

RELIGIO PHILOSOPHICAL JOURNAL

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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

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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.

From the age of six to his fifteenth year he passed his life on a farm with his parents. His education was of the meagre kind. He attended the district school during 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 fifteenth to his twentieth year he did not attend school, but after the latter age he attended an academe 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 experience to which he refers his peculiar gifts.

Although spiritual sensitiveness is not necessarily referable to disease, sickness, by 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 occupation 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 he 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. Satisfactory tests 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 notes!

At Mr. Mansfield's first sitting in a circle, he 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 uncouth 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 explanation. Dr. A. B. Child says of Mr. Mansfield:

"Through him letters are seldom or never answered that would disclose 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 most extraordinary tests."

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



J. 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, his intentions of trickery, the full 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 deception.

"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 most valuable and choice curiosities here clustering, may be seen suspended from the wall of the parlors, an article thus labeled:

"This case belonged to Judge Ward, who condemned and hanged the so-called witches in Salem, Mass., A. D. 1680."

"Thinking that I might perhaps get a response to an inquiry concerning the above mentioned case, or walking-stick, on the occasion of a call at these parlors, and finding 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 ago as it since I had examined the case and the knot attached thereto, that I readily had forgotten the name of the reputed ancient owner. I revolved in my mind whether it would be consistent with that abundant caution demanded by skeptics, for me to arise and examine the case and its label, though not skeptical myself, nor believing 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 medium sat on the opposite side of the room, at a distance rendering it impossible to discern what I wrote. When finished, I folded my writing so as to render it impossible to be discerned by mortal eye, and gave it to Mr. M. He proceeded further to fold my paper, looking on vacancy or out of the window, folding and unfolding 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 foldings. I sat in his presence, and saw his every motion till the reply was written, and well knew that he could not, and did not see, or learn from me in any way the contents of my letter. The following is a copy of the unfolded writing:

"Will Judge _____, the reputed owner of the walking-stick, or rather bludgeon,

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 behalf.

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 judgment 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,

JOSHUA WARD."

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

"A gentleman well acquainted with the Gaelic language, recently wrote a letter addressed to Donald MacBeth, 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 dhonnhuill Mhìl Beathaig, thu do claidh an aitheist mhòr bhò'n, adk'fhag thu'n snaghal so gun fhìra ca, clòda an dol bals a chaidh a chur ort, a nps ma tha e'n 'omas dhuitsean fìos a thoirt dhoibh mar a chaidh do char as an rathad agus innis dhomhsa troimh'n litir so caite an robhsinn cusdeachd, ma dheiradh agus thoir dearbhadh-dhean dhomhsa gor a he do spòrdaas a tha dol a thoirt freagraibh dhomh, agus ma tha, eromechuidh dhuit innis innis dhomhsa co dhùibh tha thu feiu anu au staid shona no mishona, chau-eil tuilleadh agamsa ri radh anu san so alau leat. Mìst do charaile dileas.

ALASTAIR FRISKEL.

Mr. Mansfield returned the following answer:

"ALASTAIR FRISKEL.—O, thusa air bheag 'spòrdaigh cor son a' bha thu fùth amhurus. MACB—

Donald MacB.—Your friends are very uneasy 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 proof that 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. Good-bye.

Your affectionate friend,
ALEX. FRASER.

ALEX. FRASER.—O, thou of little faith, wherefore dost thou doubt?
MACB—

Mr. Kendrick 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 knowledge, has recently been given through Mr. 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:

"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. Mansfield's rooms. There 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 response 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 character as 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 characters, 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 formerly, 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 interview. 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 as his own.

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

"I went to Mr. Mansfield, your great spirit-postmaster. I wrote my father who died twenty years ago in China. I been this country eleven years. I am told write letter 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 father 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.

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 enclosed 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 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 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 contents.

I will here say that when this letter was returned, I examined it with the assistance of several friends; 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.

