is dreadful, but perhaps it will be warmer when the wind goes down."

The mother arose and, taking the quart-measure of coal for which she had paid the last penny she possess-ed, threw half of it on the fire. Then she stooped down and with her breath blowing it into a flame, carried the grate to the bedside and held Moline's hands over it, chaffing them the time.

"We can keep quite comfortable until to-morrow, and then, when the storm is over, I shall ask the city for aid. It is dreadful for me to think of, and I havrather die, but I cannot see you suffer dear, dear child." "Do not weep, mamma, I shall need no assistance. I

hate to leave you, but I cannot stay." "Oh, say not so, my darling, say not so, or my heart will break. We shall yet see better times. When my brother returns from India, he will care for us. How he would grieve did he know our situation. He thinks we occupy the splendid home in which he left us or the swiftest ship would bear us deliverance.

"Oh, the dear old home!" said the child, her countenance brightening with the memory. Only two years ago, it was ours, and dear papa was the rain the evenings, and we were all so happy! Is it a dream, a dreadful dream, manual? Why did we leave our home?"

"A series of business disasters swept away all our wealth, and the proud spirit of your father broke under them; a week of fever, and he died." "I remember only too well that hour, and the strange

men, with the coffin, and the hearse. Shall I have a coffin and hearse?" "Moline! Moline!" cried the mother in anguish, for

were they not paupers, and would not that dear child should she die, have a rude pine box, and a cart for a hearse : After shence out of the window? I want to see the world once more! Then the mother, without a word, pushed the frail cot to the window, and raising her child with gentle

hand, allowed her to look out on the pitiless world. There was little to see. The air was filled with fiving snow, through which dimly appeared fantastic drifts on countless roofs, and chimneys begrimed with

"The world is dead," moaned Moline. "Dead and cold, and hard as the pitiless heart of wealth," bitterly replied the mother.

"And my geranium is dead, too," said the child, catching sight of the withered plant. "It never grew after we brought it away from my room where it had a nice bay window to get light and warmth. It is the only thing we have left, and now it is dead. I will lie down," she added wearily.

The mother pushed the cot away from the window, for the cold came in through its wide crevices, and wrapping the child close, pressed her in her arms to regain the warmth she had lost by exposure. The storm rushed and roared around the corners of the eaves, and the snow struck sharp against the window. It was growing colder and colder, as the storm grew

"What day is this?" asked Moline, suddenly. "It is the 14th of February."

"St. Valentine's day! Oh, do you remember two years ago to-day when the postman came in the morning, and brought me almost a dozen Valentines, some them so beautiful; and what a grand one Charley Whitney sent, with such a beautiful dove in silver?"
"Too well, Moline, I remember. That two years is a gulf—I know not how we ever got over!

Where are the friends? Where is Charley now?"

"They were summer friends; they were ready to do

everything for our happiness when we did not need, but now they have forgotten us; forgotten." She hid her face by the side of Moline's. There was a timid rap at the door. It softly swung half way open, and a lad of twelve bashfully entered.
"You, Jemmy," said Moline; "I thought we were

quite forgotten. Jemmy was the son of a washer-woman, who lived in a lower corner. By no means handsome or preposseesing, yet his genial Irish face beamed with generos. ity, which sandy hair and freckies could not conceal. He had often seen Moline, and to his boyish fancy she was an angel. He had never spoken to her, never met her, in fact when there was danger of doing so, he had beat a hasty retreat. Yet had he dreamed of her, and his boy-heart lost itself in admiration. All day long had he been attempting to climb the stairs and present himself to her, and had only succeeded at this late hour.

"Mother has sent some coal," he stammered, throwing them on the grate, "and a bowl of hot soup and a light, and says she'd have sent more but—but we haven't got it!"

"God bless your mother," said the woman, starting up. "God bless her." added she, still more emphatical "Oh, there is answer to prayer! I had almost said there was no God, but there surely is, and he has not forgotten us! There is still pity in the human heart." Jemmy had not finished his errand. He moved from

one foot to the other uneasily, and thrust his hands nervously into the pockets of his ragged coat. Suddenly he drew out an envelope and threw it on the cot, saying abruptly as he disappeared: "This is something I've brought, if you'll take it."

Moline attempted to reach for it, but she was too weak. Her mother took it up, and within was a Val-

entine, not a costly embodiment of beautiful design entine, not a costly embodiment of beautiful design and chaste art, but such as cost a penny. A great red heart, which an arrow savagely pierces through and through, and beneath a rude rhyme. What of it? What if Astor should spend his last penny for a Valentine! Jeanny had given his, and with a cheerful iteart thus laid all he possessed on the altar of his buyish devotion. Moline, with quick intuition, understand the motive of the gift, and thanked the kind hast which had sought in its humble way to give her pictopare.

Continued on Third Page

Woman and the Sousehold.

BY HENTRE M. POOLE. [No. 151 East Sixt street, New York City.]

Among the hindrances which woman places in her own pathway, in well-to-do classes, is an overweening desire for display, and the leading of a frivolous life.

All honor to the noble army of women who judge of things according to their intrinsic value. But there are wives and denoting

yalue. But there are wives and daughters of busy workers, who are ambitious to vie with their richer neighbors in dress and equipage, and who are ready to sacrifice anhonorable independence for a little cheap

If, as it is said, the English worship Respectability, the Americans are not far behind in their devotion to Mrs. Grundy.

The girl who saves her pittance to spend in flashing jewelry to wear over a calico gown, is on a level with the young man who sports a big seal ring and an oroide watchguard, and both think they are rendering themselves more attractive to the little world which seems so formidable in their eyes. If the Polonaise of the shop girl be not sufficiently flat or bouffant, according to the prevailing mode; if her hair be not crimped, puffed and braided; if her ears be not overweighted with heavy drops, the very earth might cease to turn upon its axis! And this, when every sensible person would respect her more for not aping the luxurious toilets of those who "toil not neither do they spin," and yet are arrayed with more pomp than Solomon ever dreamed of seeing.

We need to create, in this country, a strong public sentiment in favor of country, a strong

public sentiment in favor of common sense and consistency. The love of display, the desire to appear to be rich, may be counted as a national weakness. It is needless to say that sham and pretense is not only vulgar in itself, but helps to vitiate an honest, simple, direct love of truth for truth's own sake. It vitally lowers the whole tone of the character. Paint upon a face may be beautiful as paint, but not as a mask upon those features which should be illumined by the grace and loveliness of a cultured spirit. Who thinks of Florence Nightingale, or George Eliot, or Lucretia Mett as wearing a load of frippery? Who believes they could ever have been the grand women they are, if time and life had been wasted in non-essentials?

"But these are exceptional cases, and we, not being geniuses, must do as others do."
Yes, to the extent of not being odd enough to excite remark, which is repugnant to a delicate minded woman. But few stop there. The mind is frittered and perplexed by the necessity of carrying out a thousand petty details, which exhaust patience and strength and leave no room for thought or study. The Princess Louise of Lorne is setting a good example on this point. She wears such atout coarse boots as made the Ottowa belies faint with surprise, and a warm Ulster, and a walking dress of woolen stuff which clears her ancles, so that her hands are not enslaved with carrying a lot of tumbled, soiled drapery. In this easy costume she walks half a dozen miles over muddy roads, and comes home with an appetite to dress for dinner in a costume appropriate for the time and occasion and occasion.

True culture, which disposes of the question of dress, from which comes refinement and grace, works from within, outwardly, and tends to produce health and harmony Then, too, there is a marvelous uplifting power in noble aspirations, and their buoyancy gives light and sweetness to the whole person. And the truly spiritually minded will endeavor to become mediums of those "Great thoughts which always find us young and keep us so;" those thoughts which are ready to flow down to the waiting soul from the supernal spheres of Love and Wisdom. "Not a natural flower can grow on earth,

Without a flower upon the spiritual side, Substantial, archetypal, all aglow With blossoming causes, not so far away, That we whose spirit-sense is somewhat

cleared, May not catch something of the bloom and breath. And still transferred to pictures, music,

For thrilling audient and beholding souls, By signs and touches which are known to Bouls,

How known, they know not, why, they can not find,

So straight call out on genius; say, 'A man Produced this'-when, much rather they should say, "Tis insight and he saw this."

If man could feel Not one day, in the artist's ecstasy, But every day, feast, fast or working day, The spiritual significance burn through The hieroglyphic of material shows, Henceforward, he would paint the globe

with wings, Would reverence the fish, the fowl, the worm, the tree, And even his very body as a man." Mrs. Browning.

NEW YORK CITY ITEMS.

There was a meeting of the Helping Hand Society on the afternoon of Tuesday, 28th. Mrs. Nellie T. Brigham's lecture on Sunday evening, January 26th, was a memorial to Dr. R. T. Hallock.

It was motto Sunday at the Children's Progressive Lyceum, on the 26th, and each of the members recited a proverb as a part of the exercises. The faithful Guardian, Mrs. Newton, taught them to recite in uni-

son, these beautiful lines: "Mine be the tongue that always shrinks From giving others pain,

The loving heart that never thinks An act of kindness vain. Mine be the eyes that long to see The beautiful and true; May loving hands be granted me All loving acts to do."

The recent Artist's Fund Sale, for the benefit of the widows and orphans of artists, realized over \$12,000.

The late Unitarian Conference in Brooklyn, was not largely attended, and created hardly a ripple upon the face of liberal sc-

The Manager of the Society for the Reformation of Juvenile Delinquents, received seven hundred and fifty inmates during the past year, and indentured and discharged eight hundred. Happily, the number is slighly decreasing yearly.

The Fourth Anniversary of the Society for the Prevention of Cruelty to Children, was held last week. The President John D. Wright, stated that during the past year, the Society had cared for and furnished comfortable homes to nearly seven hundred

Mr. Delafield, counsel to the society, said that in the same period, nearly seven thous-and children, under sixteen years of age had been arrested for petty offenses, but

that they had been able to attend to only about nine hundred of this number.

He arraigned, as being in a measure responsible for this amount of crime and misery, "our vicious system of poor laws, our work-houses, and some of our so-called charitable institutions, which neither punish or reform, but only encourage idleness by furnishing comfortable lodgings to the degraded; our misdirected charity which supports the street beggar, the vagrant and the tramp."

The genuine artist is spiritually minded by temperament. The vivifying inspirations of the Eternal Divine Artist flow through his being, taking the form and hue of his power, as sunlight flows through the deep, rich tones of stained glass in Cathedral windows, or as the spirit of Music flows through the special melodies of the composer.

He cannot limit himself to copying the mask, the outer form of his sitter, he catches those subtile lines and shades which "half conceal and half reveal" the life within,-He catches the play of the indwelling spirit which animates and molds the plastic, en-veloping clay which we call the body. Such an artist is Thomas Le Clear of this

city, who seems to do better work year by year. Some time since he finished a remarkable portrait of Mr. Bryant, and recently an excellent one of George Bancroft, the historian, which is the property of the Century Club.

He has recently begun the portrait of his old friend, A. J. Davis, and we opine that the happy likeness of the Seer, which he is securing, can only be equalled by the gloriously good things which will be said during those pleasant sittings, and which, unfortu-nately, cannot be painted.

GENERAL NOTES. Temperance women in various cities, are engaged in establishing soup and coffee houses, with pleasant surroundings and reading rooms, when they can be afforded, in order to attract working-men from the

grog-shop. Mrs. C. B. Wilbour writes, from Paris: "I have received the RELIGIO-PHILOSOPHICAL JOURNAL containing Mr. Davis' lecture of December 21st, and enjoyed it greatly. How beautifully his thought is expressed, and how much force and truth in the thought! I hope he is going to blow the trumpet on the walls of Zion."

Mme. Pfleffer, not long since, gave a Greek party in London, in which all but two, out of the sixty ladies present, wore the beautiful Greek dress, in various rich materials. Frances Power Cobbe, who was one of the exceptions, thought herself too stout to wear the cestus and peplum.

The object was to introduce a more art istic and simple style of dress; one which conduces to the comfort and health of the

Lucretia Mott ascribes ner longevity and excellent health to her simple made of life, her continual self-restraint, and her constant intellectual activity. Sixty years ago, at the age of twenty-six, she became a Quaker preacher, and advocated the emancipation of slavery and the rights of woman. It was her conversation which first inspired Elizabeth Cady Stanton with power to break the bands of theological tyranny, and become religiously free.

A carving and modeling school for girls and women, went into operation a few months since. The pupils are full of en-thusiasm, and some of them give great promise. It is divided into three terms, of twelve weeks each, and pupils can enter at any time. A sister of E. E. Hale is one of its founders.

Mrs. Lita B. Sayles kindly sends us an account of the administration of charities in

"The regular Board of Charities is supplemented by a Woman's Board-two ladies visit all the Reformatory Institutions each week, making the round of the State Farm, Prison, and School of Reform, and the next week two others perform the same duties. While they are not vested with full powers. and consequently cannot have access to every department, they yet do all the good work that lies in their way, and are of great use to the matrons in those places. They are appointed by the Governor, and confirmed by the Legislature, to which they report at stated intervals."

What a kind Government it is, which condescends to allow woman to pick up its dropped stitches and mend its worn out places! Perhaps, by the aid of woman's affectionate inspiration, Homes might be established for the outcast and depraved, based upon natural and spiritual principles. Nay, more, united Love and Wisdom might probe and relieve the causes of depravity. and see to it even, that every child should be born into this world certain of unalienable rights to "life, liberty and the pursuit of happiness," and with physical and mental health to make good use of these inestimable blessings.

Continued from Second Page.

