Ernth Bears no Mash, Bows at no Buman Shrine, Seeks neither Place nor Applause: She only Ishs a Bearing.

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THE ROSTRUM.

An Address by Andrew Jackson Davis, at the Spiritualist Convention, at Hart-

ford, Ct., Oct. 13th, 1878. IFriends, we should regard this as a gold-en opportunity; whether we have faith or doubt we should still, I think, regard this as an opportunity that may never come to us again for learning our way to the heart of things. The nearer we get to the heart of things the closer we come to our divine Mother, universal love -the nearer to our eternal Father, universal wisdom. I think it was his honor. Robert Ingersoll who said was his honor, Robert Ingersoll, who said that an honest God is the noblest work of man. I think it is a fair question for each one here to-night, in the chamber of his or her own heart, to ask.—What is my ideal God? If you can fairly picture to yourself that image, you will get a perfect reflex—not a projection but a reflex—that is, a return of all you know on the subject. And I doubt not in many cases, if a man is perfectly honest, he will find himself a know nothing upon the subject. At the same time we are all consciously alive to some mysterous power. I am glad it is not altogether a masculine power. I said last night that this is the age of woman. Mrs. Eliza W. Farnham called it the era of woman. Thomas Paine said it was the age of dream. We Spiritualists consider it the age of a new dispensation. With respect to Spiritualism, I have to say that I believe there are persons not competent to be favorably interested. man. I think it is a fair question for each are persons not competent to be favorably impressed with it. They cannot get blessings, but only curses from it. And before going farther I would say, see to it that you are able to take a blessing before opening your mouths. I take my little dog up here im minand sav. see here an the beautiful grounds, fine buildings, and all the great wealth and beauty here displayed. But the first thing he sees is a little brown thrasher on a tree, and he goes for it. He is not competent to take in the other things. But he has better eyes than I, for he is not near-sighted; and he has keener ears. And he enjoys his dinner as much as I do mine. We Americans when eating hardly think of the blood and wine of the whole universe. We Americans when eating hardly think of the blood and wine of the whole universe which we are getting. So, though we are not at a sacrament every time we eat, we are not in a condition to understand its blessings. Now you have seen people who have taken a blessing and converted it into a first-class curse. They say, "By their fruits ye shall know them, and this and the other result comes from Spiritualism, and other result comes from Spiritualism, and

reason, is that any reason that that which they have cursed is not intrinsically good? It is not necessary to tell you that Spiritualism is a thing impossible to organize, to gather and bind. It cannot be cribbed, cabined, or confined. You might as well try to fence in this beautiful heaven. Spiritualism is the rame for an immense, universal shower from the summer lands that encircle us. They are all about us pouring in circle us. They are all about us pouring in their little blessings; and when they arrive here they are fertilizing. How many people are uneasy and want to be doing some-thing they are not doing dissatisfied with their present condition. This is the result of that very fertilization, which is the signal of growth and impregnation through all the continent for the lifting up of our race. Therefore Spiritualism is not capable of organization. Because it does not rear its temples, grow respectable and button itself up; have a long and beautiful pull-back; a fine steeple and bell to call people to church; because it has a plain platform and not a pulpit—therefore, they say, it is not for us to support, but only to look in upon for smusement, and see the long-haired men.

shows that it is not worthy of our confid-

ence." I tell you that is a spurious reason-

ing. Spiritualism is too large, too sweet, too delicate a blessing to be trifled with. Be-cause people have been cursed by their un-reason, is that any reason that that which

Mine isn't sufficiently long, but is growing.

Now, then, one thing Spiritualism does—
it gives a person wholly to himself. It is
perfect freedom. Do you wonder so many
persons in this world are incompetent to persons in this world are incompetent to manage it, who, as soon as the halter is off, go prancing through society like wild colts, upsetting everything? It is a terrible responsibility to rise into consciousness of perfect liberty. Perfect liberty—what is it? I own myself. "My son, be thou free indeed." That is the voice of Spiritualism. Do you wonder so few people are prepared for that? Why, the very thought of entire lack of restraint is the beginning of mischief. You walk in the proprieties and dignities of society because you are a slave nities of society because you are a slavebecause you have not the independence to take possession of yourself-of your own property. You are helr apparent to immor-tality. The fact that you cannot take in this full idea of liberty shows that you have not risen to the standard of perfect Spiritual-ity which is the gospel of Spiritualism.

I am thankful that we have a Mother in our God. The great Roman Catholic Church, the primal church, and the only one really that belongs to the institutions of the world, is outlified to our unbounded admiraworld, is enlitted to our unbounded admiration—that is, on the through palace car arrangement to the other world. I believe Mary Davis would be none the less Mary Davis to me if I should have my ideas fixed on the Virgin Mary. Da Vinci painted a picture of the Lord's supper. The true history of that picture is that the painter, with the inspiration of color or form pouring through all his better faculties, took nearly three years to make up an ideal Savior to sit right in

six on the other. He made the face of an ideal being. Is it injurious to have an ideal picture? No; but it is injurious to have it represented as an authentic picture. You must be honest and just, and that will lead you to Spiritualism, and out of churches. Be candid in criticising and you will see that that beautiful Mother who has been idealized and presented to the world through that miraculous organization, the Roman Catholic Church, has been improved upon wonderfully. The Madonna is simply a his-toric myth like the Savior of Da Vinci. But toric myth like the Savior of Da Vinci. But the actual Mother—one of whose representatives I see here—was Ann Lee. She saw a new Bible inside the old one. She saw that we must have woman as well as man in the progress of the world. Now Spiritualism comes in a different way from the old faiths; it multiplies these Madonnas, and we have them all around us. Higginson says every woman becomes a Madonna by the birth of her first child. There are many Madonnas here in Hartford that beat Da Vinci's—superior to those of Ann Lee. If Vinci's—superior to those of Ann Lee. If you are yourself good enough, my brother, you will then have your eyes opened to see the true Madonnas. In the old theological interpretation it is saying a good deal to say you make woman equal to man. But I wish more than that—it is that I may become equal to woman. I wish I might have as much appreciation of love as she; that I might be of sufficient service to give her a perception of these mere external methods of research characteristic of man. Now woof research characteristic of man. Now wo-man steps out of Christianity when she steps upon this platform. Now don't leave the hali immediately, for I have something else to say. She leaves Christianity in this sense: Christianity in the past knows only masculinity. Jehovah was a man. The God of the New Testament is a man. He is a father but he pover herot a daughter—only father, but he never begot a daughter—only a son. That is to say it was merely a system of primogeniture. It was keeping up the line of the family name. I am not blasphemous, I am simply giving you history. I am talking now about the great love and wisdom embodied in the divine mind of the universe. I am talking about a book, and a doctrine that prevails. And according to this doctrine Jehovah perpetuated his family name in a son; and many believe that all the heaven they will ever gain will be through his kindness and instrumentality; through his kindness and instrumentality; for you know what the old Methodist minister said. "If justice had been done we should have been in hell long ago." So the idea is that mercy came in through man; now on that idea, the defaulting bank president who subscribes to this doctrine just in time to be saved, goes to glory. I tell you this is demoralizing. No man can be happy through the instrumentality of any other person—through mere faith and nothing else, any more than he can lie abed to-morelse, any more than he can lie abed to-more row morning and simply by believing, find his clothes on and eating his breakfast. But I can't discuss this point further. Well, we are having a savior in woman as

well as in man. Everywhere women are adwell as in man. Everywhere women are advancing. Once, only a man could travel about the country. Only a man knew enough to say anything. A woman was to ask her husband at home. He settled her opinons for her, but now she has her own.

I say Spiritualism is too good to be trifled with. There are people who ought not to touch it at all till they know enough to take a blessing. That which is most perfect in its influence ought to be taken sparingly, rarely and with veneration. You cannot healthfully live in as close and constant commun. fully live in as close and constant commun. fully live in as close and constant communion with the other world as you do with this. Drawing nearer to Christ means drawing nearer to the soul of things; and this superiority enables us to have a little of these sweet blessings showered from the sky into the soul. I have lived months—two years even, without knowing by a present experience that there was such a present experience that there was such a world as that to which we are going. I was unconscious of it, or had no sensation of it, I needed rest; to become fallow ground. needed autumn and winter—a time for storing up for my own growth. I find I have so much around and about me that I cannot possibly appropriate, that I have to take these blessings sparingly. I have for weeks spent the time from sunrise till noon (with thirty minutes for brenkfast) investigating in my way before ever writing a sentence for publication. Many think I have only to take a pencil and write. But I never could do anything of that kind. I work day after do anything of that kind. I work day after day for weeks to get into the soul of a thing. There are many paths that lead through matter to spirit, and I know that to day better than ever. The paths are as numerous as the lines of radiation from any centre. I know I pursued one of these paths. How? Well, I formed a private circle, speaking figuratively. I went down into our garden in Orange, where I found a bean vine that interested me because of its careful way of winding itself up the pole. One day I made up my mind that if I knew day I made up my mind that if I knew enough that vine might make a confident of of me, and tell me its secrets. If I was wise enough and internal enough, I might become one with the life of that vine. In trycome one with the life of that vine. In trying to get at the truth we frequently overlook these more delicate and hidden paths of the Infinite purpose. Well, I went there day after day, and it took many visits before I got into sympathy with that vine. You remember how Thoreau went day after day and reposed on a rock with the love of nature flowing forth from him, till the turtles, and the birds, and the little living things all became interested in him, and were not afraid of him. They got near to

the middle between six on the one side, and | him. The turtles crawled close to his feet, and looked at him, and they began to take an interest with one another. So Thoreau found himself at one with the works of his heavenly Father, though that was not the name he gave it. So I went to my vine. By the way, I never work in the spirit after 12 o'clock. After that hour I am purely a man o'clock. After that hour I am purely a man of this world. In the morning when the sun rises, and everything is positive, and the world is filled with new light, that is my time to work. O, how many times I have longed to spend my nights with my pen and paper, and write, write, write, as Swedenborg did. I might have written a hundred volumes just as easy, and they would not have been worth the printing. I resisted the luxury of indulgence. My work has been one of self-discipline. I hardly know of another who would carry it out with such severity. I tell you those who indulge in the delights of spiritual circles and put no restraint on these things, are in danger of shipwreck, mental and physical. I began these things a sickly man, and to-day I am in possession of good health. It is because I have earned it by obedience to laws.