The letter read as follows:

Berlin Heights, O.,
Dec. 29th, 1878.

S. J. FINNEY:—Will you confer the great favor on me of going to J. V. Mansfield and answering through him the following questions:

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

To this the following answer was returned:

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 approved by all properly balanced minds, and by the angels as well.

My motto while on earth, and how is that any system of theology that shrinks from investigation, openly declares its own error.

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 millennium 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 manner.

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 each!

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 control, he places the index finger of his left hand on the letter received, and after a time it moves and telegraphs out all that he receives.

He can read a book 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 usual.

NOTES, GERM-THOUGHTS, FRAGMENTS.

How slow seems the march of the human race toward the era of universal light, liberty, and law.

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.

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 successor of war itself.

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 intelligence itself.

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.

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.

This 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.

LETTER FROM NEW YORK.

Moody and Sankey—Re-incarnation—Hudson Tuttle—A. J. Davis, etc., etc.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I must plunge into the midst of my subjects without ceremony and rush from one point to another with a true freedom of style. The article in the New York Sun showing up the truth and wonderful character of clairvoyance as exhibited by Miss Mollie Finger, of Brooklyn, and proving by the highest authorities that she has virtually gone without eating for thirteen years, has created a great deal of excitement among all classes of society and is a grand stroke in favor of the spiritual powers of man.

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 before, 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.

The RELIGIO-PHILOSOPHICAL JOURNAL has given us many rich things for some time back including the brilliant and philosophical articles of Selden J. Finney, of Hudson Tuttle, the justly indignant articles of William Emmette Coleman, on Re-incarnation, together with able editorials and other matter.

Spiritualism is broad and diversified like nature, embracing all varieties of human minds from the beautiful ripe and harmonious, down to those who are as yet rather amorphous in their development.

At eighty degrees north latitude, there are, says he, "invisible and infinitely minute grains of cosmic oxygen floating in the air." M. G. Bissandier, commanding to the French Academy of Sciences the results of his experiments which show that a vast number of the particles of solid substances are volatile in the atmosphere.

Through the whole atmosphere are floating particles of nearly, if not quite, all of the substances of the earth. Mr. Nordmann has analyzed the metallic substances iron, nickel and cobalt found in the atmosphere

at eighty degrees north latitude. There are, says he, "invisible and infinitely minute grains of cosmic oxygen floating in the air." M. G. Bissandier, commanding to the French Academy of Sciences the results of his experiments which show that a vast number of the particles of solid substances are volatile in the atmosphere.

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

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.

Jenny was the son of a washer-woman, who lived in a lower corner. By no means handsome or prepossessing, yet his genial Irish face beamed with generosity, which sandy hair and freckles could not conceal.

however perfect the convolutions and nerve cells of the brain may be; and, the absolute correlation of matter and spirit should be remembered, and the fact that spirit cannot for a moment act aside from some grade of matter, either in this world or the next, should be apprehended, just as it should also be understood by the materialist that matter is utterly powerless without spirit.

Science Hall, New York. EDWIN D. BABBITT.

ST. VALENTINE.

Written for my Little Friends of the Religio-Philosophical 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.

The mother arose and, taking the quart-measure of coal for which she had paid the last penny she possessed, 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 Mollie'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 had rather die, but I cannot see you suffer dear, dear child."

"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 there in the evening, and we were all so happy! Is it a dream, a dreadful dream, mamma? Why did we leave our home?"

"The world is dead," moaned Mollie. "Dead and cold, and hard as the pitiless heart of death," 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.

"What day is this?" asked Mollie, 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 of them so beautiful; and what a grand one Charley Whitney sent, with such a beautiful dove in silver?"

"You, Jenny," said Mollie; "I thought we were quite forgotten." Jenny was the son of a washer-woman, who lived in a lower corner. By no means handsome or prepossessing, yet his genial Irish face beamed with generosity, which sandy hair and freckles could not conceal.

"God bless your mother," said the woman, starting up, "God bless her," added she, still more emphatically. "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."