Night settled down, grey, cheerless, in-tensely cold, and the wild surging storm unabated, beat around the attic.

The mother still sat at the side of her child, who for several hours had slumbered. "Mother," said Moline, awaking.

"What can I do for you?" "What is the hour?"

"The church bell has just struck eleven." "Then it is time for me to go." "Go?"

"Aye, go! I have had a dream. Oh, it was a beautiful country. I can tell you nothing about it. Oh, it was so warm and sunny, and the flowers were so beautiful, and the sun shone so brightly, and countless children were there at play, and papa was there. He took me by the hand, and kissed me, and said he was so glad I had It is all a mistake about his being He is not dead, and intends soon to come after us.

Child, child!" cried the despairing mother, "you know not what you say. It is an idle dream."

Unheeding her, Moline said drowsily: "Yes, it is time for me to go." Her face sank down on her breast, and she fell

asleep With what intensity did that mother watch the face of her child, as it settled again into repose. Holding both the thin hands in hers, she dared not move, she dared not speak, for fear of breaking the thread which seemed to hold her child to earth.

The door again softly opened, and Jemmy stole quietly into the room. At first he awaited to be spoken to and not being, he was so embarrassed he could not speak himself. There he stood alternately on one foot, then on the other, pushing his hands into his poskets; at last rousing his courage

he blurtered out:

"Say, ma'am, there's a man in mother's
room, I guess is hunting for you."

"For me?" said the mother, as though not
sensing what was said.

"Yes, I guess so. He says he wants Caroline Motly, and that's you, isn't it?" "Oh, no one can want me. Go, my good boy, and tell him it is a mistake. I am be-

youd pity or want." The stranger, however, had closely followed Jemmy, and now entering, sprang forward, and caught her in his arms, cry-

Sister Caroline, in the name of all that is good, why do I find you here?"
"Jo, my dear brother, fate has sent you, but too late!"

"Too late! never too late to do a good act. I arrived only two days ago, and through well paid detectives have just found you."
"Oh, I knew, Jo, you would remember us if everybody else forgot; but, Jo, better you had left me to die, for life is worthless without Moline and she is drive." out Moline, and she is dying."

"Dying! Nonsense. She is asleep."
"She has been delirous, and really, brother. I fear has relapsed into a sleep from which she will never wake."

"Nonsense, Caroline. You and she are both starved until you'd pass for ghosts, and have suffered until you cannot be expected to be rational. It's colder than out doors here. I think we'll move down into Jemmy's mother's room, where, at least, it is warm, and in the morning we'll see what can be done. Young man, can you carry one end of this cot?"

To be called a man, and be asked to carry one end of the cot of her he worshiped as an angel, nearly took away his breath.
"I'll carry it all, sir!"

"I don't want you to do that,"
How gently the boy clasped the bar; with what soft step he descended the stairs, holding the frame level, and silently deposited his burden in his mother's warm

"Now, Jemmy," said Uncle Jo, "can you run for a physician?" Jemmy was already through the door, "Stay," called Uncle Jo; "here is some money, and tell him its a case of staywation and to come a provided was referred." of starvation, and to come provided accord-

Then Uncle Jo turned his attention to Moline. He took her hand in his own. and examined her pulse. A perceptible shadow stole over his face, but he said, laughingly:
"All right; we'll cheat the Coroner. Let the Doctor come, and we'll have pork-chop

and plum-pudding; and if he recommends medicine, we'll pitch him overboard." Uncle Jo was a ship's captain, and had been for twenty years. A broad-shouldered, aplendidly formed, hearty man, honest to the core; an abiding friend, and possessed of all that fine sense of duty cultured by

It was not without struggle the life-tide flowed back. When the physician came, he came as good doctors should among the poor, with a market-basket instead of a medicine case. his profession.

When morning came, mother and daughter were so far recovered, that they were removed to a hotel; but long weeks passed before Moline arose from her couch. Every day Jemmy called to inquire of her health, but he never entered her room.

Spring came with warmth and flowers and Uncle Jo said his ship must leave for Calcutta, and a voyage was just the thing for his two invalids. "To-morrow," said he for his two invalids. to Jemmy, one morning as he called, "we shall leave for India. You have been a brave, honest boy, and I propose to assist

Unknowingly he had destroyed the boy's golden dreams. He had sent the blackness of midnight into the midst of a June day. "Come in, boy, come in. Don't you wish to say good-bye to Moline—no?" questioned he. as Jemmy shrank back: "no?" "Why, you saved her life with that hand-

ful of coal and bowl of soup, but for which I had been too late. Come," said he, pushing him into the room, such a room as he had never seen before. Dazzled by the surroundings, his eyes rested on Moline, charmingly fair and in her elegant costume, he could not

"My good, kind boy," said Moline, I owe my life to your generosity. Uncle Jo has arranged for you to attend the Naval Academy; and I know you'll make a splendid sea-

man.

"Why," he stammered, "I didn't do any-thing. I always liked you." Now he had said too much. The blood mounted to his face, and he rushed to the door. Then remembering Uncle Jo's favor,

he turned, and said: "I thank you a thousand times, sir," and

disappeared. The next morning the Osprey swung from her moorings, and turned her prow toward the infinite expanse of waters. Her immense wings of canvas, filled with the salt breath of the ocean; rainbows formed as the spray dashed from her prow, and a long line of foam stretched behind like a sparkling serpent. Captain Jo came forward where his sister and Moline were en-

joying the novelty of the strange scene. "A noble boy that Jemmy Cary; he's the stuff to make a man. Just put him at the Naval Academy, and we will hear from him. By the way, that reminds me, that he sent a package by me to Moline when I met him last night. That is, I suppose, it is for her; for, save his life, he couldn't tell me."

She opened it, and, although it was the 10th day of June, it was a valentine, won-derful in delicacy of design, but in place of a heart, there was a golden cross, over which was "Hope," and beneath which was "Fidelity."

February Magazine not before mentioned.

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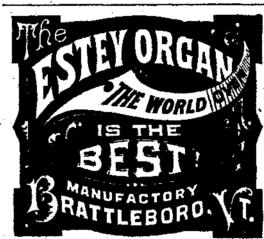
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Mr. Wettstein Wants to Know What Spirit Is.

In last week's paper we published a somewhat prolix communication from Mr. Wettstem, and with it must close the discussion drawn out by his objections to the spiritual theory. It is an old saying, that a child may ask more questions in a minute than all the wise men can answer in a life time. Mr. Wettstein is far from being a child intellectually, but many of his questions are so destitute of argumentative point, that they belong to the same category as the child's question, "Who made God?"

After some prefatory matter hardly pertinent to the subject, Mr. W. says: "I am forced to ignore all the many 'tests,' manifestations and 'proofs' of spirit-life as of no significance whatever to me in solving the great problem of What is Spirit."

And who ever said it was necessary to know what spirit is, before getting proofs that there are spirits? We believe in material beings, but where is the philosopher or the scientist who could ever explain to us what matter is? It may be said that matter is what occupies space. But how do we know that spirit also may not occupy space? And does matter always, and in all forms occupy space? On the contrary, here comes the most advanced materialistic science of the day, and tells us, that atoms, the final elements to which bodies may be reduced, have neither extent nor form; how, then do they occupy space?

The question, therefore, What is Spirit? on which our respected correspondent places the whole stress of his argument, is wholly irrelevant, since it is at once offset by the question, What is Matter; and we might as well argue against the existence of the visible universe because we do not know what matter is, as argue against spirits because we do not know what spirit is.

Here we might close our reply to Mr. Wettstein, since as his premises are weak and illogical, all the rest of his argument is vitiated. Dismissimg, however, his string of consequent questions. "When does spirit first make itself manifest?" "Do we ever see spirits?" etc., etc., as having no bearing now on the essential part of the discussion, we will take up some other points, manifesting a great lack of information on his part.

He saks, "But what develops spirit?" and with the usual readiness and intrepidity of ignorance, he answers, "The senses!" How does he know that? Take the case of Laura Bridgman, still living; born deaf and dumb, and becoming also blind in infancy: she is now, with all this deprivation of the senses, a noble, spiritually gifted, intelligent woman, able to write, read, and make herself understood by visible signs. Pray what had the senses to do with the development of spirit in her case? You may say she was assisted by the sense of touch and of taste; senses she shares in common with the brutes; but is that enough to explain the mystery, when all the more important senses were

"A person born blind," says Mr. W., "Can never conceive color." Untrue. There are thousands of facts to the contrary. Miss Fancher, though not born blind, is blind now, and yet can distinguish the difference in nice shades of worsted, and this while they are yet rolled up in a package. Do the bodily senses still aid her in this?

"A person born dumb," says Mr. W., "can never speak." Untrue again. There are at least a hundred cases in New England alone. at this time, where persons, born dear and dumb, have been taught to speak by Bell's process, and to understand by the movement of one's lips what one is saying. There is a young lady now in one of our large cities, who was born deaf and dumb, who goes round to parties, understands what every person she can look at is saying, and talks with vivacity and grace. A young gentleman, who escorted her home the other evening, and who did not know of her defects, remarked to a third person that she was very entertaining at the party, but he did not understand why she did not answer his questions while they were on their way

Mr. Wettstein quotes from one Dr. Rokitaker, of Vienna, the following preperterous remark: "Every separate cell that the brain contains might as well be considered a small soul, as to aggregate them into one mass, and construct out of the whole one great immortal part. He believed that the immortal part of man was the same as the immortal part of a match." And the matchwe doubt not, could give more light than ever Dr. Rokitansky could give on this question.

That there is an unconscious intelligence manifested in the development of every bodily cell, no one denies; but to say that this may not proceed from that psychical providence which rules the organism, and is akin to that higher power developed in supraconscious somnambulism, is to assert what is not only undemonstrable but improbable. Dr. Rokitansky's dogmatic utterance is a mere conceit, put in the form of a scientific affirmation. In recent German works on science and philosophy, where authorities in physiology are quoted, we learn from a friend that he does not find a single reference to this Dr. Rokitansky. Mr. Wettstein seems to think he is a great man. We shall be agreeably surprised to find him so. Great or not, he has said a very foolish thing.

Mr. Wettstein attempts to throw ridicule on the thoroughly scientific belief in a spiritual body; a belief which the modern phenomena so forcibly corroborate. Let us see: All this complex of bones, muscles, flesh, blood, etc., called the human body, can by certain chemical processes be resolved into invisible, impalpable gases. Does this chemical change render it impossible that the matter thus sublimated, should be attenuated still further, and be made available in constituting a new organism? Science has nothing to say in the way of negation. On the contrary, the science developed before and endorsed by the Royal Society of England, as late as December, 1878, affirms that there is a fourth state of matter, namely, an ultra gaseous or ethereal state. Says Chavee, an eminent French physicist, and no Spiritualist, "No fact in physics, chemistry, or mechanics, contravenes this theory of an electroluminous organism for man." Here is physical science, at every advance, adding confirmation to the deductions of Spiritual-

ism* In all his questions as to how spirits get clothing, etc., Mr. Wettstein shows a profound ignorance of the amazing power of spirits over matter, as proved in the various phenomena of Spiritualism. The true course of his argument would have been to deny our facts; but this he does not do: yet in trying to ridicule our deductions from them. he shows that their great significance and their strictly scientific bearing are entirely unheeded and ignored by him.

That the spiritual body should correspond in form to the physical, he thinks a great absurdity, but here, too, he indulges in a mereassumption, an opinion, having no scientific weight, and based on a misconception. There are many things in nature quite as incredible as a spiritual body; and these things we yet know to be true. Because the spiritual body may have a correspondence of organs with the physical, it does not follow that they are fitted for the same material and earthly uses.

Imagine the chrysalis arguing against the probability of his ever emerging into a butterfly. His argument would doubtless be very much in the spirit of Mr. Wettstein's. The doctrine of a correspondence, not an identity, of things spiritual with things physical, is apparently an idea to which his brain is impenetrable. It does not follow from this that the doctrine is irrational or not in conformity with scientific facts; for he has shown that he is unacquainted with many facts which he ought to have known, before venturing to maintain his thesis of the impossibility of spirits.

He tells us that spirit has nothing in common with electricity, magnetism, etc., because the latter are inorganic. How do we know that spirit in its ultimate, as proceeding from the great central energy, is not also inorganic? Pray where did Mr. Wetistein get his authority for pronouncing thus confidently on this high mystery? Unknown as it is to the great physiciats of our day, since when was it revealed to him?

Mr. Wettstein says:

"Admitting each part of our body to contain a corresponding 'apirit' part, how can the spirit escape with and outeach limb, each finger, each microscopical nerve, each organ, each coll, each tools, each hair, (think of it!) through the pores of the body, or through the nose or ears or mouth, at death, and yet remain a perfect organization of the pores.

The puzzle here presented reminds us irresistibly of that which, according to Peter Pindar, staggered George the Third: How did the apple get into the dumpling? We fear our readers would only laugh at us, were we to attempt to answer such questions seriously. Really, Mr. Wettstein, you must here excuse us. Your other and final argument, ending with the question, "Are old clothes immortal?" belongs to the same unanswerable. because wholly frivolous, class. It betokens an utter ignorance of spiritual facts and

There are some minds that cannot comprehend a mathematical problem: some to whom the finest music is nothing but confused noise: some to whom the harmony of colors is unintelligible; and some to whom a spiritual conception is nothing but sheer noncense. To this last class Mr. Wettstein and his mentor, Dr. Rokitansky, would seem to belong. When he asks all these questions as to what spirit is, how a apirit can have such power over atoms as to

"See Mr. Babbitt's remarkable work, "The Principles of Light and Color," in which he antisipates and seerts, a year helms it was laid before the Royal Sectory by Mr. Oreotas, this great discovery, which he arrived at

create appropriate clothing for itself, how a | ed by these people to be an honest, straightspirit-organism can detach itself from the physical, how there can be a correspondence of organs, etc., etc., does it never occur to him to ask himself certain questions, which are just as unanswerable, just as mysterious, and yet which we know are prompted by facts as certain to us as the fact that we think and question?