Thus confining my work to the morning,

Thus confining my work to the morning, I went down into the garden. I tell you it is beautiful to go out with a prayer—"Let me walk to day with God in the garden." me walk to day with God in the garden."
Well, that was my prayer. What was the first thing I saw? With my physical eyes, what anybody would see—a bean vine growing up a pole. That is a physical manifestation. My question was, "Tell me how you did this. I know what botanists and chemists say about it, I don't want anything of that; I wish to know what you vine can tell me of your biography." I can tell you this very quick. I found the vine growing just as a vessel floats on the water—just as a ship rides on the surface of a fluid. I was amazed. The physical manifestation of that vine was a floating of the particles, atoms, vine was a floating of the particles, atoms, or molecules, as they call them now. These were riding. Every atom was riding. On what? On a fluid. That was not sufficient. saw the fluid, its colors and processes. "Are you the cause of this vine?" I looked deeper, under the duid, and found something floating these. That was an atmosphere just like that we are breathing tonight. These particles were breathing it These atoms were floating on the fluid—the fluid floating on the atmosphere, and that, as you all know, floating on a finer one called ether. And here we come to what science stops at. It is just the place between two piers where two cities cross. Ether is the name of one pier, and law is the name of the other. Between these two piers as a connecting power, was what must be called an essence. Now that essence floated the ether, the ether floated the atmosphere, the atmosphere the fluid, and the fluid the molecule. I began to be encouraged. It took me two weeks to find so much as that.. I knew there must be something in the universe besides an essence. What makes the law? Is that God? Here the law had limitations. It referred to vegetation. It was within the essence on which the essence was riding. I looked deeper than the law, and found that which was not bound—I found principle. I said, is that all? Here is principle that regulates law—law the essence, essence the ether, ether the atmosphere, atmosphere the fluid, and all these fluids, but how can principle know so much? How do you know how to go to work to do all this? So I worked away—at any rate I got it. It was a secret not wholly confidential, and that is the reason I tell it to you. Inside and hereath the principle I found what I and beneath the principle I found what I must call an idea. Now it is better than all that. It is not a thought, or a proposition. An idea in the sense I am using it now, means an intelligence which has in it the vitality of love and wisdom. Well, whence you? A thought was the voice of Father and Mother God. The idea of that bean vine floated upon the bosom of God: that floated the principle of vegetation; that realized itself in the law, and that gathered to itself an essence, that an ether, that an

atmosphere, that a fluid, and the fluid clothed itself like the lilies of the valley.

God of the mountain, God of the storm, God of the flowers, God of each one, breather and the followers. on our spirits thy love and thy feeling. Teach us to be content with thy fatherly dealing. Teach us to love thee and to love one an other, and make us all free-free from the shackles of ancient tradition—free from the censure of man for his Maker. Teach us, each one, to perform our own true mission, and show us that it is like thee to labor.

He who can think dispassionately and deeply as I do, is great as I am; none other. But his opinions are at freedom to diverge from mine as mine are from his; and, in-deed, on recollection, I never loved those most who thought with me, but those rather who deemed my sentiments worth discussion, and who corrected me with frank-ness and affability.—Landor.

Is there, then, a vast spiritual existence pervading the universe, even as there is a vast existence of matter pervading it—a spirit which, as a great German author tells us, sleeps in the stone, dreams in the animals, awakes in man? Does the soul arise from the one as the body arises from the other? Do they in like manner return? If so, we can interpret human existence. so, we can interpret human existence.-

Every man has a right to offer his idea of salvation to his brother. The feeling is right, though the theology may be wrong.

—Miss Bradon. "Some Dangerous Tendencies of American Life."

The leading article in the Atlantic Monthly for October, has the above title, and gives notable proof that a writer may have a good understanding of some things, and yet be profoundly ignorant of other matters on which he ventures to treat. The clear comprehension of other aspects of our national life shown by the author of this article, stands out in striking contrast to his ignorance of the great spiritual movement, and ance of the great spiritual movement, and of the ideas and character of Spiritualists,

It opens by describing the many changes wrought by the late civil war—the new load of a great debt, the impetus transiently given to business, the spirit of extravagance, the improvident expenses of all classes, and the haste to get rich suddenly and without patient labor, which led to rash speculations, and undermined morals and integrity. This leads to the aspects and tendencies of our religious life, and I quote the leading statements made on that sub-

"The effect of the new hunger for wealth and display extended to religion and its or-ganic activities. The new tide of worldliness rose everywhere, and submerged to a great extent a Church which it found open great extent a Church which it found open and without defense against the flood. The conditions of life, the temptations and enticements were new. The religious people of the country in general had no adequate training or moral discipline to prepare them to face the new foes. The Church failed to meet the needs of the times. She did vastly better than those who did nothing,—than many of her critics. But that was not enough.

enough. "The disintegration of religion has ceeded rapidly." \* Public work Public worship, with its pulpit oratory and modern church music, is an æsthetic entertainment. They have developed a religion which is not religlous. They have learned how to be Christians, according to their meaning, without any self-denial, or any abridgement of the pleasures, pursuits or ambitions of people who acknowledge no religious obligations. They are the most intelligent members of the popular churches of this country. They are decorously moral; conforming to the easy, worldly criterion of people of like social position. They are not usually scrupulously truthful or conscientious, and do not believe it possible to maintain a very high standard of justice or honesty in business life. They regard the Golden Rule as im-practicable, and with more or less sincerity deplore the existence of insurmountable obstacles in the way of obeying it. They do not believe the creeds which they subscribe when they join the Church, and generally make no secret afterward of their doubt or disbelief respecting various fundamental doctrines of Christianity. But they have a horror of all dissent which takes a man out of the popular church, and show no respect for the plea of conscience in such cases. \* \* \* In them the religion popularly professed has spent its force, and they can contribute little to aid in the moral regeneration of the country. They are almost destitute of moral insight, and have little confidence in principles,—trusting en-tirely to management, to policy, and to pres-

ent success.
"Their ministers are men of intelligence and considerable culture. They believe even less than their people of the doctrines of their creeds. They generally avoid doc-trinal subjects in preaching, and have for some years based their teaching mostly on utilitarian grounds. They have for themselves accepted rationalistic beliefs far in advance of what they teach, and consider themselves engaged in a most necessary and useful work,—that of leading the people gradually onward in thought and knowledge by carefully giving them the truth as they are able to bear it. Their caution is exthey are able to bear it. Their caution is extreme, and they thus sacrifice whatever strength may belong to courage and outspoken sincerity. Their teaching is far less advanced and rationalistic than the habitual thought of their hearers. They do not understand the real tendencies of the time, lacking the insight and the synthetic judgment which result from independent search for truth and from heartiness of conviction. They greatly overrate the success of their They greatly overrate the success of their system of repression,—of keeping back most of what they themselves believe. It fosters skepticism, and spreads distrust of all moral and religious verity, as the peo-

pleare aware that their ministers practice the concealment of their real beliefs. . \* The church is now, for the most part, a depository of social rather than of religious influences. Its chief force or vitality, is no longer religious. There are still, of course, many truly religious people in the churches, who sincerely believe the old doctrines embodied in all the creeds. But these are everywhere a small minority, and they are mourafully conscious that the old religious life and power have departed from the church. They distrust the methods of the modern revivalism, and do not feel at home among the younger members of the church, with their advanced views and fashionable, thorough-going worldliness. They are, too, alarmed to find the atmosphere and the tone of the church becoming more and more sec. of the church becoming more and more secular and business-like. \* The influence of the church and of religion on the morals and conduct of life, has greatly declined, and is still declining. \* The morality based upon religion, popularly professed, has, to a fatal extent, broken down

Multitudes of men who are religious, are not moral or trustworthy. They declare themselves fit for heaven, but they will not deal justly or tell the truth."

These just and striking statements explain themselves, and need no comment or criticism. They tell the story of the decay of dogmatic theology, and of the moral and spiritual power of our sectarian churches. A large class of persons are next spoken of. A large class of persons are next spoken of, "more truthful and conscientious and just than most people in the churches," who are generally "giving up religion entirely," and are mostly indifferent, who get imperfect ideas of modern science, and are sometimes active in propagating their views.

SPIRITUALISTS,

and those who are looking in that direction,

and those who are looking in that direction, are next spoken of.

"Below these, as to intellectual character and equipments, there is a larger class, in whom prehistoric or savage thought still survives, with very slight modifications from Science or any other modern influence. Our fellow-citizens of this class believe in luck, omens, dreams, signs of many kinds (that is, in suvernatural indications or fore-shadowings of future events), and in the presence and influence of the spirits of the dead, whom they habitually or occasionally dead, whom they habitually or occasionally consult in various ways. These have not all rejected Evangelical Protestantism, as great numbers of them are members of the popular churches. Many of them have wealth and social position. The women of this class constitute the larger portion of the great army of readers of worthless books of fiction and serials in the story newspapers. Perhaps a majority of the members of the Evangelical Protestant churches in this country have at some time consulted the spirits of dead people, by the help of some professional ghost-seer or medium. But outside of the Church, the believers in spirits, spells, possessions, omens, visions, warnings, and the other features of prehistoric supernaturalism, are usually hostile to Christianity. They think the inspirations, and revelations of think the inspirations, and revelations of many trance-speakers and mediums in this country superior in value to those recorded in the Bible. They have usually a scorn of history, and of the Past as a teacher, and are especially hostile to belief in any authority except that of the individual soul. They mostly regard Society as a great oppressor, and believe that priests (they call all ministers priests) have been the authors, and are now the chief supporters of nearly all the evils the chief supporters, of nearly all the evils which afflict mankind. They are all sentimentalists, that is, they attach little value to facts, and do not think it important to study them. Their contempt for scientific methods of investigation is nearly equal to their scorn for history. \* \* \* They have not wholly escaped injury to their morals in thus casting off the restraints of the old beliefs. There has been a serious and general lowering of moral tone and quality among them during the last fifteen years, among them during the last fifteen years, and this deterioration is still going on. But this has not yet resulted in any great increase of concrete immorality, except the immorality of worthless talk, incessant, universal, and interminable. \* \* They have seriously weakened respect for law in all parts of our country, and have profoundly influenced public sentiment in opposition to the punishment of criminals. They have to a great extent abjured the doctrine of india great extent abjured the doctrine of individual responsibility for wrong-doing; and their ideas have pervaded the atmosphere of the age, and have so benumbed the conscience of the nation that the unwillingness of good people to have the laws enforced, and their sympathy for criminals, are among the most threatening evils of our society. Their worst immorality is their teaching, especially the character of their addresses, lectures, and discussions, in which there is almost everywhere a wild vehemence of atalmost everywhere a wild vehemence of attack upon all the principles of religion, morality, and social order, which is unrestrained by any regard for truth, decency, or justice. \* \* \* No other class is, at present, so successfully educating, the people of this country. They are positive and aggressive, and have a certain power of enthusiasm or afflatus which no other class now possesses. They have many organized societies, traveling lecturers, and missionaries, and a score ing lecturers, and missionaries, and a score or two of newspapers, besides an enormous literature of their own, if one may apply the word literature to their productions. It is a great and successful movement for the propagation of uneducated thought, the spectacle of the untaught classes and disorganizing forces of the time taking possession of the

printing press, of the rostrum, and of the ballet, and attacking modern society with his own weapons. It is a widespread revolt against civilization." against civilization."