Mollie attempted to reach for it, but she was too weak. Her mother took it up, and within was a Valentine, 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! Mollie had given him, and with a cheerful heart thus laid all her possessions on the altar of his boyish devotion.

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Woman and the Household.

BY HESTER V. POOLE. [No. 151 East 51st 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 daughters of busy workers, who are ambitious to vie with their richer neighbors in dress and equipage, and who are ready to sacrifice an honorable independence for a little cheap effect.

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 ornate watch-guard, 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 over-weighted 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 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 Mott 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 stout coarse boots as made the Ottowa belles faint with surprise, and a warm Ulster, and a walking dress of woolen stuff which clears her ankles, so that her hands are not enslaved with carrying a lot of tumbled, soiled drapery.

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 subtle 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, enveloping 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, unfortunately, cannot be painted.

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. Pfeiffer, 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 peplos.

The object was to introduce a more artistic and simple style of dress; one which conduces to the comfort and health of the wearer.

Lucretia Mott ascribes her longevity and excellent health to her simple mode 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 modelling school for girls and women, went into operation a few months since. The pupils are full of enthusiasm, 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.

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

The stranger, however, had closely followed Jenny, and now entering, sprang forward, and caught her in his arms, crying: "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 Mollie, and she is dying."

"Dying! Nonsense. She is asleep." "She has been delirious, 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 buffered until you cannot be expected to be rational. It's colder than our doors here. I think we'll move down into Jenny'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 to be asked to carry one end of the cot of her he worshipped 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 room.

"Now, Jenny," said Uncle Jo, "can you run for a physician?" Jenny was already through the door. "Stay," called Uncle Jo; "here is some money, and tell him it's a case of starvation, and to come provided accordingly."

Then Uncle Jo turned his attention to Mollie. He took her hand in his own, and examined her pulse. A perceptible shadow stole over her 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, splendidly formed, hearty man, honest to the core; an able friend, and possessed of all that fine sense of duty cultured by his profession.

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.

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CHICAGO, March 19th, 1877.
TO READERS AND SUBSCRIBERS.
From and after this date make all checks, Drafts Postal Orders and other Remittances for the Publishing house of the RELIGIO-PHILOSOPHICAL JOURNAL payable to order of

JOHN C. BUNDY, Manager.
LOCATION
3 and 54 LaSalle street, Northwest corner of LaSalle and Washington streets.
CHICAGO, ILL., FEBRUARY 15, 1879.

Mr. Wettstein quotes from one Dr. Rokitanaky, of Vienna, the following preposterous 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 match, we doubt not, could give more light than ever Dr. Rokitanaky 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 supra-conscious somnambulism, is to assert what is not only undemonstrable but improbable. Dr. Rokitanaky'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. Rokitanaky. 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 Chavé, an eminent French physicist, and no Spiritualist, "No fact in physics, chemistry, or mechanics, contradicts this theory of an electro-luminous organism for man." Here is physical science, at every advance, adding confirmation to the deductions of Spiritualism.

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 mere assumption, 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. Wettstein get his authority for pronouncing thus confidently on this high mystery? Unknown as it is to the great physicists of our day, since when was it revealed to him?

Mr. Wettstein says:
"Admitting each part of our body to contain a corresponding spirit, how can the spirit escape with and out each limb, each finger, each microscopic nerve, each organ, each cell, each tooth, 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 organic whole?"

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 reasons.

create appropriate clothing for itself, how a spirit-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 microscope, 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 Shakespear, 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 a hypothesis fairly deducible from known, transcendental 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 super-sensual 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 you 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, 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 (P) by the Globe-Democrat.

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-Democrat, to whom she courteously accorded a séance, which furnished the young man with an opportunity to display his ignorance and lack of honor in a half-column 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-PHILOSOPHICAL 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 deception 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 philosophy."