How does it happen that from a little glutinous speck, hardly perceptible with the migroscope, and which, as far as science can discover, is the same thing in a nettle or a tadpole that it is in the primary molecule that issues in a man-how does it happen that from such a beginning should eventually be evolved a Shakespeare, a Newton, a Franklin, or a Washington? Is there any less mystery in this than in the co-existence of a spirit organism with a physical?

Come down to the commonest phenomena in our daily paths—the growth of a blade of grass, the evolution of a mighty-oak from an acorn, the marvels of electro-magnetism, the instincts displayed in the animal world -and the thoughtful mind recognizes facts just as marvelous and incomprehensible as the existence of a spirit in the human form. It is only our daily familiarity with these phenomena that makes us so insensible to their magnitude.

The power from which a Cosmos and the soul of man proceed, is incomprehensible. Mr. Wettstein, may possibly be competent to do many things quite as inexplicable to our finite understandings as a spirit organism. To argue against an hypothesis fairly deducible from known, transcendent facts, such as Spiritualism presents, on the ground that to you it is inconceivable how 'spotless robes" can be made for spirits, or how an imponderable spirit can have outline and form, is to show a very shallow acquaintance with the wonders of modern science, a very limited grasp of data both physical and psychical, and none of that imaginative force by which the highest results of science have been attained.

Our advice is, that you give some twenty years to the study of supersensual facts, and of those branches of science bordering on the psycho-physical, before venturing again to discuss a subject which requires immense preparation in the school of experience, fact, and meditation. Your questions, often so little pertinent, show that you are not yet instructed in the rudiments of spiritual and cosmic science, and that vou have a very wide field to traverse before you can become an authority on that question of the ages, to which the noblest intellects in human history have emphatically responded Ay -and to which an undreamed-of body of facts are now giving their affirmative response—the question, namely, "If a man die, shall he live again?"

Mrs. Simpson's Exposure (?) by the Globe-

As was announced in a late issue of this paper Mrs. Simpson visited St. Louis, where she met with a cordial welcome and gave as usual good satisfaction to investigators of spirit phenomena. On the eve of her departure she was visited by a reporter of the Globe-Bemocrat, to whom she courteously accorded a scance, which furnished the young man with an opportunity to display his ignorance and lack of honor in a halfcolumn of misrepresentations, exaggerations and deliberate falsehoods. To those who have witnessed the manifestations in Mrs. Simpson's presence the Globe-Democrat story needs no denial as even non-Spiritualists can readily discover the weakness of this reporter's fabrication. His story would be beneath notice were it not for its publication in an influential paper of national circulation, thus making current a most cruel libel which is being republished in other papers.

To the readers of the RELIGIO-PHILO-SOPHICAL JOURNAL it goes without saying, that we are uncompromising and unrelenting in our opposition to everything of a fraudulent character connected with Spiritualism. The columns of the paper show that we have done more to stem the tide of fraud and drive those who practice it from our ranks, than all other agencies combined. With a confidence founded upon exact knowledge we assert that spirit phenomena are clearly demonstrated; the possession of this knowledge enables us to boldly strike down the superstructure of fraud and superstition which has been built up. The JOURNAL never attempts to screen mediums who are tricky, but believes them to be far more dangerous than the pretenders whose manifestations are wholly fraudulent. An editorial we published some eighteen months ago, upon "Untrustworthy persons who are mediums," concludes with the following sentence:

"This paper never will advise the public to employ a medium of known bad character, or whom it knows will of his own volition or by spirit influence, practice decep-tion of any kind towards his patrons; though the powers of such medium may surpass anything ever seen on earth or in the heavens, or dreamed of in our philoso-

This is the platform on which we have constantly labored, as is well known to all our readers and to Spiritualists and investigators generally.

In pursuance of this policy, while in New Orleans last March, we made careful and extended inquiries of many well known citizens,both Spiritualists and non-Spiritualists. concerning the character and reputation of Mrs. Simpson, then a resident of that city, and who had grown up from a child in Lousians, and had lived ten years in the city. With perfect unanimity she was pronounc-

forward woman; her husband also bore a good reputation for integrity.

Last April Mr. and Mrs. Simpson removed to Chicago, where for the first time Mrs. Simpson took up the vocation of a professional public medium, and at once desired that we should most thoroughly investigate her claims to mediumship. We have held seances with her in our own house in the presence of ministers of the Gospel, theatrical managers, shrewd railroad managers, and men of world wide reputation. At these scances such conditions were imposed that it mattered not in a scientific respect, whether the medium was honest or dishonest. The results demonstrated the truthfulness of her claim to various phases of mediumship. Mrs. Simpson has always exhibited the most perfect willingness to submit to test conditions, and in fact desires no other. We have witnessed the production of flowers in her presence under what we believe to have been test conditions. Our experience with this medium can be corroborated by that of hundreds.

The Globe-Democrat heads its article "Floral Materialization." Mrs. Simpson does not claim that the flowers are materialized. On the contrary, she says they are taken from some neighboring place and brought into the presence of the sitter. It is credibly reported that a particular flower has, upon request, been brought two miles from a green-house: this is said to have occurred in a town where the medium had never been before, and where she went alone, and that she had not been out of the house in three days at the time the phenomenon occurred.

Mrs. Simpson emphatically denies the truth of the Globe-Bemocrat's story. To those acquainted with her mediumship no denial or explanation from her is needed, as to such the report convicts its writer without reply. Even were the medium the veriest charlatan, with a bad reputation and no standing in decent society, the account as published would have no weight with those who are familiar with such seances. The reporter claims that he saw Mrs. Simpson perform the flower trick, and gives a most lame and bungling account of what he saw, concluding as follows:

A child could play this trick as well as she. She depends for success on a ready tongue and some facility for playing ordinary sleight of hand tricks. She permits no tests that are of any value and produces no results that may not be produced by any ordinary individual. It is only justice to her to say that many leading citizens and shrewd business men of St. Louis believe, from what they have seen that she is possessed of extraordinary powers. She went to Springfield last night and will, unquestionably, he very indignant when this account of her manifestations may be such be such her manifestations meets her eye.

We are not among those who believe that, because a medium has given-genuine-manifestations, such medium will never attempt to "assist" the spirits, or simulate the phenomena, but we candidly ask the editor of the Globe-Democrat, if in view of Mrs. Simpson's good reputation for truth and morality in private life, and her record before the public, if her word in this instance is not better than that of his reporter, and if her denial is not entitled to considera-

The editor and publishers of the Globe-Democrat owe Mrs. Simpson an apology and all the reparation in their power, and should accept her proposition, a copy of which we print in this issue.

TRANSFIGURATION.

That is What James says it Is.

In view of the fact that Alfred James has accepted Mr. Tice's proposition to give an exhibition of full-form spirit materializations in accordance with the proposition published by Mr. Tice, the following extract from a letter written by an honest, reputable citizen of Philadelphia, an old Spiritualist and one who has been entirely friendly to James, and in friendly communication with the "transfiguration" clique. is of much importance.

Philadelphia, Jan. 21st, 1879. * * * We are sorry that Albert James, of this city, was led by the nose to such an extent by the man Oakley, as to fall into the Brooklyn trap. James, however, is firm and challenges further testing, by attiring himself in any suit a committee may furnish. All he asks is six fair, honorable men; six dollars, no forms, no pay. He does not claim form materialization, but TRANSFIGURATION(11?); the spirits bring the garments and clothe the medium. This is all that we could ever say for James, and in this belief

we have not yet found our error. * * * When James found that he could not paim off that sort of form-materialization upon the people of Chicago, he gave up in despair and declined to accept our proposition published two weeks since. He, however, hopes for better things in his exhibition before Mr. Tice, for reasons which are apparent to any one who will study the matter. Should Mr. Tice take such precautions as he is in duty bound to do, James will probably have much mixed."

To the Spiritualists of St. Louis.

Either the Globe-Democrat has published a most cruel slander or it has told the truth: and if the latter, then Mrs. Simpson is a dangerous, heartless trafficker in the most sacred things of life. It is your duty to follow the matter up; if Mrs. Simpson is a frand, Spiritualists want to know it. On the other hand, if an honest, truthful woman has been slandered in your city, you can do no less than to aid her to obtain due satisfaction. We confidently look for prompt and vigorous action on your part.

Mrs. H. Batie, an inspirational speaker who is highly spoken of by the Madium and Daybreck, is about coming to America.

ANOTHER PHILADELPHIA MATERI-ALIZATION.

Ex-Rev. "Prof." T. R. Taylor, "A. M." "M. D.," Medium.

Philadelphia, Pa., Jan. 26th, 1879. To the Editor of the Estisio Pathosoratoan Jouryan:
Pardon the intrusion of a stranger. One Dr. Taylor, in a lecture, "Eyes Looking Down," this afternoon, in Lincoln Hall, stated to the audience that J. C. Bundy, in conversation, had used the following language: "To hell with Spiritualism, it is

only good to make money." I am a constant reader of the JOURNAL and always did, and do still, believe that you are slucere in the advocacy of spirit return, but such sentiments as the above constantly bruited in the public ear, will certainly impress many minds the hypocrisy of the JOHRNAL, unless the maliclous slanderer is branded as he deserves, and the public cautioned against his spicen and the motive in view.

Respectfully yours,

We publish the foregoing, not because we attach any importance to anything that may emanate from Rev. Mr. Taylor, but simply to relieve the mind of our good friend "Truth," and any other reader to whom the yarn may be repeated. If the editor of the Journal stopped to nail all the falsehoods uttered concerning him and the paper he edits, by the Philadelphia psycho-maniaes and their stool-pigeons, he would have little else to do.

"Dr." Taylor gave the above as a part of a conversation he pretends to have held with the editor and in reply to his (Taylor's) remark that, "publishing the shortcomings of mediums would injure the cause of Spiritualism," The whole of "Dr." Taylor's statement is false, false in general and false in particular. The editor of the Journal has not seen the ex-reverend for years, with the exception of a moment's conversation with him in September, 1876, at a children's lyceum meeting in Boston months before the death of the late editor of this paper.

As "Dr." Taylor may say it occurred in correspondence, it may be well to add here, that about the only letters written to him by the present editor for years have been to try and collect from him the small sum of six dollars and twenty-five cents; finally it was given up as a bad job, and the amount carried to profit and loss account. The poor fellow has tramped it from Kansas to Baltimore and Boston, and after a sort of vagabond life, was attracted like other birds of prey by the promise of fat pickings from the Quaker City gulls. In years past his main anxiety, so far as the Spiritual press was concerned, has been to use it as an aid in foisting himself upon the public; and finding the Journal office constantly checking his schemes or looking coldiv on his vain pretensions, he now seeks to get even, and earn his bread from his new master at the same time.

Our Philadelphia friends, we hope, will treat him kindly, feed him when he is hungry, but be careful never to loan him a dollar or believe a word he says. He evidently made a serious mistake when he left the Methodist 'oulpit, for, not possessing character enough to make a decent Spiritualist, he now finds himself without any standing, and obliged to again return to his old occupation of proclaiming falsehoods to his audience. Pity him, reader! he harms only himself.

A Proposition.

ONAWA CITY, Iowa, Feb. 4th, 1879. To the Editor of the Religio-Philosophical Journal:

As the spread of Spiritualism and its upholding to the world depends in a great measure on its Press, I have a proposition to make to you, and through you to the sub-scribers of the JOURNAL. The churches have had their week of prayer; now let us have a season of prayer for the wider extension of the circulation of the JOURNAL. Let us pray by working for it, and then our prayer will be answered. There is not a subscriber on its list but can, if determined. at least secure one name. What a grand increase of the army that would be! Let us try it. Let us take the third week in Feb. That shall be for us the Journal week, and we will see what a determined effort will do toward rolling up many thousand new names. I sincerely hope your modesty, Brother Bundy, will not deter you from publishing this letter, and giving it such prominence, and calling attention to it in such an emphatic way, as to set your present army of constituents earnestly at work. GEO, E. WARNER.

JOURNAL DAY.

At his earnest request we publish the above letter from a devoted friend of Spiritualism and of the Journal. The suggestion has often been made before, but we have always avoided asking any favors of our subscribers, except that of paying for the papers we mailed to them. We cannot deny that we publish the JOURNAL to circulate, and of course the more widely the better, for its influence is commensurate with the widening circle of its readers. We therefore give place to the letter of our friend, and will add to show our appreciation of the efforts it may call forth, that for every new subscriber secured during to say as he did at a previous failure, "too the week mentioned, we will send the person who sends the name and subscription price, one copy of "Ethics of Spiritualism," bound in paper cover; price, 40 cts. To the one who sends us that week the largest number of subscribers, we will send one copy of "Arcana of Spiritualism," or "Start" ling Facts."

Since the St. Johnsbury convention Capt. Brown has spoken in Northfield, Gouldville, West Randolph and St. Albans, Vt. He is speaking the Sundays of February for the Brooklyn, N. Y. society. He had a warm reception the 2d inst. Mr. Vandercook accompanies him, and is singing for the same society. Their address this month is 116 Dean street, Brooklyn, where they can be addressed for week day lectures, and where they will be pleased to see their friends. Arrangements can be made for the Sundays of March and April.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

E. V. Wilson is lecturing this month in Springfield, Mass.

In this issue will be found an interesting letter headed, "Blindness Cured."