With the discussion of Spiritualism, ignorance and prejudice begin. On the start this class are put below other free-thinking people in "intellectual character and equipment," which is not true, their average intelligence being quite up to that of others. It is true and well, that plain and uncultured people are in our ranks, but we find, too, such men as William Lloyd Garrison, Judge Edmunds and Wallace: such women as Edmunds and Wallace; such women as Alice and Phebe Cary, and Elizabeth Barrett Browning, and a goodly company of cultured and critical persons, ripe thinkers, and sagacious men. The writer seems to consider all facts that pertain to a life beyond as veetiges of "prehistoric and savage thought." Such facts come to-day, with more beauty and frequency than ever, because man's Spiritual culture and development are finer. Savage thought was the in-stinctive germ turning toward the light;

Continued on Marith Page

#### TIMELY COMING OF MODERN SPIRITUALISM.

BY SELDEN J. PINNEY. [CONTINUED.]

Science is constantly advancing from the "material" inward toward the spiritual, from the study of structure to that of function; from the study of function to that of force or life; and from the study of the personal and special to that of the general and impersonal, is the line of scientific movement. The grosser forms first drew attention from crude man; as the intellect unfolds its methods, its objects, and its aims become refined, accurate and delicate. The progress of astronomy is marked by this law of spiritual tendency. The first explanations of the celestial phenomena were grossly coarse and material, and all astronomic progress has been in the direction of more refined, ideal, and spiritual views. The Jewish notion of the stars was that they were only lights, set fast in a solid framework overhead, to light the earth. Then these bodies were supposed to be carried around by a solid revolving crystalline sphere to which they were attached. Then came the notion of the more mobile and complex mechanism of epicycles; and this was succeeded by the subtler conception of DesCartes, of etherial currents whirling in vortices, and bearing thus the heavenly bodies onward. At length, after years of astronomic labor, Newton struck away these crude devices, and substituted the idea of a universal, and immaterial force. Thus the tendency of astronomic science has been to withdraw attention from the tangible, material and sensuous, and direct it toward the invisible, the supersensuous, the spiritual. From the crude and coarse motion of huge wheel-work, which turned the stars as one would turn the crank of a grindstone, it has gradually arisen to the idea of a pure, spiritual principle, as the foundation of the universe. From the coarsest materialism, astronomy has thus arisen, to a truth of the world of spiritual

And the spiritual tendency marks the progress of all modern science. Its questions are becoming less and less questions of "matter and more and more questions of force and of power." Not many years since, the great agencies of change, heat, light, electricity, magnetism, and affinity were regarded as kinds of "matter," "imponderable elements" in distinction from other "material elements." But now these crude notions are abandoned. Heat is found to be a "mode of motion"; light another mode of force; electricity still another; magnetism still another; affinity and gravity other modes. Nor is this all. Each of these modes of force is easily transformed or translated into another; heat, into electricity, electricity into magnetism. These agencies are found to be mutually convertible modes of force. And when we define force, we are compelled to the conception of an order of immaterial ideas, of

Every scientific question leads us at last, from body, form, phenomena inward toward the realm of formative power. Every question of form becomes at last a question of force. Every question of force becomes a question of power; and every question of power becomes a question of eternal reason. Thus we get swept from the study of a stone or a star, into cycles of universal career; and once involved therein, we confront the idea of the Infinite Reason of things; and each step of this march is marked by the gradual translation of "matter" into modes of being. After it is seen that light and heat, the principal agencies of cosmical change, and the great mediums of sensation through which things become known and knowable to us are only modes of force, how can we resist the conviction, that all the things which these agencies reveal to us, are also only modes of force? Are not heat and light quite as tangible to our modes of sensation as a rock or a star? Heat affects our senses with more intensity than a rock. Can we say of the one, it is a mode of torce, of power, and of the other, it is material and substantial entity? But that rock itself is transformable into forms, of force, and so may be actually translated into the realm of "imponderable elements," where it will exhibit no more the "materiality" which so deceived our senses. No chemist has yet reached the last analysis of any form or force, yet chemistry does translate "matter" (body) into force. Nor can any one truly say, that there is in nature any form of existence, which is not at one time or another actually a mode of force.

The progress of philosophy also is marked by the same spiritual tendency. It has advanced from the gross notion of personal agencies behind the universe to the idea that the universe is but the spontaneous evolution of eternal spiritual power into image, into form and symbol.

Religion pursues the same path. What an advance was that when the spiritual idea of God as a universal father was substituted for the gross anthropomorphism of the

And in this century a still greater advance has been made in the Harmonial Philosophy. Just at the moment when science had become conscious of the spirituality of all its questions, and as if to give illustration and emphasis to this spiritual tendency, Spiritualism opened freshly upon the world again. Again and again had similar, though less extensive and diversified efforts been made by the immortals to establish on earth a full consciousness of the higher spheres and relations; but through the bigotry and superatition of mankind, and the ignorance consequent on the lack of scientific knowledge, they have been reluctantly compelled, for the time, to suspend, to a great extent, their efforts. Now, science dispels the ancient goblins of superstition, reveals the bidden forces of things, upsets the old theology and so clears the field for the descent of the angels, and they come!

The science of man had also just advanced to the study of vital dynamics. The brain and whole nervous structure was found to be set in motion by some unseen, intangible, immaterial force. The automatic structure of the nervesystem, the inner position of the pole of each nerve arc, and the fact that the power which moved the whole machinery of the organism through the nerves having its center in the brain, was an unseen subtile force, compelled physiologists to infer the existence of the soul within the body as the direct agency of all its changes.

And, again, phrenology has just proved the existence of organs of spirituality in the brain itself; thus compelling the inference that where there was a spiritual faculty there must be a corresponding spiritual function; and if a spiritual function, why then a spiritual world for this function to reveal and to take cognition of." And not only man had both such faculty and function, but magnetism and its attendant phenomena of clarvoyance, psychometry, etc., evolved the facts which attend the exercise of such faculty and the performance of such function. Thus physiology, phrenology and magnetism illustrate the progress inward of the science of man.

When this point was reached, there opened upon this mundane world the whole batteries of the immortal land; just in time, and as if to give point and power to this spiritual tendency of all science, an open, wide-reaching communion with the augels began. Could anything more opportune or desirable have happened? Science had trausformed all bodies into modes of force, had made the transition from "matter" to pure immaterial principles; the science of man had gone from bones, muscles and nerves to the idea of the soul; phrenology had laid open the brain and pointed out the organ and faculty of spirituality; mag

netism and clairvoyance had illustrated the action of this soul in these faculties; had asserted the perception of the spiritual personages who once were in the form, and then at this auspicious moment, began that great series of physical manifestations, known as Modern Spiritualism.

Thus the whole range and tendency of modern thought is rapidly culminating to a focal point on the very verge of the spiriual. Can this tendency be arrested here? Will it stop at the beck of some scientific or theological bigot, on the boundaries of the sensuous world, where torm fades into force; body into being, and sense into soul. Can the just awakened intellect, beginning to feel its power, and to exalt itself to the contemplation of the grandest problems of being, be arrested and driven back with the cry of "impossible," "impossible"? No. It will pierce the veil which divides form from force, "matter" from spirit, body from soul, and push its triumphs and researches far up and inward toward the centre and source of things.

PRIMORDIAL SUBSTANCE.

What proof that man is microcosmic? The crown—the forces of all the primordial elements of the universe? Answer:-Because all the elements of the cosmos and

XI.

eycles of career enter into his composition. Objection:-But may not other planets and other systems than ours, contain some elements and forces and laws that do not enter into our own. And if so, may there not be some beings of a higher order than man?

Answer:-No. Because if other planets contained elements and forces different from our own, and totally unlike them, then there could be no homogeneousness-no analogy-no likeness or sympathy between them, and therefore no relationship--and hence none of that harmony or systematic unity, which the cosmos displays.

Two views exhaust the subject. 1st: If some other planet or system contains some elements like ours and at the same time some other ones totally unlike ours, then there could be no homogeniety or unity of the elements of that world or system. It could not therefore be a world or system, for two totally unlikes could not blend into harmony, for all relationship were precluded by this fact.

And 2nd: if some one world or system of worlds, composed of elements unlike ours, unanalogous to ours, then we should have two systems of nature, or universes, which is absurd, which stand in no sort of relation, neither affecting, nor affected by each other. The intelligence of the one, could never know anything of the fact or nature of the other, for they would find no analogue by which to explain or even sense its existence. Each would be to the other as if it were not. A bottomless and boundless chasm would yawn forever between them. Indeed no system in either would be possible, for the universe would by this fact cease to be a universe, and would become therefore a dualverse, and this is thaos.

The very idea-Universe-means Wholeness, Oneness, Unity; until, therefore, we destroy the unity of natureand abandon all idea of analogy, we cannot affirm the existence of two unlike substances. Spirit "is all in all." Any amount of illustrations readily occur to our minds: for instance, here is a globe to be made from a mass of totally heterogeneous materials. Centripetal and centrifugal laws are to make it round and solid. But while a particle of iron was properly affected by attraction, and should move into its true place, a particle of some substance totally different from, and unlike it, would do just the opposite -would always by the same laws be put out of place. Where there is no likeness of elements, there can be no analogy of laws, and therefore not relations of harmony and unity, and hence no system of worlds or life. No universe on such an hypothesis could exist. But a universe does exist, therefore no such hypothesis can be true. Hence all worlds and systems of worlds, with all their forms are made of analogous-similar-shall we not say of the same identical stuff? And, therefore, the ultimate forms of one world, its crown, its perfected fruit, is precisely like the ultimate forms of all other worlds. Now, since man contains all the elements of our globe, he is her ultimate form -her highest production. He is, therefore, the highest possible form, and hence he is microcosmic. There is, therefore, no higher order of existencies than that of human beings, for that form which embodies all the primordial elements of things is a Universe—is in little all the sphere.

(To be continued.) Copy-right by H. Tattle & G. B. Stebbins, 1878.

PSYCHOGRAPHY.

Wonderful Manifestations at Tiffin, Ohio-Spirit Writ ing-Spirit Engraving on Stone by Spirit Power-Spirit Lights of Marvelous Beauty and Significance.

In former articles I have related how the Tiffin circle was formed and the conditions under which we received manifestations, some of which have been described. In this paper I shall give an account of some of the more extraordinary manifestations that have occurred. On the evening of January 16th, the writer of this while sitting with the circle, saw a form glide past him towards a corner of the room, where it remained motionless in front of a bureau. It was the form of a man, and he stood with his back towards the circle. distinctly saw his coat which seemed to be composed of pieces of cloth about as large as a man's hand, and of various colors. I immediately spoke of this to the circle, but said nothing of my impression that it was Joseph. of Egypt.