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 Louisiana, and had lived ten years in the city. With perfect unanimity she was pronounced

ed by these people to be an honest, straightforward 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 sances 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 sances 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 siter. 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-Democrat'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 sances. 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, be very indignant when this account of 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 consideration?

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. 31st, 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 (!!!); 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 palm 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 to say as he did at a previous failure, "too 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 fraud, 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 aid her to obtain due satisfaction. We confidently look for prompt and vigorous action on your part.

Mrs. H. Batis, an inspirational speaker who is highly spoken of by the Medium and Daybreak, is about coming to America.

ANOTHER PHILADELPHIA MATERIALIZATION.

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

Philadelphia, Pa., Jan. 25th, 1879.
To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL: Pardon the intrusion of a stranger. Ode 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 sincere in the advocacy of spirit return, but such sentiments as the above constantly bruited in the public ear, will certainly impress many minds with the hypocrisy of the JOURNAL, unless the malicious slanderer is branded as he deserves, and the public cautioned against his spleen and the motive in view.

Respectfully yours,
Truth.
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 psychomaniacs 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 coldly 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 pulpit, 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 subscribers 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 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 "Starting 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. Vandercreek 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.

Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Fold Us in Your Arms, Loved Angels.

AN INVOCATION FOR THE HOME CIRCLE, BY JAMES M. ALLYN.

Gently, Lord, oh gently lead us! Come ye spirits, true and faithful, To our home, oh, bend your way!

The Lyceum.

To the Editor of the Religio Philosophical Journal:

I wish to ask your readers to reflect on the subject of lyceums or Sunday-schools, as given in your paper by Mr. Thomas Lees.

I believe no men or women Free-thinkers until they are "free" enough to do right, according to their best judgment.

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.

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.

Special Providences.

Sunday morning last Mr. Charles Chase, father of Rev. Mrs. Dobbe, of Meadville, Pa., fell dead in the Congregational Church at Painesville, Ohio.

Beware of the churches. It is dangerous to attend their worship. God evidently disapproves. He "moves in a mysterious way his wonders to perform."

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 it strikes them.

Lecture Notes.

BY CAPT. H. H. BROWN.

With Boston as our headquarters we made frequent lecture trips into the surrounding country. The most interesting of the towns visited was Old Salem, and witchcraft fame.

OLD SALEM, MASS.

The first church, established in 1629, had this covenant: "We covenant with the Lord and one with another, and do bind ourselves to the presence of God to walk together in all ways according as He is pleased to reveal himself unto us in his blessed word of faith."

In 1638, the covenant was remodelled to read thus, and will reveal the true inwardness of the persecutions of Baptists and Quakers, etc.

"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 teaching, ingathering and sanctifying of us in the matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to oppose all contrary ways, canons and constitutions of men in this worship. We bind ourselves to study the advancement of the gospel in all truth and peace."

Church established in 1633 by John Endicott; Roger Williams, pastor from 1633 to 1643, then followed by Rev. H. H. Peters, of which church we are now members.

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 shape.

We cannot better realize the great good agitation has accomplished in removing the gloomy ideas of death, than by visiting old cemeteries. Here is one with tombstones as far back as 1660, and the emblems of the seventeenth century are everywhere.

"Death is a debt to nature due; I've paid the debt, and so must you!" Here is one in 1787, verbatim et literatim:

"What's human life Where nothing can stand; Time flies, our glory fades, And death's at hand."

Eighteen hundred ushered in stones larger, more tasty, and much less of gloom, but a stilled epitaph, like this one, for instance:

"Inscribed to the memory of distinguished female excellence, exemplified in the life of ———"

is only within the last fifty years that anything of architectural beauty or picturesque feature found its place in the graveyards.

Do not close our notes of this interesting old town, without saying to the many lovers of that master of magic, Hawthorne, that his memory is dearly revered here.

Mrs. S. Stacey writes: I send the pay for a year's subscription. The second day of February, I will be 91 years old. I keep house for my nephew and son, and read, I believe, more than any other person in town.