In order to save us unnecessary expense, our patrons should send their remittances by drafts on New York, postal orders or registered letters.

We learn that Mrs. Chas. P. Leonard, of Kewanee, ill., is a good test-medium, and convincing many of the truths of Spiritual-

Mesmerism is being generally studied as a key to Psychic Science. "How to Magnetize," furnishes the information. For sale at this office; price, 25 cents.

Dr. H. P. Fairfield has finished his engagement in New Haven, and can be addressed at Greenwich Village, Mass., for other engagements.

Dr. D. P. Kayner lectured for the Spiritual Conference, at the Athenæum Hall, in this city last Sunday. The Conference will hereafter meet at half-past three P. M.

Dr. J. L. York passed through this city on his way to California, having been suddenty summoned home from his labors in Michigan on account of siekness in his

E. Brown & Co, photo-engravers, whose advertisement appears in this issue, are doing reliable work in their line: specimens of which have appeared from time to time in the biographical sketches in our columns.

FORM MATERIALIZATION .- We are informed that important developments in materialization have taken place among the Shakers at New Lebanon, such as will soon astonish Spiritualists and confound skepties. We hope it is true.

From one of the officers we learn there are 590 prisoners in the Michigan City prison, and only one Spiritualist among them. This speaks well for the morals of Spiritualism. We are promised a full report in a short time.

Lyman C. Howe lectured in Buffalo, N. Y., Feb. 2d. He closed a year's engagement in Binghamton, N. Y., in December, and having been re-engaged in that place, commenced labors on his second year Febru-

The Spiritualists of Troy, N. Y., are not holding any regular meetings now, but when J. Frank Baxter was there lately, he had audiences of from 900 to 1,000 at each lecture. It would seem that with a little organizing effort a good society could be built upout of the number.

Prof. Wm. Denton has re-engaged Paine Hall, and will commence another course of lectures on Sunday the 23d inst. He has engagements for Lynn, Stoneham and Orange, Mass., and at Willimantic, Conn. We are receiving many letters from California and Australia desiring the Professor to visit those places, and we think he would do well to go there when he can get through with his present engagement.

Mrs. Simpson's Reply to the Globe-Democrat.

CHICAGO, Feb. 10th, 1879. To the editor of the Globe Democrat:

In last Thursday's issue of your paper, there appears what purports to be an account of a seance held with me by a reporter of your paper. That account is utterly and maliciously false in so far as it attributes fraud to me. The young man deliberately states that which he knows to be false when he assumes to relate what he saw at the second flower manifestation, and is grossly inaccurate in his preceding state-

In proof of the truth of what I state. I offer in evidence the testimony of General Gray, who was present, and whom I am consident will sustain what I say. As corroborative testimony I place in evidence my reputation for truthfulness and honesty in private life, which stands unimpeached and unimpeachable. I have lived the most of my life in Lousiana, and for the ten years preceding the past year, in New Orleans, and if any there be who know aught against my reputation, I adjure them to bring it to light. In my short career as a public medium for the manifestation in my presence of what I claim to be spirit phenomena, I have constantly offered the most rigid test conditions, and I confidently ap-peal to those who have visited me, to sustain this assertion.

You have permitted a thoughtless, irresponsible reporter to do me irreparable injury in order to gratify his love of the sensational, and pander to a vitiated public sentiment. In the names of your own mother and wife, in the name of all that is pure and good in woman, I appeal to you to repair as far as may be, the great wrong you have done an honest, virtuous woman, who is struggling to obey what she believes to be the behests of the angel world. I ask no mercy or charity; I only ask for justice. To aid you in giving me that, I ask you to publish this communication in the Globe-Democrat as conspicuously as you did the libel upon me, and that you allow me to prove to you my claims as a medium for spirit phenomena, on the following conditions:

I will return to St. Louis at any time within the next two weeks, you to fix the time, and hold seances at your house or at such other place as you shall designate. You may se-lect a committee of three ladies and three gentlemen. I shall have the privilege of naming three residents of St. Louis of good reputation and unobjectionable to you, to be present to observe what transpires. I be present to observe what transpires. I will pare my finger-nails to the quick and take off the plain gold ring I wear, thus doing away with the helps by which your reporter claims the slate-writing can be done. You may provide your own slate and pencil, table and cover. For the flower manifestation I will permit your lady friends to entirely disrobe me, comb down my hair and wrap me in a blanket furnished by yourself. They may then conduct me to a room and lock me in, thus excluding all possible chance of fraud or collusion; under tible chance of fraud or collusion; under

auch conditions I confidently believe fresh flowers will be brought. In case flowers are flowers will be brought. In case flowers are not brought at the first scance you shall give me two mere opportunities, if necessary, on succeeding days. After these scances you are to publish a fair and impartial report thereof in the Globe-Democrat. Believing your sense of justice will cause you to readily accede to my proposal, I remain, Respectfully yours, [Signed.] ROSALIE C. SIMPSON.

main, [Signed.]

Dr. Carpenter, the most powerful magnetizer in this country, fully endorses James Victor Wilson's book, "How to Magnetize." For sale at this office; price, 25 cents.

"Leaves from My Life," by J. J. Morse, have been received from England, and can now be obtained at this office; price, 75 cts. It is a very interesting work.

"The Bigots Dream; or a Disagreeable Call to Preach," is a racy poem of sixteen pages, published by the author, Bryan J. Butts, of Hopedale, Mass., and "dedicated to the Right Honorable Fraternity of 'Noble Bigots' throughout the Civilized World." It is incisive and decisive, and manifests fine literary culture and clear thinking. Price, 15 cents. For sale at this office.

The Quarterly Psychological Review, published by Edward W Allen, Ave Maria Lane, London E. C., should have a wide circulation in this country. It ranks among its contributors some of the ablest writers of the day. Its leading article in the January number is by Epes Sargent, of Boston. We would like to publish it entire had we space to do so.

"How to Magnetize." A whole library in a pocket-edition; price, 25 cts.

Meeting

of Liberal: In Hall at 213 West Madison atreet, Sunday, at 2:30 P. M., first speaker and subject to be chosen by the andlence, Music and seats free.

The Northern Wisconsin Spiritual Conference

Will hold a three day's meeting in Spiritual Hall, Omro. Feb. 21et, 22nd and 23rd, 1878. Hon. C. W. Stywart will be the only engaged specker. Other spea ers invited to participate. The meeting will be cuited to order Friday, at wa. M. The usual countries will be extended to all persons from abroad. Social party either Fr day or Saturday evening. Come, friends, let us have a grand it is.

WM. M. Lockwood, Pros't.

WM. M. LUCHWOOD, Pros'f. DB. J. C. PRILLIPS, Sec'y, Omro, Jan. 18, 1879.

Notice of Meeting.

The next Quarterly meeting of the Spiritualists of Western New York will be held at Breyfogie's Hall, Lackport, N. Y., on Saturday and sunday, February 15th and 18th. Mrs. E. L. Watson, of tituaville, Fa., and o here are expected to address the meeting. As is the custom of the friends at Lockport, we extend a cardial invitation to all who are desirque of gaining knowledge of the Spiritual Philosophy.

J. W. Skayer.

Gro. W Tayror.

Mrs. E. Gregory.

Lockport, Jan. 25, 1879.

Business Antices.

DR PRICE's fine Flavoring Extracts of Lemon. Orange, Vanilia, etc., Impart their delicate fresh fruit flavor in whatever they may be used.

Spence's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 34-1tf.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical | prescribed by her Medical Band. cure. Examines the mind as well as the body, Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

ROCHESTER, N. Y., Jan. 29, 1879
BLINDNESS CORED — DR. STONE—Dear Sir: For your encouragement and the benefit of persons suffering as I have, I wish to make the following statement: All my life I have suffered from a serofulous affection, which at times has caused me great suffering, and which all ordinary remedies failed to cure. In August, 1877, I grew rapidly worse until I was incapacitated, and from intense suffering in my head, I was considered on the verge of insanity, and finally lost the sight of my right eye, and was in a fair way to lose the other from the effects of the disease. I had intense pain in the cheet and a backing cough. It tense pain in the chest and a backing cough. It seemed evident that my lungs were also attacked. I consulted a prominent oculist, who, after careful examination of my eye, decided that the optic nerve was dead, and nothing could be done for it. I afterwards doctored with two different physicians, whose remedies failed to give me sny permanent relief, and when in September last I consulted you I was in a most helpless—and indeed hopeless—condition. On the strength of your encouragement I commenced taking the your encouragement I commenced taking the condensed air treatment. In three weeks I had regalued my eyesight—proving, I think, that the optic nerve, instead of being dead, was under pressure of accumulated matter, which, being absorbed by the treatment, relieved it, and sight was naturally restored. I can now thread a fine needle with that eye alone. My whole system has been thereachly made over and I am anioving a been thoroughly made over, and I am enjoying a degree of health that is surprising to myself and all my friends, who thought so short a time ago that my days here were few. I cannot flud words to express the gratitude I feel to God, the Bestow-er of all blessings, who has through your wonderful air cure restored to me my precious eye-

sight and almost robust health.

I wish further to state that I ceased taking medicine only the day before I commenced taking the air treatments, since which time no medicine of any kind whatever has passed my lips, nor ever shall whilst the condensed air cure exists. I am and have been a resident of Rochester all my life, and can be easily found by those who wish further proof of what I have written.

MARY G. WOOSTER,

50 Goodman street. This cure is located at 104 Mouroe Avenue. Rochester, N. Y. Send for circular.

ARE FAT PROPER HEALTHY?-Why are fat people always complaining? asks some one who entertains the popular though erroneous notion that health is synonymous with fat. Fat people com-plain because they are diseased. Obesity is an abnormal condition of the system, in which the saccharine and olesginous elements of the food are assimilated to the partial exclusion of the muscle-forming and brain-producing elements. In proof of this, it is only necessary to assert the well-known fact that that excessively fat people are never strong, and seldom distinguished for are haver strong, and seidom distinguished for mental powers or activity. Besides, they are the easy prey of acute and epidemic diseases, and they are the frequent victims of gout, heari dis-ease and apoplexy. Allan's Anti-Fat is the only known remedy for this disease. It contains no acid, is absolutely harmless, and is warranted to remedy the most confirmed case of obesity or corpulency.

Consumption Current An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, broughitia, eaterth, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous couplaints, after having tested its wooderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recips, with full directions for preparing and using, in German, French, or English. Seat by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

Dr. PRIOR's Cream Baking Powder, chemiets have decided to be nure and healthy.

AN EXTENDED POPULARITY.-- Each year finds "Brown's Bronchtal Troches" in new localities, in various parts of the world For relieving Coughs, Colds and Throat Diseases, the Troches have been proved reliable.

THE Farmer's Review for Feb. says: "Perhaps nothing so emphatically announces the decline from inflation prices as the fact that a first class DAILT newspaper now costs only \$3 a year. We refer to the Czicago Daily News, beyond ques-tion the best evening newspaper published in the West; \$1 pays for four months' subscription. Everybody can now take a DAILY newspaper. Wherever the facilities of a daily mail are not enjoyed, the Chicago Wrekly News can be recommended as being in all respects a thoroughly good and trustworthy general family newspaper. Its six COMPLETED STORIES in every issue make it a great favorite in the family circle—Its MARKET reports are full and reliable. It is especially complete as a NEWSpaper. Its price is as remarkable a feature as any connected with the paper. Seventy five cents a year, postage included, for a large metropolitan weekly newspaper, is something hitherto unheard of.

The Chicago Daily News at \$3 a year, or \$1 for four months, and the CHICAGO WEERLY NEWS at 75 cents a year, ought to satisfy everybody on prices, and as to quality, well, no better newspapers are published in the West. 25 24

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

Dr. KAYNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

PROF C. C. BLAKE, of Decatur, Ill., has just copyrighted and published his almanae of Weather Calculations for 1879-80 For the past two years his predictions have been remarkably correct, and have become a necessity in every family. This year he has an appendix of slx new Astronomical Laws, which will attract wide attention among scientists in all parts of the world, Price, 25 cents, or five copies for \$1. A liberal discount to the trade, or those ordering in large quantities. When not found at news depots, order direct from U. C. Blake, Decatur, Ill. 25.24

MRS. D. JOHNSTON, Artist, No. 25 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

SEALED LETTERS answered by R. W. Flint, 25 Ef 14th street, N. Y. Terms: \$2 and three 3cent postage stamps. Money refunded if not an-

Dr. PRICE'S Floral Riches is the perfume for clergymen, public speakers, dentists and physicians-it is so gratefully refreshing.

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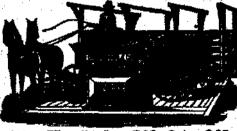
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Leave.
10:30 a m* Pacific Express.
10:40 a m* Sioux (ity and Yankton Express...
9:15 p m* Sioux (ity and Yankton Express...
9:15 p m* Sioux (ity and Yankton Express...
10:50 a m* Dubuque Express, via Cinton...
9:15 p m* Sterling Express, via Cinton...
3:45 p m* Sterling Express. Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 s. m. No other road runs these celebrated cars west of Chicago. FREEPORT LINE.