The following evening the first writing we received was the name of "Joseph," written in a very peculiar style resembling old English script, and very plain. Directly after he wrote the following:

"I will be with you often. Keep on; you are doing

We expressed our great pleasure at receiving this writing from Joseph, when this was given: "No matter what people say, keep on.

Joseph."

Directly the following pathetic sentence was written "O how we have been waiting for this.

JOSEPH." We received several other messages from Joseph at different times, all of which were very interesting and significant, but I must pass them as I wish now to relate a very remarkable occurrence that took place a few evenings subsequent to receiving the above writings. A short time after we had begun to sit regularly in s circle, a white dove was seen by Mr. Doerle, flying about the room as though looking for a place to light. A few evenings after this he saw the dove again flying about the room, holding a piece of white paper in its mouth Again it was seen some nights after, with the paper and it came and lit on the foot of the bed between Miss M. and myself. I requested Mr. D. to ask if it would not leave the paper with us. He inquired, but the dove flew up towards the ceiling and disappeared; two or three evenings after this, Mr. D. saw the dove emerg-ing from a bright cloud, and holding in its mouth what he described as a dark paper, and it flew down and lit as before on the foot-board of the bed. It sat a few moments bobbing its head up and down. Presently Mr. D. saw it fly up towards the ceiling and circle around and he remarked: "It is now turning to go," and, "there, it has dropped the paper," and just at that moment we all heard something fall on the floor. The light was turned on and there was found on the floor, near Miss M. and myself, a small gilt or golden envelope, about 21 by 31 inches. It was different from any envelope we had ever seen. We opened it carefully and found a piece of white paper nicely folded, with sentences very

neatly written in pencil on one side. The writing was a fac-simile of the written messages we had received from Joseph. The following is an exact copy of the message brought to us in this golden envelope:

"The people which sat in darkness, saw great light, and to them which sat in the region and shadow of

death, light sprung up."

"I have many things to write unto thee, but I will not do so, I trust I shall shortly see thee and shall speak face to face with thee.' Be not discouraged; all is well. Have faith.

The above three sentences, we thought, were addressed to the circle, except the middle one, which seemed to be addressed to myself personally. The envelope in which these messages came, has been shown to many people, who all unite in saying it is different from any. thing they ever saw. Taking all the circumstances to-gether under which this beautiful golden envelope and spirit messages came to us from Joseph, we cannot, for a moment, doubt their genuineness; but we were yet to have other evidence given us, which would forever place beyond question the facts just related. To make this evidence clear to the readers of the JOURNAL, I must go back a little and give a brief account of the wonderful spirit lights given in our circle.

When we first begun to see these lights, they attracted no special attention, for Mrs. Allen and myself had seen them hundreds of times before. But they soon began to assume a character at once so remarkable and interesting as to challenge our deepest and most critical attention. A few evenings after they first began to appear, we observed that they would dart swiftly from one part of the room to another, move about in circles, suddenly enlarge to six or eight inches in diameter and then as suddenly contract to the size of a pea. Some were vividly bright, others of a dull pale color. Some would revolve and throw off smaller points of light which would revolve about the first like a satelliteand some would burst like a volcano, and others would explode and a column of smoky vapor would rise two

or three feet and vanish. One evening, we observed a light of unusual size and brilliance forming, when to our astonishment, it darted to the table and rapped quickly, and sounded like a hard stone. It then moved away to the corner of the room and dissolved; but almost instantly it formed again, moved to the table swiftly and rapped as before. As it moved about and turned itself in all directions, we saw. that it was oval in form and about as large as a goose-egg—say five inches long, and three and half inches through. It was self-luminous and so intensely bright that it illuminated the top of the table so that we could see the sheet of paper and pencil lying on it when it moved near them. Pretty soon we observed something dark moving about on this wondrous ball of light, and directly we naw a finger, and then another, and then all four fingers of a hand moving over the ball. By request it moved about to each one of us so that we could examine it closely. The fingers were as perfectly formed as we ever saw and looked just as natural and life-like as the fingers of any of us sitting in the circle. I asked if we might take hold of this luminous stone, and the answer was, "No." I inquired if it would dissolve if we handled it, and was told that it would. I then asked if the spirit controlling it would touch us with it and the answer promptly came, "Yes." It then came to each one of us and stroked us over the open hand. It felt hard just like a rather smooth stone. It then went to Miss M., stroked her on the arm and hand repeatedly, and we could hear it as well as see it moving up and down her arm, all the while displaying the fingers moving over its luminous surface. It would frequently move away to another part of the room and dissolve in a cloudy appearance and disappear and then immediately reform and come swiftly to the table and rap.

One evening there were two of these balls of lightone controlled by Miss M.'s father, and one controlled by Mrs. Allen's mother. On this occasion we saw them forming in different parts of the room simultaneously and at least ten feet apart. They were very similar, one being a little larger than the other. The ingers were unlike; those on one ball being evidently a man's fingers, and those on the other ball being the soft and rather fleshy fingers of a female. This last ball of light went to Mrs. Alien and rubbed her hand and arm and patted her on the head.

Sometimes these lights would come together and ouch each other and rap simultaneously on the table and then separate twelve to fifteen feet apart and dis-

solve in vapor and reform again.

A few evenings after these two balls of light were seen, a light was observed to be forming of so singular a character that it instantly riveted our attention. First, there was a circle formed of a pure white light and about as large around as the top of a large goblet This circle of light was perhaps a half inch wide, and the center was dark. While it was forming it turned about in all directions and we saw a dark substance extending back of it, five or six inches and pear-shaped. At the small end of this form there was a bright point of light about as large as a hickory nut. Pretty soon there was seen a point of light on the side of the pear-shaped form; and then another and another till there was a strip of light along the entire side. This line of light was about one inch wide and six inches long, and presently there seemed to be letters forming on it. We watched it with intense interest and soon Miss M., who sat nearest it—it probably being six or eight feet from her—exclaimed, "It is a hand!" And before we could say more it came swiftly to the table and rapped as the ball of light had done. It sounded hard like the other, and as it moved around we all saw the name clearly and distinctly--it was "Joseph," in letters of fire! It moved around to each one of us close up to our eyes, so that we could inspect it critically. The letters were distinctly formed and appeared as though engraved. But what was a great satisfaction to us in this name, was that it was seen to be a facsimile of the name we had seen so often, as it was signed to the various written messages we had received from Joseph. There was no guess work about this nor hallucination; it was the result of careful and critical examination of the name attached to the messages and the one engraved on the stone in letters of fire. They were one and the same in style, form and outlines, and could only have been executed by one and the same

hand. As this wondrous thing moved about we saw that the center of the circle or bright corona was in the form of a star-a seven-pointed star-which seemed to be significant of many things that must for the present be omitted.

Mrs. Allen requested that this thing of beauty be brought to her that she might measure the length of the name. It was then brought to her and laid alongside her hand on the table, so that her hand touched it. It extended from the tips of her fingers back on her hand to a point which measured just five inches. We then requested that it come and touch us that we might feel the substance and compare it with the ball of light. It did so and it appeared hard like a stone as the other seemed to be. When it went to Mrs. Allen, it rubbed over her hand with the name next her hand, and she described it as letters cut or engraved in stone. This also dissolved into a cloud and disappeared and formed again very often during the several evenings we saw it. One evening it appeared and disappeared in this way eleven times.

Sometimes a finger would be seen extending over the bright corona and reaching to the middle of the dark star in the center; and a few times we saw a hand holding this beautiful symbol as it was carried about. Here, then, we have one of the most remarkable spirit manifestations of modern times; and all so connected together as to afford a chain of evidence of such a character as to leave no room for doubt of the genuineness of the manifestations.

There are many other things I would like to relate concerning these wonderful manifestations, but space forbids. This one circumstance may be mentioned namely, that the spirit dove has been seen in a wellknown circle in this city in a private family, and by three different mediums at different times and under circumstances absolutely precluding deception or hallucination.

Chicago, Ill.

I have lived to know that the secret of happiness is never to allow your energies to stagnate. - Clarke.

MILTON ALLEN.

Animals.

Look where we may-whether in the works of the scientist, the writings of creedists, Freethinkers, Spiritualists, or in the host of journals and secular papers, etc., man claims the prerogative of mind, to the al-most entire exclusion of that quality in animals, confining their capabilities to a blind instinct; that is devoid of reason, and a mere power which determines their will.

This, like many other doctrines that have exploded, must soon follow in their trail, as the test of reason applied to it, in the shape of a lew questions, in regard to their powers, will place it in the true light, viz.: Does not a horse deduce from premises, when he pushes back the slide of a gate, or raises the latch with his nose, or does not the thirsty ox reason, when he pumps water with his horns, raising the handle with one, and pressing it down with the other? True, they do not carry on a process of deduction in order to convince, confute, or set forth propositions and the inferences from them, but they reason according to capacity, which no doubt might be much extended by education. How do we know that animals have not the higher functions and faculties in some degree? Men differ in these qualities, and why not animals

We have known horses to open gates untaught, and I saw one make and throw with his nose, a loop of his halter, through the space of upright bars, over some feed in the next stall, and by a quick jerk draw the loop back, together with some of the feed, and as soon as that portion drawn within his reach was eaten, he would repeat the looping, as long as any feed was to be obtained in that way.

Rats have been known to extract olive oil from long and narrow-necked flasks, by inserting their tail, and to

do many other things that instinct could not effect. The "busy bee," not only constructs its combs of a certain shape, but adapts them to the space they are to occupy, and as they also provide for winter, by storing honey, they must be provident and have forethought.

The dog is proverbially a knowing animal, and the JOURNAL of the 19th of January, 1878, gives a remarkable instance of foreknowledge in a dog (copied from the Washington Star), whose mistress had died, by visiting her room, where he had never been before, and after sniffing at the body once or twice, left the room and the lot, never left before, and was not seen until the funeral reached the entrance of the Bellevue Cemetery, where the dog ran out to meet it, followed it to the grave, where he kept up a whining and howling while the body was being buried.

The sexton disclosed the fact, that the dog came there early that morning, was present when he dug the grave, and was there until the funeral arrived at the cometery. Was not this foreknowledge, clairvoyance and reason? All living things of the same kind, understand each other, and no doubt have a language of their own, which is natural, and although the sounds made by them are familiar and have been named by man according to their resonance, yet with all his knowledge he cannot understand nor interpret their significance.

It has been asked: Do animals exist in the Spiritworld? We answer, that spirits who ought to know have stated, that, if they are necessary to our happiness they will be there. From this we would infer, that if they are there under any circumstances, they must have an existence there independent of the imagination, for if they are there at all, their existence must he absolute as regards themselves, although they may not always be present any more than they are to man on earth. If oblivion be their portion, they have truly lived in vain, but compensation is a law and but for this, man himself would rarely taste of bliss.