Spiritualism at Vicksburg, Michigan.

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

Not quite one year ago Dr. A. B. Spinney 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 spiritual philosophy was manifest in all his lectures, showing its adaptation to the minds of orthodox people, and the eagerness with which they accepted it.

Mr. R. Shepard has spoken to crowded houses several times since the Doctor opened the way, and is very much esteemed by a large number of hearers.

It seems that some of his members, becoming alarmed at the evident progress and advancement of our cause, requested him to preach against it.

During his entire two lectures he uttered not a word commendatory of the teachings and tendencies of Modern Spiritualism, but used all the sophistry and lawyer-like ingenuity he is capable of to render them disgusting and odious.

He showed that there were many eminent persons connected with the Methodist church, who were prominent in Spiritualism.

He also spoke of the Cincinnati Commercial for the year 1878, which handed him to read. He declined doing so, not wishing to charge immoral tendencies to the teachings of Methodism.

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

We invite all lovers of free thought, who are contemplating 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.

Tests of Spirit-Presence.

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.

My knowledge being much greater than my wisdom, as A. J. Davis would say, I have been very skeptical regarding so-called spiritual phenomena. A short time since, I determined to investigate for myself, in a way to preclude all fraud.

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 uninterrupted for one hour.

As an individual, I am satisfied of the so-called spirit-power in a way I never could have been by attending public sittings.

Were They Spirits?

For some years I have been in the habit of having some sort of physical arrangement, affecting me somewhat like nightmare, but differing in some of its features.

Almost immediately upon the appearance of the woman, two boys presented themselves, and then the woman disappeared.

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.

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.

Spiritualism, which within the last twenty years has taken an immense stride over all the world, is still in its infancy.

In our opinion the scientific men are wrong. They are trained in a rigid but narrow school, just as theologians are trained.

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.

REMARKS.

This is something like fair dealing on the subject 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. HUMM.

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.

Emily J. Moore.

I passed on to spirit-life in 1869, from 26 Sophia street, Brooklyn, N. Y., aged 33 years.

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

Notes and Extracts.

The absent are never without fault, nor the present without excuse.—Franklin. Mr. Eglinton, of London, England, a materializing medium, is now at Cape Town, Africa.

Tertullian says: "The soul has the human form, the same as its body, only it is delicate, clear and ethereal." Like Newton, we are on the shore playing with the pebbles, with the unexplored ocean of truth before us.

God's true temple is humanity and the splendid pomp of modern churches casts a shadow of gloom over the hearts and homes of the poor.

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 after, but on the contrary, that death is life, so far as Spiritualism knows. And what does destruction imply?

Thomas Aquinas 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."

Magnum is the pulchrum by which spirits communicate, psychology the influence. These are the secret virtues of magic, witchcraft and mediumship in every age, and human nature changes not.—Ari Magica, page 460.

We have had in all ages, in all climes, and in all countries, records of prophet, seer and sage. The prophet, seer and sage, though sacred 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 Israelites.

White you are building the home of to-morrow, build up also that kind of soul that can sleep sweetly on home's pillow, and can feel that God is not near as an avenger of wrong, but as the Father who pines for the verdure and the seasons, but of you.—Selig.

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 Spiritualists go mad in comparison with other religiousists; and this in a great measure, we believe, because their religion is full of rational hope.

What some heathens believe is, that the spirit 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.

It is here 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."

White 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 a little known among spirits out of the flesh, as it is known or acknowledged 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 laying 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, fables 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. McCulloch from Holland as our speaker. He gave the best of attention to a crowded house. Societies desiring a talented speaker will find the Doctor just the man they want, and his wife, a talented elocutionist, will give the best of satisfaction.

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.

There is no present, there is no time. Immortality, limited by mortal conditions, binds souls to the being and marks the span of eternity; that he calls life into space that the material revolution and progress of his temporal home naturally set. Limited by the flesh, he inconsiderately terms that life that is but semi-consciousness, and calls that death which is the beginning of life.