7:90 a m Maywood Passenger
7:90 a m Shaywood Passenger
9:5 a m Freeport, Ro-kford & Dubuque,
10:15 p m Freeport, Ro-kford & Dubuque,
12:00 m Elimburat Passenger,
4:00 p m Lake Geneva Express
5:15 p m St. Charles and Right Passenger,
5:50 p m Lombard Pas enger, 6:15 p m Junction Passenger.....

Nove —On the Galens Division a Sunday passenger train will leave Eigh at 7:50a, m., arriving in Chicago at 10:15 a, m., Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION. Depot corner Canal and Kinzle streets.

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT 11:50 a m "Lake Forest Passenger.
4:00 p in "Richosha Passenger.
5:00 p in "Winnowla Passenger.
5:30 p in "Wankegan Passenger.
6:15 p in "Lake Forest Passenger.
11:00 p in "Highland Park Passenger.

WISCONSIN DIVINION. Depot corner Canal and Espaie streets.

Dept office Canal and Karele streets.

8:50 a un* Green Boy Express
8:50 a un* Sr. Paul and Minneapolis Express
8:31 p un* Wodstock Passenger
4:5 p un* Tond du Lie Passenger
5:30 p un* Desplaines Passenger
6:30 p un* Barrington Passenger
9:30 p un* St. Paul and Minneapolis Express
10:80 a un* La Crosse Express
9:30 p un* La Crosse Express
9:30 p un* La Crosse Express
9:30 p un* Winona and New Ulta
9:30 p un† Winona and New Ulta

*Except Sunday. †Except Saturday. †Dally. †Except

LAKE SHORE AND MICHIGAN SOUTHERN. Depot, Van Buren street, head of LaSaile street. Ticket offices, Borthwest corber Randolph and Clark streets.

Leave.
7:35 a m* Matl, via Main Line.
9:30 a m* Special N. V. Express, via Air Line.
9:30 a m* Special N. V. Express, via Air Line.
9:30 p m* Attantic Express, daily, via A r Line.
9:30 p m* Colehour Accommodation.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Twenty-ibird street. Ticket office at 12: Randelph street.

Leave.

12:30 p m. Kapeas City and Denver Fast Express, via Jacksonville, Ill., and Louisiand.

9:00 a m. Spriesheld, St. Louis and Southern Express, via Main Line.

9:00 a m. Peoria, Burlington and Keokuk Fast Express.

9:00 p m. Express, via Main Line.

9:00 p m. Express, via Main Line.

9:00 p m. Express, via Main Line.

9:00 p m. Cateago and Paducah R. Express.

9:00 a m. Streator, Wenona, Lacon and Washington. Airlye. *3:\$3 p zo *3:40 p m 7:00 a m 7:00 a m 1:33 p m 5:00 p m doller and Dwight Accommo lation... 3:35 p m 19:10 a m

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mucous, pirelieft, obsessive, estin others, a dryness, dry, watery, watery, watery, watery, watery, watery, watery, watery,
ing to clear the throat, ulcerations, scale from siversvoice aftered, nasal twang, offensive breath, impaired
or total deprivation of sense of sinch and tasks, dizziness, mental depression, loss of appetile, indigestion, enlarged thrulls, tickling rough, etc. Only a
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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PRILOGOPHY.

Fold Us in Your Arms, Loved Augels.

AN INVOCATION FOR THE HOME CIRCLE, BY JAMES M. ALL! N.

[Tuns-"Gently, Lord, oh, gently lead us."]

Come ye spirits, true and faithful, To our home, oh, wend your way! Bless us with your loving presence, Lead us onward day by day. Give, oh, give us peace and union, Feed our souls with love divine; Sprinkle o'er us sparkling dew-drops, From the fount of life sublime.

We are lonely, we are weary, Hungry, thirsty, sick and sore! Rest and soothe, refresh, renew us-Upward lead us, we implore . Nover can we thrive without you. Life is dreary, dark and sad; But with loving angels near us Earth is cheery, hearts are glad.

Fold us in your arms, loved angels, And caress us as of yore! Lift our thoughts to heaven's bright portals, Teach us of the Eden shore. Fill our homes with joy and brightness, Keep our hearts with love aglow; Walking hand in hand with angels, Peace on earth man soon shall know! Matfield, Mass., Dec. 14, 1878.

The Lyceum.

To the Editor of the Religio-Philosophical Journal: I wish to ask your readers to reflect on the subiect of lyceums or Sunday schools, as given in your paper by Mr. Thomas Lees. In my opinion that gentleman shows the root of all trouble for liberalism, and gives some very wholesome and well carned blows to its apathy and carelessness. I have freely expressed my own views through the press, and siways with the hope of stimula-ting those who have more influence than I have. It has been my misfortune to see those of my

acquaintance who boast most of their liberalism, do the most "toadying" to the church. While they declare their freedom from priestly shackles, and dilate on the enjoyment of spiritual comfort, they send their children to orthodox Sunday-schools, to be trained in the very superatitions that Spiritualists consider a hindrance to the fluer

progression and development of the soul.

The question in my mind is, are these so called Spiritualists and Freethinkers sincere in their professions? If so, would it be consistent, or even possible, for them to consign their tender offspring to the mental darkness of orthodoxy? Would they prop up the churches with their families, did they believe the churches as radically wrong and foolish as they claim them to be? I cannot understand a person with any conscience, to be so criminally inconsistent. Wherever the minister is called to train the living and bury the dead, I think no liberalism exists. And when so called Spiritualists raise their families to have a disregard or contempt for their religious convictions there is unquestionably, something wrong with worthy as the Christians who spare neither time or money to impress their belief on the minds of

the young. I believe no men or women Breethinkers until they are "free" enough to do right, according to their best judgment. None are true Spiritualists. until they are willing to give their children the benefit of their own convictions, and divide the heavenly blessings enjoyed by themselves. If they find anything to be ashamed of in their be-lies, let them rest assured that the fault is not in the philosophy they profess, but in their own application of it. If they will cleanse their lives of cowardice and hypocrisy, they will then have prepared the soil for the seed of the beautiful

prepared the soil for the seed of the beautiful truths they say they possess.

Many Spiritualists make the excuse that if they were only independent in business, then they would "come out" and help societies, entertain mediums, pay speakers, etc. I do not believe it.

If, as people of ordinary means, they are afraid to speak the truth, as rick people, they would have the same fear of public opinion. Such people have more policy than spirituality, and a heavy purse would not cure the disease. And just now. case of a rich Spiritualist comes to my mind. He had ample means to help the cause and to help make it "respectable," but feared to do either. Dozens of your readers know him, and once myself and husband called at his private office to see the good man, and naturally enough exchange spiritual greetings. We were, however, silenced by the request, "not to talk so the clerks in the ad-joining room can hear." We were surprised and shocked, for we supposed him free to speak if any one was; more especially as he owed his good fortune to his spirit friends. He will probably read this, and I say in all kindness, that while I honor the warm heart and many virtues he doubt less has, I pity the weakness that unfits him for even the social enjoyment of his convictions; and would not exchange my liberty for all his

Spiritualists, friends, help the lyceums. Put your hands in your pockets and furnish good music and books, cushioned seats and first floor, pleasant halls for the little ones. If you do as much for them as for the orthodox schools, churches, fairs and festivals, the lyceums will be attractive and useful. Show by your conduct that you are as earnest as the Christians. Independence is all well enough, but to have too much to propagate a truth, is greatly on the extreme; more especially when such negligence leaves a large field for the hand of error to till.

If we find comfort, solace and pleasure in our religion, it is clearly our duty to educate our children in the same way, and never permit them to suffer from the teachings which cursed our own childhood.

MRS. JACOB MARTIN.

Special Providences.

Sunday morning last Mr. Charles Chase, father of Rev. Mrs. Dobbs, of Meadville, Pa., fell dead in the Congregational Church at Painesville, Ohio. Mrs. Hills, of Girard, Eris county, Pa., died in the Congregational Church of that place at about the same time. The same morning, and at almost the same hour, an old gentleman fell dead in church in Cleveland, Ohio. Neither one of the three ever spoke, or made even a noise after be-coming inscusible.—Chautauqua Furmer, for Jan.

Beware of the churches. It is dangerous to attend their worship. God, evidently disapproves. He "moves in a mysterious way his wonders to perform." Whoever heard of such signal demonstrations in a spiritual meeting? We read of a guilty couple who suddenly expired when their fraud was exposed and their secret revealed, and from that day ill now the warning has been urged upon sinuers, and death has been represented as God's messenger to punish iniquity and compel obedience. What has he against the Congregational church? Is he avenging ministerial vices? or is it their hypocritical stitude towards Spiritualism that calls down the wrath of heaven?

Such marked cases must either be counted as evidence against the church, or they must aban-don the doctrine so long held as a warning to the

ingodiy.
If it was a result of natural cureen in these three instances, why not apply the same rule to the race of Assains and Sepakra? If God weeks by law in one age, why not in all ages and with

all people? And if we are to accept the claims of special Providence when the wicked suffer, let us be consistent, and apply it as evidence against the church when he strikes there. LIMAN C. HOWS.

Lecture Notes.

BY CAPT. N. H. BROWN.

OLD SALEM, MASS.

With Boston as our headquarters we made frequent lecture trips into the surrounding country. The most interesting of the towns visited was Old Salem, of witchcraft fame. It is a quaint old town with beautiful streets and noble elms. Many of its buildings are old, gable end to the street and gambrel roofed. There is the quiet conservatism of age manifest in its appearance, yet there is the steady progress of culture also manifest in its educational, religious and political matters.

It has an eim-shaded common, that is not dis-turbed by any modern innovations, but is kept as free from any improvement, save its fence, as when on its turf stood John Endicott and tore the cross from the English flag that waved above him. It has three Unitarian churches and one Univerestist, that are taking in liberalism in the cultured way of homeopathic doses, and hence to the Free-Religionist and Spiritualist, seem very con-

servative.

The first church, established in 1629, had this

covenaut: "We covenant with the Lord and one with another, and do bind ourselves in the presence of God to walk together in all his ways according as he is pleased to reveal himself unto us in his blessed word of faith."

In 1636, the covenant was remodeled to read thus, and will reveal the true Inwardness of the persecutions of Baptists and Quakers, etc., for which this church and Gov. Endicott were largely

responsible:
"We avow the Lord to be our God, and ourselves to be his people. In the truth and simplicity of our spirits, we give ourselves to the Lord Jesus Christ and the word of his grace, for teach-ing, ruling and sanctifying of us in the matters of worship and conversation, resolving to cleave un-to him alone for life and glory, and to oppose all contrary ways, canous and constitutions of men in this worship. We bind ourselves to study the advancement of the gospel in all truth and

Church established in 1626 by John Endicott; Roger Williams, pastor from 1631 to 1634, then fol-lowed Rev. Hugh Peters, of witchcraft memory. But behold the changes of time; to day the church is Unitarian, and the present pastor very liberal in sentiment. A very fine church building stands on the site of the early one. One Sunday A. M., we enjoyed its fine auditorium, music and liberal pastor's discourse. The early frame church of two hundred and fifty years ago, is preserved by the Essex Institute, and in it many a relic of "ye olden

The house built by Roger Williams, and from which he was banished and in which later some of the witches were tried and condemned to death, still stands though altered much from its original Oh! that those beams had a tongue, for while little pains has been taken to preserve the true history of that period, much has been done to

conceal it by the Salemites through shame. In the court house, the courteous clerk showed us some of the pius used in evidence at the witch trial, and the only one of the death warrants preserved. The documents that have escaped theft or destruction, are now carefully copied into a large book, and I was allowed to peruse them. I was surprised to find the identity of modern mediumship and witcheraft much more complete than I had supposed. I hope some time in the future to prepare from these documents an address on this identity, and should have done so ere this if political work and pecuniary necessity had not prevented. Upham's History is one sided because he believes it delusion or disease, and Allan Putnam's book is not full enough of the facts. We have yet much to learn from the phenomena of 200 years ago Gallowa Hill, where twenty witches were hung, is being fast builded over, and the spot where stood the gallows, or the locust tree on which two were hung, cannot now be definitely located. Why will Christians seek to locate the events of 1800 years ago, when such a recent thing cannot be located?

We cannot better realize the great good agita-tion has accomplished in removing the gloomy ideas of death, than by visiting old cemeteries. Here is one with tombetones as tar back as 1660, and the embleme of the seventeenth century are winged skulls, winged globes, skeletons, etc. The eighteenth century has winged faces, Time as a skeleton, with scythe and hour glass, etc. The close of the eighteenth and the beginning of the nineteenth century, we find appearing the willow and the urn. The epitaphe are also interesting as showing the evolution of the religious ideas. Here are two prior to 1800:

"Death is a debt to nature due: I've paid the debt, and so must you!" Here is one in 1767, verbatim et literatim: "What's human life Where nothing can stand;

Time files, our glory fades, And death's at hand." Eighteen hundred ushered in stones larger, more tasty, and much less of gloom, but a stilted epitaph, like this one, for instance:
"Inscribed to the memory of distinguished female excellence, exemplified in the life of _____,"

It is only within the last fifty years that anything of architectural beauty or pleasant feature found its place in the graveyards. Thoughts are things, and only slowly take shape in outward life. The religion of Spiritualism will soon destroy the present reverence for the dead body, cause the extravagance of funerals and tine cometeries to cease. and, I trust, cause us to dispose of the cast-off form in the way most conducive to the health of the living, and it seems to me that the only way in a thickly settled community, is by cremation— and we should be the earnest co-workers with Sir Chas. Dilke and Dr. Le Moyne in introducing this

methed of disposing of our dead.