Why do the mass of mankind strive to be rich? What does the geologist or minerologist see in the earth's stratification, its minerals, crystals, or its gems that fascinates and makes him travel the world over, through many difficulties and deprivations to find them, and spend the best years of his life in their investigation? Why does the devoted botanist seek and classify imder like dinchities, each tree, each nower and diant The ornithologist each bird-the zoologist each animal, reptile, fish and microscopic animalcule? And vet again, why does the astronomer, with telescopic aid. explore the star bespangled universe, but, like the rest. to gratify an innate desire to see and learn the mys-

teries of nature. If this be pleasure here, would it not be more gratifying to study the arcana of nature beyond the dark river of time, where the clear-mindedness of every sense and faculty is intensified, and capable, intuitively, of perceiving the construction, composition, workings and beauties of every existing thing, that our nat-

ural faculties could not fathom here? Of what use would all these clear-minded perceptions

be, if objects so much prized and sought for here, had no existence there? In nature's field, from rocks to mites and man, Are many things to interest and scan; And though innumerable they may be, As grains of sand on ev'ry shore-bound sea-Still more beyond the microscope's great power, Exist on every mite, rock, blade and flower. So, too, beyond telescopic reach afar. World's within worlds are freighted in each star With myriads of living forms, both great and small-Man as on earth, the peer and head of all. Who would not bear the ills of life to be A student there throughout eternity, Where flowers forever bloom in tints serene. Amid the glories of each heavenly scene, Where light the joy of all in splendor reigns, Throughout all nature's grand and vast domains?

Lancaster, Pa.

Religion.

WM. BAKER FAHNESTOCK, M. D.

The religion of one age is often the poetry of the next. Around every living and operative faith there lies a region of allegory and of imagination into which opinions frequently pass, and in which they long retain a transfigured and idealized existence after their natural life has died away. They are, as it were, deflected. They no longer tell directly and forcibly upon human actions. They no longer produce terror, inspire hopes, awake passions, or mold the characters of men; yet they still exercise a kind of reflex influence, and form part of the ornamental culture of the age. They are turned into allegories. They are interpreted in a non-natural sense. They are invested with a funciful, poetic, but most attractive garb. They follow instead of controlling the current of thought, and, being transformed by farfetched and ingenious explanation, they become the embelishments of systems of belief that are wholly ir. reconcilable with their original tendencies. The gods of heathenism were thus translated from the sphere of religion to the sphere of poetry. The grotesque legends and the harsh doctrines of a superstitious faith are so explained away that they appear graceful myths for shadowing and illustrating the conceptions of a higher day. For a time they flicker upon the horizon with a softly beautiful light that enchants the poet and sends a charm to the new system with which they are made to blend; but at last this, too, fades away. Religious ideas die like the sun; their last rays, possessing little heat, are expended in creating beauty.—Locky.

In the material universe as a whole, we must have all, potentially at least, that any of its parts, or all of them, may become, on the maxim that the whole must be equal to all the parts. Or, to use another illustration, if it is true that the fountain cannot rise higher than its source, it must also be true that there shall actually be a source behind the height to which it does In man nature is raising intellect, as she raises the rice and the rose. We are rising slowly to the altitude of our source, and are doing for ourselves nothing more nor less than what it is the eternal necessity of the universe that we must do while we are as we are. -- Charles Ellis.

The poorest day that passes over us is the conflux of two eternities; it is made up of currents that issue forth from the remotest past, and flow onward into the remotest future. - Carlyle.

The truest end of life is to know the life that never ends .- William Penn.

#### Our Young Holks.

EARTH'S LONE CHILDREN.

"We Want a Grave-Board for Ma."

A boy, not over eleven years old, whose pinched face betrayed hunger, and whose clothes could scarcely be called by the name, dropped into a carpenter shop on Grand River avenue the other day, and after much hesitation explained to the foreman:

"We want to get a grave-board for ma. She died last winter, and the graves are so thick that we can't hardly find hers no more. We went up last Sunday, and we come awful near not finding it. We thought we'd git a grave-board, so we wouldn't lose the grave. When we thought we'd lost it, Jack he cried, and Bud she cried, and my chin trembled so I could hardly talk."

Where is your father?" asked the car-

penter. "Oh, he's home, but he never goes up there with us, and we shan't tell him about the board. I guess he hated ma, for he wasn't home when she died, and he wouldn't buy no cosin nor nothing Sometimes, when we are sittin on the door-step talking about her, and Jack and Bud are cryin' and I am rememberin' how she kissed us all afore she died, he says we'd better quit that, or we'll get what's bad for us. But we sleep up stairs, and we talk and cry in the dark all we want to. How much will the board be?"

The carpenter selected something fit for the purpose, and asked:
"Who will put it up at the grave?"
"We'll take it up on our cart," replied the
boy, "and I guess the graveyard man will

help us put it up.' 'You want the name painted on, don't

"Yes. sir, we want the board white, and then we want you to paint on that she was our ma, and that she was forty-one years old, and that she died the 2nd of November. and that she's gone to heaven, and that she was one of the best mothers ever was, and that we are going to be good all our lives, and go up where she is when we die. How much will it cost, sir?"

"How much have you?"
"Well," said the boy, as he brought out a little calico bag and emptied its contents on the bench, "Bud drawed the bay for the woman next door, and earned twenty cents; Jack he weeded in the garden, and earned forty cents, and he found five more in the road; I run of errands, and made kites, and fixed a boy's cart, and helped carry some apples into a store, and I earned sixty-five cents. All that makes a hundred and thirty cents, sir, and pa don't know we've got it, cause we kept it hid in the ground under a

The carpenter meant to be liberal, but he "A grave-board will cost at least three

dollars." The lad looked from his little store of metals to the carpenter and back, realized how many weary weeks had passed since

the first penny was earned and saved, and suddenly wailed out: "Then we can't never, never buy one, and ma's grave will get lost."

But he left the shop with tears of gladness in his eyes, and when he returned yesterday little Bud and Jack were with him, head-board, but one for the foot of the grave as well, and painter and carpenter had done their work with full hearts, and done

"Ain't it awful nice-nicer than rich folks have!" whispered the children, as the boards were being placed on the cart; "won't the grave look nice, though, and won't ma be awful glad!"

Ere this the mother's grave has been marked, and when night comes, the three motherless ones will cuddle close together, and whisper their gratitude that it cannot be lost to them, even in the storms and drifts of winter. — Detroit Free Press.

#### Carrier Pigeons.

Do you remember what the Professor said about flying machines; how hard people are trying to discover some way of making practical use of balloons for carrying passengers and mails? But they haven't succeeded yet, you know, and I want to tell you about a wonderful little bird that has succeeded—not in carrying passengers, but in being a marvelous postman. Think of it! A postman with wings, flying at the rate (sometimes) of one hundred miles an hour -twice as rapidly as the fastest express

Way back, ever so far, in the history of the world, we run across accounts of the carrier pigeon.

Some weeks ago, the professor told you about the crusaders, who formed great armies and marched against the Turks in the Holy Land. Now these Turks used to have carrier pigeons to take information from one city to another, or to fly between different divisions of their armies; but the crusadors kept falcons which would chase and capture the pigeons in the air. Go further back than this, even, to the time when Anacreon, a famous Greek poet, lived 500 B. c., and you will find mention of the carrier pigeon.

Let us see what kind of birds they are, and how their training is accomplished. They are a variety of the domestic pigeon, and have a wonderful instinct which causes them to fly to their homes when carried hundreds of miles away from it. They have been taken far out of sight of the land, upon the ocean, and yet, have found their way back to their own cotes again. If you have ever been to sea, with no land within sight, you must have noticed that the water all around you seemed to be enclosed by a circle of horizon, and that your ship was always precisely in the center of this circle. One direction looked just ter of this circle. One direction looked just the same as another to you, and yet these birds, when let loose, will fly up into the air from the deck to a great height, sailing round and round as they go, and will then, without any hesitation—if the day be a clear one—set off on their journey home. It is said that these birds select the direction by some instinct so wonderful that people cannot find out what the theory is.

The pigeons are taken when quite young and trained to fly short distances at first. These lengths of flight are gradually increased, and the birds have been known to

creased, and the birds have been known to fly over a thousand miles at a time.

The letters or messages sent by the birds are often enclosed in a quili and fastened to their legs, necks or wings. Before the invention of telegraphy, pigeons were often used by capitalists to carry the changes in the prices of stocks and bonds.

During the winter of 1870-71, when the city of Paris was besieged, the balloons which were sent up always carried a num-ber of birds. The Prussians could follow

the balloons, and often captured them; but when the navigators escaped the birds could be carried almost any distance and be sent back to Paris with valuable dispatches, flying far over the heads of the enemy lying at the gates, and out of reach of the most skillfully sent bullet. During the war very long disputches were micro-photo-graphed and forwarded safely fastened beneath the pigeons' wings. In foggy weather or when snow is on the ground, they have considerable difficulty in finding their way.

There used to be a regular line of these birds flown from Halifax, N. S., to Boston, Mass., and from Sandy Hook to New York with the news brought from Europe to ves-

But fast as these little creatures fly, the tiny spark of the electric telegraph flies faster yet, and as a postman and news agent the birds are nearly useless in our civilized countries; yet there will always be a tender spot in every heart warm with love for the gentle-eyed, soft breasted messengers—the carrier pigeons.—Christian

#### Au Invisible Ghost.

A new kind of ghost story, although the ghost has not been seen, comes from the Blue Mountains in New Jersey, which seems to show that a dead woman is wreaking some kind of vague vengeance upon her husband because he married a second wife .-There is an isolated spot at the foot of the mountains between Summit and Providence where there are a few houses, one of which is occupied by a man named John Pheasant. Three years ago Pheasant married a woman named Sarah Stapleton, who died last May, leaving an infant about a year old. On her dying bed Mrs. Pheasant made her husband promise that he would not marry again. He soon forgot his promise, and three months afterwards married a young girl named Mary Huntley, who took good care of the child. One night last week Pheasant and his wife went to a picnic, leaving the baby soundly sleeping in bed. Soon after they were gone, Charles Kilkenny, who lives in a house adjoining that of Pheasant, heard the child screaming as if in pain. He went out, and seeing that Pheasant's house was lighted up, supposed that he and his wife were at home. The light was unusually bright, however, and streamed through the cracks in the house and lighted up the road. While Kilkenny was watching the light, two young men who were going to the picnic came along, and Kilkenny calling their attention to Pheasant's house, they concluded that a lamp had in some manner been upset, and that the house was on fire. The three men then ran to the door of the house, and were somewhat astonished on reaching it to find that the light had disappeared, and that the baby had stopped crying. They thought, however, that the Pheasants had put out the fire and quieted the child.