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NOTES OF TRAVEL.

A Communication from the Rev. John Tyerman.

To the Editor of the Religio-Philosophical Journal:

On the eve of my departure from America for England, on my way back to Australia, I send you a short letter of travel. Having covered a wide extent of ground since 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 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 lyceum, 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 Messrs. 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, sister 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 good negative evidence in her favor. I wish all mediums would, when conditions are unfavorable, candidly state that no spiritual phenomena can be got, instead of, 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 America," 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 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-Philosophical 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 proceedings. Mrs. Rudd evidently being a superior medium. I also attended a séance 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 precautions 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 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 lecture I gave there has appeared in the Banner, and the second will be published in it shortly.

I came to New York last Wednesday, and as the guest of Dr. Hull. On Friday and Saturday evenings I lectured in Brooklyn, in Felix Hall on Friday, and Everett's Hall on Saturday. They were the best week-night 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 complimentary resolutions, which I certainly did not expect. Mr. Frank Baxter was present, and delighted the audience with the songs he sang. Dr. Mansfield, of New York, was also there, and gave several splendid 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 genius. 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 parlors; 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 one 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 impertinent 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 York, and was well known and much respected outside, as well as among the Spiritualists. I had not made his personal acquaintance, but I understand that about the last thing he did, was to write a letter to a friend in reference to my speaking before 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 effort. 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 profess 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 Spirit-world, 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 remember 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 what is true and good, I remain respectfully yours,

JOHN TYERMAN.
New York, Jan. 23d, 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 Horace Seaver's brain; he has no soul, you know, according to his own professed belief. I have known Mr. S. long and intimately. 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 fictitious communication with some "remarks from the editor."

In this instance, the supposed communication whacks 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 for intimating 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 fire of Mr. Seaver and his aid. 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 lack 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 always 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 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 dare 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 newism 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 Hall on Sunday morning, and found Mr. Seaver and Mr. Mendum, infidels, conducting service 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.

CHARLES ELLIS.
Boston.

ANDREW JACKSON DAVIS' COLUMN.

PSYCHOLOGY COMBINED WITH IGNORANCE.—Lodis Tiler, colored, bar-band of the prisoner, testified: My wife for the past eleven years has been sick at times; has 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 long 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 crazy. She believed in spells, and had thought spells were put on her. I believe in spells, too. I have been cured by them myself, and a fortune-teller cured my wife on one occasion.

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 fortune-teller cured my wife on one occasion." So, then, they had psychology combined with ignorance; and the practical effects were superstition, fear, disease, anxiety, misfortune, crime. And the jury made all this tenfold, yea, an hundred-fold, more evil and criminal by the addition of their combined ignorance in the form of a verdict, whereby she was consigned to a life of hopeless isolation from her home, husband, and children.

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 philosophers. Instead of referring these "spells" 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 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 easily 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, penalties and institutions which are designed by government to prevent or punish crime, or which are planned in benevolence to strengthen and uplift humanity.

A TRUE BENEFACTOR.—Malefactors are multiplying on every hand, and the varieties 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 outside world, who keeps his body in a sound state of health. The healthy woman is sweet as a rose—wholesome as an angel from heaven—attractive as is beauty to an avarice 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, liver-aches, dyspepsia, epilepsy, sleeplessness insanity—these demons find no welcome in the temple 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 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.

You need not ask: "How can I help humanity?" Keep yourself in health, and everybody (if everybody is wise) will exult in you as a true benefactor. See how you bless your friends. No groans; no fretfulness; no complaints; no disturbing the sleepers at night; and, best of all, no eloquence and no time wasted on descriptions of your bodily infirmities. No doctor's bills to pay; no dependence upon drug stores; no need of hospitals; no tax upon honest labor; no trial of the patience of those about you. Noble benefactor! I salute you with the kiss of reverence and affection.

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