In the midst of this conservative old town, a few earnest souls struggled long to keep up meetings, but, I learn, have recently closed them for want of support. Popular liberal churches found support from the Spiritualists, but the Hardy Hall meetings were allowed to die. For four Sundays I en-joyed myself there, and drew inspiration from old scenes, and it pains me to learn that the effort is abandoned; and I ask again, "What will we do to promulgate our ideas?" but get no answer.

Mrs. Waterhouse, clairvoyant and medium, has a good practice and success in treating patients, and Dr. Holbrook, also magnetizer and ciairvoy ant, has by his practice carned him a beautiful home, and won position as physician in many of the best families. The young man associated with us during my past public work, P. C. Carroway, is also here, and after a long absence from the field, compelled by ill health, is about to return to it as a test-medium and clairvoyant, and in both these departments we have found him many a time very reliable.

We cannot close our notes of this interesting old town without saying to the many lovers of that master of magic, Hawthorn, that his memory is dearly revered here. Often I paused to glance at the window of the room in which he sat for days alone, and wrote, surrounded, we now know, by those spirits of the past, timid and sensitive as ever a medium was, shrinking from the gaze even of friends. In this chamber wrote he in his note book, "Fame was Born," but, alas! a chamber now occupied by Irlah ignorance, far "up town," has moved ariatocracy, and factory help in their wage-alayery fill that vicinity. But a great chamber in human sympathy is ever

his who wrote, "The House of Seven Gables," and "The Scarlet Letter."

Mirs. S. Study writes: I send the pay for a year's subscription. The second day of February, I will be 91 years old. I beep house for my nephow and son, and read, I believe, more than any other person in town. My eyes are pretty good yet—ne second sight. I converse freely with my spirit friends, and have help from them constantly.

Mine. J. S. Forgy writes: After my time expired I thought that I would do without the door ski Journal, but I find it too hard too so, as it furnishes all the compolation a craying soul

Spiritualism at Vicksburg, Michigan.

Having seen nothing in the Journal in regard to Spiritualism of late from this part of Kalamasoo county. I thought a short sketch of our doings here might be interesting to your readers.

I came to this place one year ago last July. I found the liberal element very quiet, seeking mental aliment from outside sources so far as liberal meaking on lectures were concerned.

mental airment from ontains sources so ar as insertal speaking or lectures were concerned.

Not quite one year ago Dr A B. Spitney gave us a course of scientific lectures on Physiology, Hygiene and the Laws of Life, which were exceedingly well received by all in attendance. The orthodox were well pleased with his lectures, so much so that they invited him into their churches to speak. to speak.

to spear.
The spiritual philosophy was manifest in all his lectures, showing its adaptation to the minds of orthodox people, and the exgerness with which they accept it, if it could be presented to them under another name than Spiritualism, or through other mouths than Spiritualists.

As soon, however, as it became known that Dr. Spinney was a Spiritualist, the arder and enthusiasm they had manifested toward him ceased alto-

Mrs. R. Shepard has spoken to crowded houses several times since the Doctor opened the way, several times since the Doctor opened the way, and is very much esteemed by a large number of hearers. Rev. John Tyerman, of Australia, gave us one good lecture. C. G. Howland, of Kalamazoo, Unitarian minister, speaks to us regularly once in two weeks, to large and appreciative audiences; and lastly, Brother A. J. Fishback, of Battle Creek, has delivered two very able lectures on "Spiritualism, what is it, and what are its Teachings and Tendencies?" in reply to the Rev. J. Boynton, Methodist clergyman of this place.

It seems that some of his members, becoming

It seems that some of his members, becoming alarmed at the evident progress and advancement of our cause, requested him to preach against it. The Rev. gentleman, in his first address, said that he had traveled quite extensively north, south, east and west, but he had never known Spiritualism to injure the charenes as it had done here in Vicksburg during the last eighteen months. Quite a compliment to the speakers we

His two lectures were characterized throughout His two lectures were characterized throughout with unfairness, and a determination to cast all the edium possible upon Spiritualism. He classed Modern Spiritualism with ancient necromancy, sorcery and witcheraft. He said they were one and the same thing; that they (the Methodists) could not utter a prayer, a blessing at the table, or a heuediction; without coming in conflict with Spiritualism; that we denied the Bible, Jesus Christ and God, and that our teachings were evil. Chriet and God, and that our teachings were evil, and only evil. He closed his ungentlemanly and unchristian attack by saying to those of his flock who were tinctured with Spiritualism, who had any sympathy toward it, or who attended circles or lectures, to get out of his church, and stay out until they were converted to God. He uttered the above language in a loud, arbitrary, commanding

During his entire two lectures he uttered not a word commendatory of the teachings and tendencles of Modern Spiritualism, but used all the sophistry and lawyer-like ingenuity he is capable of to render them disgusting and odlous to the members of his church. How well he succeeded time will tell. But very few of the members of his church attended the meetings of Bro Fishback to hear the reply. The Reverend gentleman quoted largely from the Banner of Light of 1861-2, and from Dr. Hatch, to prove the immoral tendencies of the teachings of Spiritualism. The RELIGIO-PHILOSOPHICAL JOURNAL, with its persistent efforts to cast off all unholy parasites which have clung so tenscionaly to Spiritualism, was not al-luded to at all. He said free-lovelsm had its birth in Spiritualism, and was the cause of breaking up more families than all other sources combined. He concluded his remarks by thanking God very fervently for sustaining him through the trying ordeal of delivering himself of such a budget of

ugly things. Bro. Fishback, in his reply, treated the Reverend gentleman and the Methodist church with the ut-most respect and candor. A list of ministers' pranks compiled by the Cincinnati Commercial for the year 1878, was handed him to read. He declined doing so, not wishing to charge immoral tendencies to the teachings of Methodism because some of its expounders commit crimes which give them homes in the penitentiaries and states ōrisons.

He showed that there were many eminent per sons connected with the Methodist church are firm believers in Spiritualism. He produced abundant testimony, showing that the teachings of Spiritualism as set forth by our most able speakers and writers, are of a high order, well adapted to purify and elevate the standard of society. He is an eloquent expounder of the Harmonial Philosophy, and should be kept at work. He will hold a three-days' meeting at Occidental Hall, Vicksburg, Michigan, on Friday, Saturday and Sunday, Feb. 28th, and 20th, and March 1st. Friends from Battle Creek, Kalamazoo, Sturgis and other towns, are cordially invited to be with

us, and participate in the feast of good things. The Spiritualists and Liberalists have secured a lot, and will proceed to erect, as soon as possible. a hall 40x86 feet, to hold their meetings in.

I have neglected to mention the very able lectures delivered by Dr J. L. York.

Thus you see the religion of free-thought is

gaining a foothold in our beautiful village and Surrounding country.

We invite all lovers of free thought, who are an ticipating a change of residence to visit our village before settling elsewhere, for I can assure them we are located in one of the finest agricultural districts in Southern Michigan.

n Michigan. Yours for the right. R. Baker.

In a late number of your JOURNAL, you urge those of your readers who may have knowledge of spiritual manifestations of undoubted genuineness, to report them to you, even if only in a crude form. I, therefore, offer the following:

My knowledge being much greater than my

Tests of Spirit-Presence.

wisdom, as A. J. Davis would say, I have been very skeptical regarding so called spiritual phenomens. A short time since, I determined to investigate for myself, in a way to preclude all fraud. Some five weeks since, I invited an intimate friend, in whom I had perfect confidence, to sit with me for an hour each evening. She consented, and we began our sittings. The very first night the stand at which we sat, was moved, and the power has gradually increased to the present time. For the ast week or ten days a third friend has sat with us. The stand at which we sit is a very heavy one. The manifestations are, tipping of the stand, answering questions by rapping with one leg of the stand, beating time to whistling, etc. For the past week, at the hour for closing our sitting, the stand has moved of its own accord across the floor to the side of the room where it is usually kept. Several moonlight nights we have had the window curtain up, and the light has been strong enough to tell the time by a watch, the manifestations being about as good as in the dark. But we all have such confidence in each other, and are all so anxious to get at the truth of the matter that we do not hesitate to have the room quite dark usually. Last night a fourth friend was invited to sit with

Last night a fourth friend was invited to sit with us, the circle consisting of two men and two women. The manifestations began within two minutes of our taking our seats, and continued uninterruptedly for one hour. After sitting perhaps fifteen minutes, one of the number got up to shut out a strong light which was coming in through a window, when the stand immediately followed him half way across the room. But the crowning proof of outside intelligent effort was the raining of this heavy stand some six times to the height of from alx inches to over one foot off the floor. of this heavy stand some hix times to the height of from six inches to over one foot off the floor. Once, after being suspended in the sir, it was put down with such force as to crack one of its legs.

" " " We expostulated with the moving power, and requested that the stand be put down gently hereafter. Soon it was again raised, and then gently rocked backwards and forwards like a cradle, while in mid sir, with all our hands restring lightly on the top in sight of each one, for it was not so dark but that we could distinguish our hands.

hands. As an individual, I am satisfied of the so-called

spirit-power in a way I never could have been by attending public stances.

I would say to the doubting, form your own circles and your own tests, and patiently wait results. I began with the determination to sit for the public of the second way. one year, if necessary.

Tours for all truths,

D. E. Sarra.

The second secon

Wore They Spirite?

For some years I have been in the habit of having some sort of physical derangement, affecting me somewhat like nightmare, but differing in some of its features. I was partially paralyzed, could only move my hands and feet, and make some sort of noise. While in this condition I would frequently see and hear uncerthly sights and sounds. I was one night electing in a hotel in a strange village, and I was taken with one of those spells shortly after going to bed. I was in a good deal of distress, and I probably groaned. In a moment a women made her appearance, and walked towards the bed. I supposed that she belonged to the house, and having heard the noise, came to the house, and having heard the noise, came to my relief; nor did I take thought how the room became light. It was a dark night, and no lamp burning, but the room was light as day.

Almost immediately upon the appearance of the woman, two boys presented themselves, and then the woman disappeared; I did not see how or where. The boys appeared to be about eight and ten years old, severally, and seemed to be there on my account, or were in some way con-cerned for my safety. My hand laid on the out-side of the bed, and I asked the oldest to take side of the bed, and I asked the oldest to take hold of it and shake me. He immediately came to me, reached out, as if to take hold of my hand, but when just ready to do so, he drew back, and went and sat down. This surprised me, and I apoke to the other to come. He did so, but failed like the other, saying, "I cannot touch you till you come up yonder," pointing upward. Then was the first thought I had that they were spiritual beings, and I then asked him, "Are you from the Spirit-world?" and he replied, "We are." I then asked him one or two questions, and then the paroxysm passed off, and they were gone, and the room was dark. One particular feature was: though I was dark. One particular feature was: though was in a sort of dual or abnormal state, I was fully conscious of my surroundings, and I heard belated travelers talking in the streets, while the boys were there and I talking to them.

J. CRYSLER.

REMARKS. We do not consider that the words, "Till you come up yonder" necessarily signify that he must wait until his spirit has taken its final leave of his body, but that it implies, not until you have subdued the grossness of the animal nature, laid off the prejudices of early education and false dogmas, and risen into the pure atmosphere of that higher spiritualization of the entire man, in body and mind, in thought and desire, which is attainable in this life, whereby the pure angels of love can come into the atmosphere of our being without being repelled by our gross magnetism. We say, yes, undoubtedly, they were spirits, and the Iceson taught was a grand one.

Necessities of Spiritualism.

To the Editor of the Religio-Philosophical Journal: The following is an editorial of the New York Telegram of Jan. 24th, 1879. Believing you may think it worthy of insertion in your paper, I send it to you:

Spiritualism, which within the last twenty years has taken an immense stride over all the world, is still in its infancy. It will remain so un-til intellectual giants become its leaders. At present only a few minds that are universally recognized as exceptionally great by virtue both of natural gifts and of training, have boldly espoused its cause. Nay, it is possible to go further than this and to maintain that only a few emi-nent men of science have given the slightest at tention to phenomena which are claimed by those who produce them to be due to spiritual influ-

In our opinion the scientific men are wrong. They are trained in a rigid but harrow school, just as theological students trained. The youth who is taught to believe for instance, that the world was made in six literal days of twenters. ty-four hours each, is dumb to all argument tending to prove that the processes of evolution have been going on through incalculable ages. In like manner the scientist who has been taught to believe that every exposition that comes under the head of Spiritualism, is a contradiction of the laws which govern the physical body, calmly relegates all those manifestations to the realm of rickery, and will not be convinced though one should rise from the dead.

It will readily be understood by our readers that we make these remarks simply because we like fair play all round, and not because we are inclined to favor Spiritualism more than any other popular belief. But no one who takes into conideration the vast frauds that are perpetrated in its name can help compassionating the thousands of otherwise sensible people who become duper and victims. Spiritualism will never be redeemed from the odium into which it has fallen with many of the best classes of minds, until from among its ranks some great moral and intellectual genius shall arise—some Buddha or Confuciuswho shall draw all men unto him by virtue of the divine magnetism of his nature. At present the world is full of shallow and credulous men and women who are systematically imposed upon by so-called materializing mediums. Nothing is more common in New York at this very day than these unbalanced worshipers to make a priestess out of some pseudo materializer whose claims would be crushed were a merciless inrestigation of them once made. But this does not at all detract from the fact that in the large society composed of Spiritualists are to be found men and women sincere to their hearts' core, and who are the means by which phenomena are produced, that they themselves are unable to trace to ultimate causes. Verbum sat.

REWARKS. This is something like fair dealing on the subect of Spiritualism, which we do not often obtain

from outsiders, and I trust your readers will appreciate it so to be.