The young men then went on their way and arriving at the picnic grounds found, to their great surprise, both Pheasant and his wife there. They told Pheasant what they had seen, and he and his wife and several other persons returned to the house. The doors were found to be locked and in the same condition as when they left, but the child had disappeared from its bed. The house was searched and the baby was found lying under a bed in a room upstairs wrap-ped in a shawl and lying on a pillow, both of which belonged to Pheasant's first wife, and which had been kept carefully locked up in a trunk. A number of trinkets which had been in the trunk and which had belonged to the dead woman, were scattered around near the child. Pheasant and his wife were greatly alarmed, and being good Catholics, went for advice to Father Fessello. the parish priest. The priest said he could do nothing, and advised Pheasant and his wife to treat the child with the greatest care and attention, and never to strike it. The priest says the story is inexplicable, but he will express no opinion.—N. Y World.

#### Partial List of Magazines for November.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: The Nationals, their Origin and their Aims; There came three Queens from Heaven: The Star in the Valley; Presidential Elections; A White Camellia; Home Life of the Brook Farm Association; Florence, and St. Mary of the Flower; Roba di Roma; Some Recent Books of Travel; An Impressionist at the Paris Exposition; Song; The Lady of the Aroostook; Indirection; Americanisms; An Old Song; Oppressive Taxa tion of the Poor; The Contributor's Club Recent Literature.

Scribners' Monthly. (Scribner & Co., New York.) Contents: Henry Wadsworth Longfellow; Falconberg; Beethoven; Johnny Reb at Play; The Spelling Bee at Angels: Picturesque Aspects of Farm Life in New York; A wind Storm in the Forests of the Yuba; A Modern Playwright; The Apparition of Jo Murch; Songs; A Night with Edison; Our Patent System; The Poet's Fame; Haworth's Chambly Fort, on the Richelieu River; Parsons and Parsons; Topics of the Time; Home and Society; The World's Work: Culture and Progress: Brie-a-Brac. This number, for Frontispiece, is enlivened by a fine portrait of Henry Wadsworth Longfellow. Some of the leading articles are illustrated.

The St. Nicholas. (Scribner & Co. New York.) Contents: Frontispiece—"Fly! the Enemy Comes!" A Boy's Service; Who Told? When the Woods Turn Brown; Towed by Rail; A Tale of Two Buckets; A Jolly Fellowship; Taking Dolly Out for an Airing; Handsome Hans; Cicada; The Dark Day; The Young Hunter; The most thoroughly educated Young Lady in Miss Neal's School: A Mistake; The Poor Relations; Monkeys and Dogs to the Front; Frank R. Stockton; Half a Dozen Housekeepers; The Three Wise Men; The Look-Out Tree; The Magician's Lesson; For very Little Folks; Jackin-the-Pulpit; The Letter-Box; The Riddle-Box. Most of the Stories are illustrated, which adds to the beauty and interest of

The Eclectic Magazine. (E. R. Pelton, New York City.) Contents: Giordano Bruno and Galileo Galilei: French Home Life; The new Principle of Industry; Age of the Sun and Earth; The Poetic Place of Matthew Arnold; The Old Home; Cyprus; Brockden Brown, the American Novelist; A Baliad of Heroes; Macleod of Dare; The Plantin Museum at Antwerp; Child's Play; The Speaker of the House of Commons; Our Dream; Rev. William Adams, D. D., LL. D. Literary Notices: Foreign Literary Notes; Science and Art; Varieties. As a frontis-piece, this number contains a fine engraving of Rev. William Adams, D. D., LL. D.

Babyland. (D. Lothrop & Co., Boston.

October Magazines not before Mentioned.

The Normal Teacher, published at Danville, Indiana, contains interesting articles under the following heads: Leading Arti-cles; Editorial Notes; Notes and Queries; Correspondence; Examination Department; College Department; News from Normalities; Book Table; Publisher's Department.

Leisure Hours. (J. L. Patten & Co., New York.) Is filled with choice literature. Some of the articles are illustrated, which adds to the beauty and interest.

La Ilustracion Espirita, published by Refugio I. Gonzales, Mexico, contains interesting articles on the spiritual philosophy. Revue Spirite Journal D'Etudes Psychol-

ogiques, published at Paris, is filled with articles from able writers.

Spirit Communication,

The following is a communication given at our home circle, October 6th, by Dr. K. P. Watson, who passed to spirit-life from Memphis, the cause of his death being yellow fever. Samuel Watson,

Augusta, Arkansas.

THE COMMUNICATION. I find an unconquerable desire to be at yours and sister Ellen's sittings. I feel a nearness to you which I cannot express, and while I am in a happy state, I am not made to feel less so by my attendance here, and I expect to come often. I find that here I have hearts that are full of sympathy, and which love me more than I had ever thought while on the earth. I think my condition and extreme change have produced this feet and extreme change have produced this feeling, for I find that those in spirit-life, whose souls have become purified by love, which is pre-eminent among the good beings, are in unison with earthly ones, and we naturally love to be with them. Love is paramount, and we are prepared to look at things yery differently. I realize that earthly objects once dear to us, are dearer to us now. I find that if I desire to do anything, I am at once qualified to do it; if I am averse to it, I do not engage in it, hence I was tired of many earthly pursuits, and my desire is to engage in something more spiritualizing and less material, consequently I find no need of my profession, nor do we have any sickness. I had often felt that I hoped for a change in this feature of my earthly career, and thus far I have realized it.

We all love to do the work which will elevate us to a spiritual standard, and I find that my excessive desire for that is a great incentive to activity, and to my progress in my new life. I have often felt that a change in life would be preferable, but if I had known what that change would have brought me, I would have been very impatient to have passed over. All that is beautiful has been presented to me; all to make me happy has been placed within my grasp, and for me to enjoy, but not unless merited. I find the good and holy beings to be the purest and most lovely in appearance, and this is an evidence of their acceptance with God. We have to become, as much as we can, like the pure essence which emanates from Christ; his influence is lovely, pure and bright, and the light which proceeds from that influence, is bright, just as the rays from the sun, permeating everything and shedding beauty and brightness upon the entire earth. We are inspired with the feeling iat we want to be lights, and from as an influence be imparted which shall result in good to those on earth, and those with whom we are now closely associated in our beau-tiful home. We feel that if we could draw the world to us, those whom we have left to pass through fiety trials, to endure suffering and be bowed down with anguish—especially at this time of trial—it would add much to our happiness.

Now I find I cannot say much more to-night; but before I leave you, I will offer a few words of advice, which may prove to be useful. You must be cautious; keep on the alert, and if necessary we want you to flee at once from the terrible scourge which seems to devastate everything on its broad track. You must be prudent, as you have been, and not run any risk in going where there is danger. I go to-night.
Your brother in spirit-life

K. P. WATSON.

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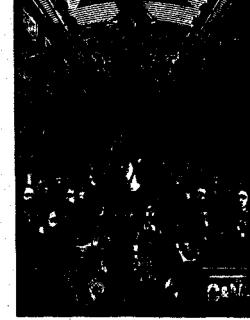
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The Yellow Fever-Some of the Compensa tions that Follow Calamities.

The yellow fever in the South, at the present time appears to be abating rapidly. Its ravages, however, have been terrible—its pathway marked by the ruins of once happy and prosperous homes! The real cause of the visitation of this rapacious Angel of Death, has not been definitely ascertained. No medical treatment, however skillful, seems to have proved of any efficacy in a great majority of cases. A very large per cent. of those attacked by the rapacious monster, could find no relief. In this terrible affliction that visited the South, all sectional animosities were forgotten, the ill feelings aroused by the rebellion vanished, and the whole country seemed to become linked at once in one grand brotherhood, and donations-the spontaneous outpouring of generous heartsflowed in one stream from the North toward the afflicted sections, convincing all that there is an angel in the heart of humanity, never dumb to the piteous cries of those in distress.

This pestilence, raging for a time with fearful malignity and unceasing in its work of destruction, developed heroes, brought them to the surface on the tide of human affairs, and they offered themselves as a sacrifice, if necessary, to assuage the suffering of innocent victims, who were prostrated by the fell destroyer, and who would otherwise have suffered untold agonies. The battle they have waged against this insidious enemy, has not been distinguished by the roaring of cannon, the terrific yells of battling hordes. the clashing of sabres and bayonets, and the stentorian tones of commanders; they could not even see the columns of the advancing hosts; no scouts, no approaching skirmishing parties, greeted their vision; the enemy marched silently, entirely concealed from view, and slaughtered both old and young, systematically torturing each person until the vital spark of life was finally extinguished. Under these trying circumstances, true heroes have arison, who, animated with only one desire, to alleviate the suffering of those afflicted, have met the dark foe face to face, resisted its advance step by step, until overcome by its irresistible progress, they have fallen victims, and increased the number of the dead and dying! Verily, they shall have their reward!

But where the compensation that flows to those who so nobly sacrificed their lives in endeavoring to ameliorate the condition of the sufferers? Having passed to spirit-life doing a sacred duty, their souls enrobed, as it were, in an aroma of love for the afflicted, they find themselves the recipients of allthose favors which they unselfishly bestowed upon others, and they realize a practical application in their respective persons, of the rule:-As you give, so shall you receive! He who passes to spirit-life, imbued with a fervent love for all humanity, and actuated with no selfish impulse, has no pernicious weeds in his nature requiring years of active exertion and self-sacrifice, to overcome: the hor zon of his Spiritual life is clear and serene; his pathway leads him among scenes of surpassing beauty and loveliness; his associates are those whose natures vibrate in harmony with his own, and he finds in his surroundings a compensation for all the sacrifices he made for humanity while on earth, and he recognizes the truth of Thoreaus' remark: "Warm your body by healthful exercise, not by cowering over a stove. Warm your spirits by performing independently noble deeds, not by ignobly seeking the sympathy of your fellows, who are better than yourself."

From time immemorial the world has been subject to plagues, epidemics or malignant diseases; some have appeared only in particular localities; others like a pestilential wave, have swept over the country, avery Angel of Death, spreading ruin and devastation in its pathway. Though the winter comes with its cold and sleet, its piercing winds and biting frosts, driving away the sweet songster of the air, the rainbow tinted flowers and the green verdure of the fields, yet its inclemency was designed no doubt, for a wise and beneficient purpose-

It is difficult, however, to discern the hand of God in a plague, epidemic, or pestilential disease, that in malignant waves sweeps over the land. The cyclone, like a flend incarnate, destroys houses, uproots trees, and kills men, women and children-as it marches along in its works of destruction, can you see the image of God beautifully mirrored therein? The volcano buries a Pompeii and Herculaneum in ashes—as the smoke and flames ascend, do you behold pictured therein, the "hand of Providence?" Perhaps not. But can you see the twinkling stars, the silvery moon or the sun when a black stormcloud intervenes? Have the stars then ceased to be radiant, has the pale-faced moon been banished, or the sun ceased to shine? Can the divine influence be intercepted, shut out by the yellow fever? No! It is manifested therein by the millions of beneficent beings that hover over the infected districts. and assist the liberated spirits to rise!