Respectfully yours, ROBERT W. HUME.

Spiritual Union.

There is a sacred tie that binds Congenial minds together: A silent mingling, heart with heart, Almost unknown to either.

And this sweet influence may be felt, When not a word is spoken; And to the outward sense there seems To be no sign or token.

Yes, those who ne'er had met before May meet, and then be parted; And though no words may pass between, Feel they are kindred-hearted.

And when such spirits meet and join In converse with each other. How free the interchange of thought! No feelings there to smother.

Emily J. Moore.

I passed on to apirit-life in 1869, from 26 Sophia street, Brooklyn, N. Y., aged 68 years. I have a brother, a lawyer in New York. I want this to each my friends in Massachusetts. Given through the mediumship of Delos Allen room D. Major Block.

Wm. Given writes: I am more than pleased with the Journal—in the stand you have taken for the right, and the ferrices manner in which you show up fraude,

W. M. Commodil, writes: That "The people in Hillside, Miss., are wondering about Spiritualism, and would be gind to have a visit from a good lecturer and test-medium. I counider your paper superior to mything else I have ever read."

J. E. Milefacemen writes: To say that I am pleased with the why you conduct the paper, but joebly expresses my feelings.

Notes and Extracts.

The absent are never without fault, nor the resent without excuse. Franklin.

Mr. Eglington, of London, England, a maerializing medium, is now at Cape Town, Africa. It has been quoted from Swedenborg that "male, in general, signifies truth; and female, good."

Tertuillian says: "The soul has the human form, the same as its body, only it is delicate, clear and ethercal."

Like Newton, we are on the shore playing with the pebbies, with the unexplored ocean of truth before us.

God's true temple is humanity and the spien-did pomp of modern churches casts a shadow of gloom over the hearts and homes of the poor. He is wiscet who best utilizes his circumstances, or to translate it, his surroundings; and hap-

uess, if we deserve it, will find us, wherever our

ot may be cast. A more glorious victory cannot be gained over another man than this, that when the injury be-gan on his part, the kindness should begin on

Materialization of spirit-forms is the highest phase of phenomenal Spiritualism for what more can spirits do for us but show themselves just as Jesus did to his disciples and others.

The New Church Independent says: We see, or fancy we see, haloes around the heads of our children, which no doubt we should in reality behold if our spiritual eyes were open. The mere fact of Jesus showing himself after

his crucifixion, established the truth of the immortality of the soul, and the spirit forms that we have seen, felt and heard speak only prove the same thing. Spiritualism has shown that we do not perish at death or immediately after, or even soon af-ter, but on the contrary, that death is life, so far as Spiritualism knows. And what does destruc-

Thomas Aguinas says: "The soul, which is the primary source of life, is not body, but the actuality of body; as heat, which is the source whence bodies are made hot, is not body, but a

sort of actuality of body." Magnetism is the pabulum by which spirits communicate, psychology the influence. These are the secret virtues of magic, witchersit and mediumship in every age, and human nature changes not.—Art Magic, page 400.

We have had in all ages, in all climes, and all countries, records of prophet, seer and sage, The prophet, seer and sage, though secred in the eyes of one race, are myth, fable and superstition in the eyes of another. The Gods of the Egyptian were as nothing to the Jehovah of the Israelite.

While you are building the home of to-morrow, build up also that kind of soul that can sleep aweetly on home's pillow, and can feel that God is not near as an avenger of wrong, but as the Fa-ther not only of the verdure and the seasons, but of you .- Swing .

The Medium and Daybreak says: What fools we must be to go on in this wretched condition! What is spent in drink would clothe every poor child in the kingdom, put blankets, sheets and coverlets on every bed, and make every working man's cot a little paradise. Dr. Crowell has shown how few Spiritual-

ists go mad in comparison with other religionists; and this is in a great measure, we believe, be-cause their religion is full of eternal hope—it is the doctrine of eternal punishment that drives What some heathens believe is, that the spir-

it of man is in the whole and every part of his outward body, is the purer substance of it, both in its organs of motion and of sense, and everywhere else; that, in short, the spirit is the man himself, and that the outward body only serves it just as any instrument serves a moving living force.

If there is anything confirmed by the phenomena of Spiritualism, it is the thoroughly Christian doctrine of the power of spirit over matter, as manifested by Christ when he entered the room with closed doors; and again when he disappeared from the view of his disciples, those men of "grosser minds." While in the lower animals we find intellect,

emotion and action bounded by limits more or less narrow, according to the position they occupy in the scale of life, we see, on the contrary, that in man they are without limit; and further, that the tendency of human nature and conditions is to their unlimited development. The Medium and Daybreak says:

Spiritual communication is as little known among spirits out of the flesh, as it is known or scknowledged amongst those in it. As far as I am impressed to speak, comparatively few of the myriads on myriads of spirits that have occupied human bodies on this earth's plane, know of the power of communication through the lips of flesh. The cures that have been performed by laving

on of hands, not only by Jesus of Nazareth, but by hundreds of others, are treated by Christians as divine miracles when they are told of and concerning Jesus of Nazareth or his disciples; but as fraud, fancies and delusions when told of Mussulman, ancient Greek, Roman, or even of modern Christian.

J. A. Mills writes: We have just held our annual meeting at Trent, Mich., with Dr. McCullock from Holland as our speaker. He gave the best of satisfaction to a crowded house. Societies desiring a talented speaker will find the Doctor just the man they want, and his wife, a taleuted elocutionists, will give the best of satisfaction. The officers were re-elected, with the exception of the secretary. Dr. B. Sexton was elected to that office.

All Spiritualists probably are agreed that the life of Christ is a pattern which men may imitate with advantage, but difference of opinion creeps into our ranks when dogmas which he never taught are put forward as authoritative. Some of the ministers of the Church of England have begun to put forward the merits of Spiritualism from their pulpits, and to lay more stress upon leading good lives than upon believing in eternal punishment and other incomprehensible doc-trines.

There is no present, there is no time. Immortal man, limited by mortal conditions, sets bounds to his being, and marks the span of eternity that he calls life into spaces that the material revolution and progress of his temporal home naturally set. Limited by the fiesh, he inconsiderately terms that life that is but semi-consciousness, and calls that death which is the beginning of life. But we conceive that eternal life may be marked by the flight of years; that immortality will not erase our sense of time; that the past will not be lost in the great future, but when that which we call Time is no more, may our New Year's day be marked by rejoicing, forevermore.—David Swing.

Under the head of "Mediumship in Private Families,"T. T. writes as follows in the Medium and Daybreak: * * * "While sitting in a dim light, with her husband, and occasionally with one or more private friends, in her normal state, and without the sid of a crystal or any other accessory, she will have beautiful pictures repre-sented to her in long panoramic succession. They sented to her in long panoramic succession. They sometimes appear as though thrown on the wall; sometimes when sitting round a table a great opening will appear to be formed in the centre of it, and on a white and misty cloud therain the pictures will be reflected. Each picture is about the size of those maily exhibited on the large screen of the magic landern, and they are all presented with startling vividness. On more than one occasion the secrets of Casinet Councils and of Councils of War were laid bare. During the sittings of the Berlin Congress the plenipotentia-ries were seen sitting round the table with their papers before them, and what is aspecially noteworthy, their hopes or fears, their amishility or sourness of temper, their houset policy or sinuosities of intrigue, were assembly portrayed in the facial expression of the several members. Begines the general character of the ismoss treaty of compromises was from the first clearly indicated. Among other scenes, the Carr was shown in the act of receiving the dispatches which announced the peril of his armies in Turitey isst winter, and every setall of the chamber, of he ferniture and its occupants was clabouriety summerature. The asky palmess of the Carr's countenance, and the extreme anxiety which overwhelmed him, were fully reflected in the vision and described by the seer." sometimes appear as though thrown on the wall:

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Branches of Palm, by Mrs. J. S. Adams...... 1.25 07

Buddhism and Christianity Face to Face, J.M.Pecblea
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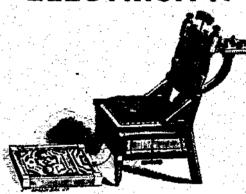
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A Communication from the Rev. John Tyerman,

To the Billior of the Beligio-Philosophical Journal:

On the eve of my departure from Ameries for England, on my way back to Austra-lia, I send you a short letter of travel. Having covered a wide extent of ground since last wrote to you, I must crowd a good I last wrote to you, I must crowd a good deal in a small compass. My last letter was written from Detroit, where my stay was pleasant, and I trust productive of some little good. From that city I came to Cleveland, Ohio. On my way I stopped at Berlin Heights, and paid an enjoyable visit to Mr. Hudson Tuttle, the able and well become writer on Spiritualism. Mr. Tuttle known writer on Spiritualism. Mr. Tuttle seems to be very happy in his domestic relations, and though an industrious tiller of the ground, he finds time to cultivate another and more extensive field, from which he will reap a fruitful harvest in due time. At Cleveland there is a society of Spiritualists, of which Mr. Van Scotten is the President. Mr. Tuttle and I jointly occupied its platform the Sunday I was there. There is also a fine lycenm, the conductor of which is Mr. Thos. Lees, a gentleman whose heart is in his work, and who is admirably fitted for the office he fills. On the Monday evening I attended a public entertainment of a varied and high-class order, given by Mrs. Emma Tuttle, before a large and appreciative audience.

Buffalo, N. Y., was the next point I made; and having spent a Sunday in given two lectures, I passed on to Rochester, where I spent two Sundays, and lectured to large audiences. Mrs. Nettie Pease-Fox is now located there; is much respected, and is doing a good work. Mrs. Faye, Mrs. French, Mrs. Eaton and other mediums are helping the movement along by bringing its phenomenal phases before the people. Mrs. Parkhurst is a fine healer, whose magnetic treatment benefited me very much. Mrs. Gardner is an inspirational speaker, who should be kept more fully employed than she is; and Messra Jones, Austin, Parsells, Marsh and others are fine and active workers in the cause. What amazing progress Spiritualism has made since the Fox girls were subjected to such an ordeal, in the Corinthian Hall, Rochester, over thirty years ago! And yet great as is the work it has done, it is but little compared with what it is destined to accomplish.

From Rochester I returned to Buffalo, and spent two more Sundays there. A three days' terrific snow storm gave me some idea of what grim King Winter can do in your country, when he is angry and lets loose his pent up fury. Spiritualism is improving before the public in Buffalo; but there is ample room for more united and earnest efforts among its disciples there, as in most other places I have visited. Mr. Frank E. Ripley and Mrs. Fullerton are the only two public mediums I heard of there, and both are very good. Mrs. Blandy, alster of the Davenport brothers, is in that city, but does not sit for the general public now. The second time I was at Buffalo, she kindly gave me a sitting, at which most extraordinary manifestations took place, which I have not time or space to relate. The first time I was there she sat for me, but nothing was obtained. I was disappointed, of course; but the failure was as I fear is sometimes done, resorting to trickery. They had better confess a dozen failures than attempt, and risk being detected in, the perpetration of fraud. During both my visits to Buffalo I was the guest of Mr. A. H. Frank, a gentleman who is one of the best friends to mediums and speakers a traveler meets with, always giving them a cordial welcome to the hospitalities of his home—a welcome which is fully endorsed by his amiable wife. Among the other active friends of the cause in Buffalo, Mr. and Mrs. Montague seemed to be

the most prominent. On the second of this month, I found myself in Boston, Mass., the "Athens of Ameri-ca," to which I had been slowly working my way for months past. Boston reminds me more of some of the fine old cities in England than any place I have seen in America. I lectured two Sundays in Parker Memorial Hall to large audiences: I was pleased to find such a building erected to the memory of that good and noble man. Close to it stands the Paine Memorial Hall, which I was equally glad to see. In the latter building I heard Mr. Colville and Prof. Denton speak. The latter is well-known for the hold and radical work he has done to the bold and radical work he has done in the Spiritual and Liberal field; the former is A young man of great promise, destined to effect much good, if his life is spared. Of course, I was at the Banner of Light office, more than once. Mr. Colby, Mr. Day, and others connected with the establishment, treated me very kindly. I am exceedingly pleased to find that the two principal organs of Spiritualism in America—the Banner of Light and the RELIGIO-PHILO-SOPHICAL JOURNAL, issue from such respectable buildings, and give such satisfactory outward evidence of resting on a sound and permanent basis. May they both long flourish, widen their sphere of usefulness, and meet with increasing success in their efforts to disseminate the truth!

I attended one of the Banner free circles

and was much interested in the proceed ings, Mrs. Rudd evidently being a superior medium. I also attended a scance by Mr. and Mrs. Holmes; and a special one by Mrs. Boothby, for materializations. I cannot but think, from what I saw, and knowing the conditions under which what we had was got, that the Holmeses are mediums for genuine spiritual manifestations. Whether they have ever indulged in fraud, is another matter. What I saw at Mrs. Boothby's was very remarkable, and remembering the pre-cautions taken to prevent trickery, I have no valid reason for doubting her integrity in the matter. Mrs. Thayer, the flower-medium, likewise kindly gave me a special sitting, with which, all things considered, I could not but be satisfied. There are many other excellent mediums in Boston. Dr. Main, with whom I stayed, possesses great healing powers, and has effected some wonderful cures. He is a fine old gentleman, whose great aim seems to be to do good. I attended the children's lyceum, and gave a short address to it. It seemed to be in a healthy condition, and draws a good many visitors to witness its performances. I enjoyed my visit to Boston very much, my only regret being that it was so short. The first sectore I gave there has appeared in the Bosner. I much the second will be published. ed in it shortly.

I came to New York last Wednesday, and an the great of Dr. Hull. Our Friday and Saturday avenings I lectured in Brooklyn. in Fallx Hall on Friday, and Everett's Hall on Caturday. They were the best week-light meetings I have had in America. Sat-

urday's meeting I shall not soon forget. No where have I met with a more cordial reception. Mr. Miller, the zealous and worthy President of the Brooklyn Society, proposed and the audience carried certain compli-mentary resolutions, which I certainly did not expect. Mr. Frank Baxter was present, and delighted the audience with the songs he sung. Dr. Mansfield, of New York, was also there, and gave several aplendid tests after the lecture. He saw and described several spirits, which were recognized by persons in the room; and he very correctly answered two sealed letters of mine, which I had written in the morning, and carried in my pocket all day. Those efforts and others I have witnessed whilst here, rank Dr. Mansfield, in my judgment, among the very first test mediums of the world. I stayed in Brooklyn over Saturday night, in order to attend Beecher and Talmage's churches on Sunday morning. With both men I was grievously disappointed. Talmage is a sensational mountebank; Beecher is a transparent trimmer, though vastly superior to Talmage in cenius. Talmage's prayer was chiefly remarkable for its audacious blasphemy; while Beecher's sermon would satisfy the most orthodox believers, who pull long faces, and wonder where he is drifting to, when he preaches one of his liberal discourses.

On Sunday evening I lectured for the New York Society of Spiritualists, in Mrs. Brigham's place. The hall was crowded; and judging from the demonstrations of the audience, the lecture seemed to give some satisfaction. Mrs. Brigham is doing a noble work in this city. On Monday evening Mr. and Mrs. Newton, of 148 West Forty-Third street, kindly invited some friends to meet me in their pariors; and a very enjoyable evening was spent. I have not had time to visit any of the New York mediums, except Dr. Mansfield, already mentioned, and Mr. Chas. H. Foster. Mr. Foster has lost none of the marvelous power he possessed

when in Australia a few years ago. I have had the pleasure while here of an interview with Mr. A. J. Davis, Professor Brittan, and Professor Buchanan, three of the able and distinguished men in connection with Modern Spiritualism, whose works will live long after they have passed on to the Summer-land. With each I had a pleasant and profitable chat, and carried away with me the most favorable impressions. I intended saying something on certain of Mr. Davis's recent utterances, which have given rise to some controversy, and trying to show wherein I think he has been misunderstood; but, I dare not at present trespass upon your space to do so. Why are not those able men more frequently heard on the spiritual rostrum? It will perhaps not be thought impertment in me as a foreigner asking this question. It cannot be that they are too old and feeble for active public duty. Are they unwilling to come to the front, except on rare occasions, and at long intervals? or are not suitable opportunities offered? I venture to think that the Spiritualists of America would be all the better for availing themselves oftener of the rich experiences, the varied knowledge, the matured thought, and the ripened wisdom of those eminent men. They will not be available many years in the bodily form.

Yesterday I attended the funeral of the late Dr. Hallock, who has just passed on very suddenly to the Spirit-world. He was President of the Spiritual Society of New good negative evidence in her favor. I York, and was well known and much rewish all mediums would, when conditions spected outside, as well as among the Spirare unfavorable, candidly state that no itualists. I had not made his personal acspiritual phenomena can be got, instead of, quaintance, but I understand that about the last thing he did, was to write a letter to a friend in reference to my speaking be-fore the society last Sunday. A numerous and influential attendance at his funeral evidenced the high estimation in which he was held. I was invited to make a few remarks on the occasion, but the funeral discourse proper was delivered by Mrs. Brigham, the regular lecturer of the society, and was a very admirable and appropriate ef-fort. How different death appears when looked at in the light of Spiritualism, from what it is when viewed from any other standpoint. Dr. Hallock is not dead, nor has he lost his interest in the persons and things he loved on earth. He will return in spirit form, and as far as possible still help on the good movements that his heart was in while here.

In closing this letter, I would just say that I shall sail for England to-morrow, in the steamship "State of Nevada." After a short sojourn in my native land, I shall leave for Australia. I trust I have profited somewhat by my travels, observations and experiences in America, and shall be able to resume my work on the other side of the world with renewed health, and to prosecute it more successfully than in the past. I intended giving a sort of summary of the results of my short American tour, so far as Spiritualism is concerned, but this letter is already too long. Suffice it to say that the movement is numerically quite as strong as I expected to find it; but I have found a sad lack of united and earnest effort among the majority of those who pro-fess to believe in it, which I trust is only a temporary state of things. I have, however, met with a few good, devoted workers wherever I have gone, and a goodly number in some places; and upon such faithful workers as those, backed up by the Spiritworld, and not upon the apathetic nor the mere talkers and wranglers, the future prosperity of the cause depends. Those among them who have manifested a kindly and fraternal spirit towards me, and tried to make my visit to America as pleasant and useful as possible, I shall ever remem ber with gratitude and pleasure.

Sincerely thanking you for the good will you have personally shown, and for what you have done by friendly notices in your paper to further my interests; and wishing a long and prosperous career for the JOURNAL in its efforts to vindicate what is right, and extend which remain respectfully yours,

JOHN TYERMAN. right, and extend what is true and good, I

New York, Jan. 22d, 1879.

In Justification of Seaver and Mendum.

Mr. Editor:—In the Investigator (an Infidel paper published by unbeliever's charity, I think, in Boston) of the date of Jan. 8th, 1879, there is an article headed, "Bigoted Spiritualism," signed "J. D. Maynard to which I would call attention. I happen to know that this article is the production of Horses Seaver's brain: he has no soul of Horace Seaver's brain; he has no soul you know, according to his own professed belief. I have known Mr. S. long and inti-mately. I am familiar with all the tricks of his versatile mind. When he doesn't care about saying a thing editorially, he does it over the signature of a supposed correspondent, generally accompanying the Scrittons communication with some "remarks by the editor."

In this instance, the supposed communication which G. B. Stebbins and J. M. Peebles over the knuckles; the latter for

saying something about infidels after the "Watkins Convention" last August; the former ferintimating that Seaver and Mendum sneer at Spiritualism.

The statements made by Mr. Peebles were, in my opinion, entirely correct, and I did not wonder at all that they drew the tire of Mr. Seaver as they did. The statement of Mr. Stebbins is not correct, in my

opinion. He will excuse my plainness.
I have known Seaver and Mendum for years, and I happen to know that they have both been practical Spiritualists for many years. Seaver was one of the first men in Boston who became interested in the startling phenomena. The woman who was at the time living with him as "housekeeper," and who in after years became his wife, was one of the first of the Boston women who developed mediumistic proclivities: and she and Mr. Seaver spent evening after evening for years—as long as she lived—alone or in company of select friends in tipping the table, and such other spiritual pleasures as they could command. Miss B. has often laughed with her friends at the credulity of her companion, Mr. Seaver, and she often chided him for believing too

easily. Mr. Mendum has also been for years a seeker after the "communications" of Spiritual mediums. I have often sat in the circle with him myself, and have been scolded for my levity or tack of reverence and solemnity on such occasions. After his wife's death Mr. M. visited the most prominent mediums of Boston, and received some wonderful tests. He still has occasional sittings in his own house in which he al-ways takes a part. Mr. Seaver still holds communion with the spirits through his mediumistic friends, and there is more than one medium in Boston who could prove him to be a sincere worshiper and and generous paymaster, if they cared to tell

what they knew. But why, then, do they not proclaim the truth and declare their true relation to Spiritualism? Why do not thousands of intelligent ministers declare their honest belief in regard to popular theology? Because they dere not. It is a question of business. The *Investigator* was from the beginning, before Spiritualism was heard of, an infidel paper. Its character was formed before the new ism came up; and when that became popular enough to support a paper, the Banner of Light and other papers occupied the ground. There was no chance for the *Investigator*, and so it was held to its old plan of denial, simply as a business course, while its editor and proprietor were both at heart Spiritualists.

Do you doubt this? Look back over the record of their relation to Spiritualists. Instead of sneering at them, as Stebbins says, they have always favored them and courted them in Boston; and since Paine Hall was built they have much of the time held meetings in union with the Spiritualists. I have often attended meeting in Paine Hail on Sunday morning, and found Mr. Seaver and Mr. Mendum, infidels, conducting ser-vice jointly with Miss Briggs, Mr. Jones, Mrs. —— and others, Spiritualists, and no person could tell from external experiences which was which, as regards belief. So I think Mr. Stebbins was wrong, and in justice to Messrs. Seaver and Mendum, I hope you will publish this note in your paper.

Boston.

ANDREW JACKSON DAVIS' COLUMN.

CHARLES ELLIS.

Paychology commined with Ignorance.—Louis Tiller, colored, ha-band of the prisoner, testified: My wife for the past eleven years has been sick at times; have often expected that she would die. During the past year she has frequently been sick. At night she would speak in her sleep of persons being after her. I never could tell what caused the trouble. She often complained, also, of her head being wrong, and said she thought she was going cray. She believed in spells, and had thought spells were put on her. I believe in spells, too. I have been cured by them myself. I and a fortuneteller cured my wife on one pecasion.

The prisoner have referred to man a ten.

The prisoner here referred to was a tender-hearted, ignorant, colored woman, who was arrested and put on trial for shooting a man. The verdict was manslaughter, and

the penalty ten years imprisonment.
"She believed in spells." In one of these attacks she inflicted the fatal injury upon a fellow-being. She was irresponsible; yet she was condemned. Society must protect the life and liberty and property of its members. Hence laws are instituted. And there is machinery for enforcing these laws, and for punishing individual transgressors.

When ignorance meets ignorance "then comes the tug" of injustice, inhumanity, and unutterable wretchedness. Sensitive. imaginative, ignorant, weak-minded, this sick woman, both wife and mother, was easily psychologized by her more positive and ingenious neighbors. They, too, believed "in spells." And the husband was a full believer. He testified: "I and a fortuneteller *cured* my wife on one occasion." then, they had psychology combined with ignorance; and the practical effects were superstition, fear, disease, anxiety, misfor-tune, crime. And the jury made all this ten-fold, yea, an hundred-fold, more evil and criminal by the addition of their combined ignorance in the form of a verdict, whereby the was consigned to a life of hopeless isolation from her home, husband, and chil-

dren. In cases of this nature, it seems to me, Spiritualists might interpose and work for the development of justice and love. But, unfortunately, too few of them are philesophers. Instead of referring these to the workings of the psychological laws, between human beings, too many of them rush into an extreme explanation, and say: "She is possessed," or it is a "case of obsession," etc. For it is fast becoming a dogma among Spiritualists that spirits, either good or bad, are within, behind, or at the bottom of almost all instances of mental derangement and eccentricity. The terrestrial orig-

ment and eccentricity. The terrestrial origin of things terrestrial, is too generally ignored. A foreign cause, involving mystery and superstition, is attributed as the source of much that is of "the earth, earthy."

The judge and jury were ignorant of both psychology and spiritual intercourse. Hence they could do little for justice, and nothing for real mercy and redemptive love. But Spiritualists by accepting too apply the But Spiritualists by accepting too eastly the spirit-possession theory, based perhaps upon the admission of psychological laws as the modus operandi in the premises, render themselves almost equally powerless for justice and equitable dealing in such cases. What we emphatically want, rather need, is an enlightened scientific acquaintance. with the exact laws of psychology—which laws are universally manifested in human society, between human minds, and too often ignorantly exerted—and then we need a wise and just incorporation of such exact knowledge with all laws, systems, pen-alties and institutions which are design ed by government to prevent or punish crime, or which are planned in benevolation to strengthen and uplift humanity.

A TRUE BENEFACTOR.—Malefactors are multiplying on every hand, and the varie-ties are too many to mention. But any child

can count the few benefactors who live to promote the well-being and happiness of mankind. He is the greatest blessing to himself, to his family, and to the great out-side world, who keeps his body in a sound state of health. The healthy women is state of health. The healthy woman is sweet as a rose—wholesome as an angel from heaven—attractive as is beauty to an from heaven—attractive as is beauty to an artist or truth to a philosopher. And the healthy man, too, is a benefactor to the whole community. He conveys a spontaneous cheerfulness into every hand he shakes. The children in the family and in the streets wait and long for his gladsome approach. His presence is refreshing like an act of Providence. He observes the laws of physical harmony. Consumption, liversches. ical harmony. Consumption, liver-aches, dyspepsia, epilepsy, sleeplessness, insanity—these demons find no welcome in the tem-

manity?" Keep yourself in health, and everybody (if everybody is wise) will exalt

kiss of reverence and affection.

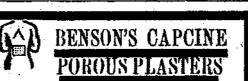
ple of his immortal spirit.

Do you believe in that old-fashioned obligation, called "Duty?" I answer, Yes! What is your sincere reply, my reader? Let me with emphasis impress you that it is your duty to be healthy! For your own sake, for the sake of your joying friends, for the sake the sake of your loving friends, for the sake of those who depend upon you (not for Christ's sake, for he is not diseased) but, for the good and gladness and joyousness of one and all, your duty is to be physically sound. You must notice what habits of yours are injurious, and break them up; you must find out what gives you a headache, and stop it at once; you must notice the cause of your irritability, what makes you get angry like a flash, what gives you bad dreams, what loads your stomach and bowels with pain and disease—and you are in duty bound to avoid and overcome all these causes, immediately, or as rapidly as your age and temperament will permit you to reject the evil, and to choose and practice that which is good.

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REPLY BY

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