You may not be able to distinguish a divine influence through this infectious poisonous cloud that is now hovering over the South; but when death lifts the veil, clears the mist from your vision, and effects the release of your spirit from the sickened body, you will realize the fact that a compensation is furnished for all you have suffered, and that while you are deprived of the experiences which earth-life can only afford, you have gained other fields, scenes and companionships, that you could not be induced to exchange for those of this sphere of existence. Is there not something purely divine in the complete satisfaction one feels when he realizes that the change has been beneficial?

Humanity must learn this important fact, that certain purposes can be accomplished through cyclones, earthquakes, thunder and lightning, unpleasant mists and darkness. as well as through the instrumentality of sunshine, genial winds, invigorating showers, and a healthy exhibarating atmosphere; that these seeming curses are the inevitable results of natural laws. The dark stormcloud, as well as the morning radiant with the rainbow-tinted hues of the rising sun: the night with its star-spangled heavens, as well as the mid-summer day disclosing the wondrous beauties of nature; the plant within which lurks a subtile poison as well as the flower that distills a heaven-born fragrance, and the storm as well as the calm, are the direct ouigrowth of natural laws. the peculiar workings of which are often very mysterious and beyond our finite comprehension! But the wisest sage in spiritlife will tell you, that there is a compensation for all the trials and suffering of mortals while on earth; that every cloud, however dark and pestilential, has a silvery lining, that even calamities convey important wrecks, misfortunes, epidemics, and disasters of this life, the spirit finally attains that height in the supernal spheres, where it practically realizes full compensation.

Though the spirit finally triumphs, notwithstanding calamities or malignant diseases, our duty to the afflicted of all classes remains unchanged. Every effort should be made to assuage the sufferings and untold agonies of those in the fever-stricken districts of the South, ever remembering that generosity and kindness when extended to those in distress, returns with ample reward and benedictions.

#### Ingersoll and Burns on Immortality.

In reading that part of Col. Ingersoll's lecture on Burns in which he dismisses the great bard to "eternal rest," we could not help thinking what would Burns in his earthly life-time, have said to such an ignoring of the great fact of immortality. Probably he would have said: "Speak for yourself, sir; you may be a stock or a stone for all that I know; but, as for myself, I know that I am immortal." If there ever was a man in whom this conviction was a ruling one, it was Burns. Anxious to see how far he and Ingersoll would agree, we took down Allan Cunningham's edition of Burns in four volumes, and holding one volume (we knew not which) in our hand, we said to ourself, "Now let us see if the first page we open to does not contradict Ingersoll." We opened the volume (it proved to be the third) at random, and the very first page to which we opened, wholly ignorant of what we were coming to (page 284) contained these words: "O thou great unknown Power! thou Almighty God! who has lighted up reason in my breast, and blessed me with immortality!" In the same paragraph, but on the preceding page, Burns writes, "Though skeptical in some points of our current belief, yet, I think, I have every evidence for the reality of a life beyond the stinted bourne of our present existence." All this occurs in one of his letters to Robert Aiken.

We could point to many other passages equally strong, in which Burns avows himself a Spiritualist. It is due to Col. Ingersoll to add, that while eulogizing Burns as one of the noblest and grandest of mortal men, he admits, "His real religion was that there is a God, and that there is a future state, and that an honest man has nothing to fear in this world or in the world to come." It is a pity that so sincere and courageous a truth-seeker as Col. Ingersoll, could not have managed, in all his seekings, to hit upon some of the great awakening facts of Spiritualism. He has investigated, it is said, but not successfully. To which excuse we would reply, "Try, try again." Every persistent, patient, and candid investigator finds his reward, sooner or later, in hitting upon phenomena inexplicable under any theory

of materialism.

#### Marching On.

Triumphing over the moss-grown errors of the dim and mouldy past, with step strong and vigorous. Spiritualism is marching on. From the tiny rap, which a little over thirty years ago awakened the attention of the world to the advent of Modern Spiritualism, it has advanced to the significance of Sinai's thunders, and shaken, like the mighty earthquakes of the early times, the theological continents of the entire religious world. From the gentle breeze starting at Hydesville, N. Y., on the 31st of March, 1848, it has become the sweeping whirlwind of thought, tearing away deeprooted errors, and removing many faisities of the old creeds and dogmas of faith and worship. Before it could rebuild upon the abiding foundations of knowledge, it was necessary to become an iconoclast, and break down the temples of idol worship built upon the treacherous foundations of a false faith. Its first work was to arouse investigation, to challenge inquiry, and to confound the worldly wise. It set to work to remove the inheritance of past ignorance, to clear away the rubbish of false creeds, and lay bare the bed rock of positive psychical knowledge. In doing this it unsettled faith in former methods, aroused new thought and imparted new ideas.

The sword of orthodoxy, wielded in its denunciation, has failed to slaughter this new-born babe. It is true, in its unholy zeal, the church by its Herod-like edicts has made many mourning Rachels, on account of the opposition with which it has surrounded many young mediums. But while the church has by its domination, for a time caused their light to be hidden, the Spirit-world has been alive to the necessities of humanity, and has developed other and more striking manifestations of spirit power in shaping and controlling the affairs

In all these years it has been marching on. The opposition it has met has induced a more sturdy growth; the pressure it has encountered has rendered it more elastic. As a disorganizer, and while itself disorganized, it has penetrated all forms and grades of society, exposing their errors and furnishing new elements to incite to healthier action and growth.

It is true Spiritualism has numbered in

its ranks many who from previous conditions of servitude, have been partially or wholly demoralized. It has also had an outsidearmy of hangers on, camp followers and turkey-buzzards, who would not only despoil the living, but the dead. Nothwithstanding all this load it has been obliged to earry, Spiritualism has been steadily moving on. Everywhere in its march it has left lessons to humanity, and that above the evidences of progress; infusing liberality into the old dogmas by presenting ideas which excited doubts as to their authenticity, and inspiring thoughts which led to investigation. The scenes witnessed in the churches, in the cases of Bishop Cheney. Prof. Swing and Dr. Thomas, show that the work is going on, and that even church trammels cannot hold the more sensitive and intellectual minds among them from expressing liberal thoughts and manifesting liberal actions. Spiritualism has plainly taught that the effect of earthly transgression can be outgrown by noble efforts and unselfish works of goodness after the spirit departs this life; that the law of compensation will bring exact justice to every one, and all will be as happy as their own soulconditions will allow, none escaping from the just results of their own violation of the law. It teaches that there can be no vicarious atonement, but that each is answerable to himself for himself, and can never be forgiven until he attains to that degree of goodness through his own work, whereby he can say unto himself, Soul, thou art forgiven! This teaching has penetrated the churches, and incited doubts with regard to the correctness of their views about the life hereafter. It has called in question the location of the place of torment and transferred Hades, Sheol and Gehenna to the awakened individual conscience. In its march, Spiritualism has extinguished a burning helf of fire and brimstone, and placed the individual face to face with himself: face to face with his own deeds, and there left him to ponder over and outgrow his own

> True the churches, fearing it would lead to bankruptcy in the revival business in giving up a literal hell, have held on to "everlasting punishment." This is a great remove from the ancient "pit," and is a prominent landmark in the march of Spiritualism. Not alone in this is the onward march of Spiritualism seen. Its multitude of hon est, truthful media, its literature and its noble advocates, who rank among their number many of the best speakers and writers of the age, show that it is irresistibly marching on.

wrong doing.

The spiritualization of the race has commenced. Light from the immortal spheres is beaming upon the earth, and lighting up with the divine halo of its brightness the interior chambers of the human soul. Minds set aglow by its gladdening rays, are giving atterance to the inspirations of angelic love, by voice and pen, while scientists are beginning to learn that all truth has not yet been revealed to them, and that it will not die with them.

Thus Spiritualism is marching on, its numbers increasing, its ranks filling up with the best thinkers of the age; and through the steady influx from the Angel Spheres, and the increasing receptivity of those still in the mertal frame, the two worlds are approximating nearer and nearer. The songs of triumph re-esho from the shores of both

worlds, as they join in the work for more rapid advancement of the race. Let there be no laggard among the professed Spiritualists, no falling out by the way, but all work with a will, and work together for its accomplishment—the erection of the grand temple of Universal Brotherhood upon the sure foundation which Spiritualism has laid, and ours shall be a triumphal march through the cons of ages yet to be.

#### All "Jugglery."

manifestations" yet that were not jugglery, and we have seen all that have been performed in Boston for thirty years, or ever since Spiritualism broke loose upon us.—Investigator

This statement coming from the editor of the Investigator will doubtless appear somewhat singular when we call to mind that he has long been the warm friend and companion of the editor of the Banner of Light, and has for thirty years seen what his Spiritualist brother has seen, and yet unqualifiedly affirms that he "never saw any physical manifestations that were not jugglery." Is not this rather severe on the editor of the Banner?

It hardly seems to the uncultured, unso phisticated Western mind that a man who will thus dispose of all the physical phenomena which have been observed at the Hub for thirty years, is just the man to instruct an audience of Spiritualists, however much he may amuse them with his elephantine buffoonery. Because the Journal asserted sometime since, that such speakers should be kept off the Spiritualist rostrum, this chronic beggar for spiritualistic patronage took offense. At the close of the article from which we quote, the editor says: "We respect the Liberality that we find in Spiritualism." We have no doubt of that. His continued begging for the last forty years, has brought him to respect the liberality of any class or individual who will listen to his cry and send in money. After persistent and continuous begging under one plea or another, it was found that age was creeping on and people were growing apathetic, so, as a grand finale, a mighty aggregation was formed of all the little begs, and with monumental cheek, the Investigator man cries Save Paine Memorial Building!!! How sorrowful the glorious, noble-minded Paine must feel as he looks down upon that huge pile of mortgaged brick, and sees in the attic the burley form of Seaver, bending over his rickety table, penning such stuff as the paragraph which heads this article.

#### Rev. Dr Thomas.

There are many beautiful sentiments in October 20th, he sets forth that God is related to the universe, and the universe to God, and if you touch one you are near the and spirit-he unites both in himself-and in dealing with his body you are dealing with common matter-organized and vitalized in the wonderful chemistry of lifebut matter still; and if you touch his mind you touch that more subtle something that can think; and if you touch his heart, his spirit, you are in the presence of Angellife, and of Him who is Himself a spirit. If you speak of right, or truth, or justice, or law, or penalty, you are at once in the midst of eternal principles that reach out into all worlds.

In reference to religion, he claims, that religious teaching is a very broad thing, it is related to all truth, to nature, to law to society, to cleanliness, to health, to truth and justice and all the qualities of virtue. And it is only thus that religion is seen in its fullness, its breadth, and completeness. And the ministry must have this in mind. It is not enough that mankind learn a few doctrines, or become orthodox in opinions. They must be led into the life of religion into all the beauty and sweetness of its spirit, and into all the noble purposes of a grand manhood. It begins down with the lowest and builds up to the highest, and on into eternity. And he has done his work poorly who willingly remains himself in ignorance and narrowness, or who permits his people or congregation to rest short of the broadest possible views of truth and righteousness, of man, of the universe, of God. Man may be narrowed down to a point when immersion or a form of liturgy, or creed, or the love of a sect rises up so as to shut out nearly the whole horizon of upper and grander truth.

#### Materialization.

A correspondent sends us the following interrogatory in regard to materialization: Query,-"How can that which has no properties of matter (spirit) assume material forms, etc.? or is it that matter itself is dual, part cognizable by the senses and part not, which we call spirit?"

Answer.—Our correspondent here both asks and in a degree answers the question. We cannot conceive of a nothing-something or a something-nothing, which Webster's definition of spirit, "an immaterial substance," would make it to be. To us spirit is the all in all, the grand infilling and outworking principle of vitality and intelligence, imparting life to all things and developing all forms. In its various operations it becomes Elohim—the world makers and builds from diffused atoms, solid forms. The powers or forces which have built worlds and evolved from them their inhabitants, we conceive, inhered in the original atoms, and became manifest by building them together in sufficient numbers, with specific arrangement of their molecules, to establish them into solid forms.

Can our correspondent conceive of any substance without an interior principle, essence or spirit, corresponding to its organization? If not, can he not see that that which built a body for its use for yearsthe organized organizer-still stands related to atoms in such a manner that it can again rearrange and temporarily illuminate them at will when occasion requires and conditions are favorable.

The Daughter of a well known Chicago Law. yer, sends a Message from across the River of Death.

Several months since the accomplished daughter of Hon. I. G. Wilson, borne down with melancholy at the death of her mother, took her own life by a pistol shot in the head, and went in search of her whom she loved better than life.

In the issue of the Voice of Angels for October fifteenth, appears the following message purporting to come from this young lady whose name was

NELLIE C. WILSON. [The spirit was long in controlling.] I am somewhat diffident about coming. I do not like to make myself known in public. I have friends and relatives not many miles from iere, but I came, from West Geneva, Illinois, to speak a word to my dear, dear fath-

er, who is so sad. My name is Nellie C. Wilson. I have been gone only a little while. I do not-wish to say much here, only that I am so sorry, so very sorry for the cloud that has settled over my dear father. I want him to know this is true, and if he will go to some good medium in Chicago, I will tell him all about it; the cause I had, and why it was, and will give him enough to satisfy him as to the truth of this. If I had known of this, I think it would have enabled me to live and bear my sorrow; but I missed my mother so much, her loving ways and tender counsel, with her sweet reliance upon me, that I sank under the blow.

I can see things clearer now, and I hope to make all plain to those I so dearly love. I want to send love to my father and my brother E. Tell him not to allow any cloud to dim the horizon of his future prospects. I am sheltered and cared for by dear grand-pa and mother. My love to uncle, auut and all. I do not wish to say more here, only, if they will go to a medium I will come, stipulating that if they do not succeed the first time, to try again. I thank you. My father is Judge Isaac G. Wilson of Chicago. [Please forward to Judge Isaac G. Wil-

son, Chicago, with directions if not there to forward on to Geneva, Illinois.

#### Prof. David Swing.

In one of his late sermons delivered in this city, there are many thoughts that are strikingly illustrative of human life. Speaking of the extremely rich, he claims that the tendency is for their children to enter upon a career of either indolence or more positive Dr. Thomas' sermon. In the one delivered | sin. They are set aside from the struggle of existence, and by the law of nature begin to decline. Beholding this decay of the highest, civilization and religion make their new other. Man stands midway between matter | requisition for men and women upon the class beneath, and give us the phenomenon of a higher class always fading away, and of civilization appealing to the common people for salvation. He then sets forth that society is like the rose tree or the vine. In the gay summer time some ambitious branches overtop the rest; some leaves and roses rise high above the garden wall; but winter comes, and the loftiest twigs and foliage die first. They cover the ground with their ruin, but the central vine, the lower order, clings modestly to the wall, and in the springtime every inch of it bursts forth in new life. Not otherwise that living, mysterious plant, Society. The children of the rich fail. Their leaves once so gaudy fall upon the earth and are hidden in its dust, and the nation, when it wishes a new springtime of all its hopes and powers, looks further down the garden wall to where the plant is still full of all the rich juices from which roses and grapes are made.

#### James Kay Applebee.

This eloquent and learned speaker, has already made his mark in this city, and taken a strong hold upon the hearts of liberal people. The prefix "Rev." is attached to his name by many because he preaches religion, as well as delivers some of the finest lectures ever heard in this city. However, Mr. Applebee has no creed, belongs to no sect, and preaches a religion so broad, comprehensive and liberal, that all can listen to him with pleasure and advantage. In another column we publish the prospectus of a course of lectures to be given by him, beginning next Sunday. We assure our readers that, in no other place in the city can they receive more real instruction. Mr Applebee is an original thinker, a deep student of human nature, and an industrious reader. He gives his hearers an intellectual feast which strengthens them in their daily trials, and guides them towards their future home beyond the vail. On last Sabbath evening he spoke to a crowded house, and we noticed a large sprinkling of Spiritualists in the audience.

Just as we go to press, we learn that Col. W. H. W. Cushman, for many years the wealthiest man in La Salle Co., died on the evening of the 28th, at his home, Ottawa. He has of late years, until recently been a resident of Chicago, and was a member of the old banking firm of Cushman & Hardin. He was also largely interested in real estate in Chicago, and had large lumber and railroad interests. Within seven years he lost nearly his entire fortune, and his death is stiributed to softening of the brain, consequent upon his mental distress over his misfortunes. Col. Cushman was an enthusiastic Spiritalist, and took great interest in the various

phases of the phenomena.

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

T. C. Buddington has spoken to good audiences at Greenfield, Mass.

J. Frank Baxter lectured in Portland, Me., Oct. 27th. Mrs. A. P. Brown, of Johnsbury, Vt., is

ready to answer calls for more work in the spiritual lecture field. C. B. Lynn speaks in Troy, N. Y., during

November; in Philadelphia during February; in Stafford, Conn., during May. E. V. Wilson will speak in Buffalo, N. Y., at McArthur's Hall, 583 Main St., the Sun-

days of November. Mrs. Simpson, of 24 Ogden ave., gave the editor of the JOURNAL several fine tests at a séance last week.

Mrs. C. M. Morrison, the well known healer, of Boston, reports a good and increasing business, despite the hard times. Merit will always tell in the long run.

The Committee of the Newcastle-on-Tyne Society, have adopted test conditions at all their seances for physical and form mani-

Mrs. Dr. Milner, one of our valued friends and subscribers at New Orleans, has lately had the yellow fever for the second time. We are happy to state that she is now convalescent.

Mrs. Pet Anderson, the test medium, is located at Eighteen Ogden avenue, and is giving good satisfaction as is evinced by the enthusiastic comments of her patrons who call at our office.

W. B. Billings writes that he has had some very satisfactory experience, covering a space of over three months, with R. W. Flint, of New York, through whose mediumship scaled letters are answered.

We have several orders for "Manomin," by Myron Coloney, and can not get any. If any one can fill an order for them, please correspond with Religio-Philosophical Publishing House, Chicago.

Prof. Allen's lectures at Sterling, Michigan, are reported to have been well received by all denominations. Boththe Professor and Mrs. Allen are highly commended for their work in that place.

Mr. J. W. T. Martheze, of Brighton, England, leaves the 1st of November for a voyage around the world, and expects to visit the United States during his trip, where he will be greeted by many friends.

The Alliance says that the well-known pastor of a certain Congregational church on the West Side, told his audience on Sunday evening last, that he had often felt powerfully moved to exhort a certain class of very pious people "to stop being religious long enough to be decent for a while."

Mr. Edminster, the magnetic healer, has met with such encouragement and success since his arrival that he has concluded to locate, and has taken a fine room at the Palmer House, where he will be pleased to receive callers at number one hundred and thirty, parlor floor.

The Evening Telegraph, of Detroit, Mich., says:-"The Rev. John Tyerman, a wellknown spiritualistic and freethought lecturer from Australia, delivered an eloquent and very interesting discourse at Temperance Hall, last evening, upon the subject, 'Is this World Man's Only Hope of Probation, or Is There Hope Beyond the Grave?"

We learn from Leavenworth papers that our able writer, W. E. Coleman, lectured before the Academy of Science in that city on the 24th ult, to the largest audience that has gathered in the hall for years. His subject was "Spectrum Analysis," and judging from reports he handled it in a masterly and exhaustive manner.

It is currently reported that a Hindoo undergraduate of the Calcutta University, on being asked his opinion of the Lord Protector, made an answer as follows:

Oliver Cromwell was a very stern man; he slew his King with repeated beheadals; after this he was never seen to smile, but often heard pensively to murmur, "If I had only served my God as I served my King he would not have forsaken me in my old age.'

"THE WATSEKA WONDER," either a miraculous occurrence or a marvel of fiction. In either case it is well worth the reading. The facts stated seem to rest on good evidence, although we are prone to question the value of human evidence, as soon as we approach the boundaries of the so-called supernatural. Issued by the Religio-Philosophical Publishing House.—Buffalo In-

Beecher and the Commandments.

. There are many prominent thoughts in Henry Ward Beecher's sermons that are eminently well calculated to arouse to activity the minds of those who consider them. In a late sermon he claimed that the ten Commandments belonged to a barbaric state, and a barbaric state supposes an under class of society, and as this class must always exist, so the Ten Commandments would ride jubilant in all times. It would be noticed, he said, that they were a string of negatives-"Thou shall nots"-while in the New Testament, for the first time, appeard the injunction "thou shalt." One limited animal force; the other opened up the spiritual forces; the one series of commands necessarily preceded the other; but man should graduate from the condition in which the negatives ruled and come under the influence of the positive and the higher law. This development was the law of nature. It was absurd, he asserted, for people to talk about "carrying the cross;" the

cross carried them. After one had passed through the primary stage and emerged into the higher realm he should not go through life with tears and groans, looking for his reward only in the life to come; he should, like Paul, be happy and cheerful always and under all circumstances.

Mr. Beecher claimed that any conception of the Divine nature and government opposed to the development of this perfect hope and rest and trust in God, was a false view. Mr. Beecher believed in a God of justice, who would punish here and hereafter; but the pain was a more instrumentality to elevate, and would be administered without destroying the sense of His goodness and gentleness and love.

Sunday Evening Lectures at Hooley's Theatre, Chicago, by James Kay Applebee.

The committee having charge of the above lectures have arranged with Mr. Applebee for the delivery of a course of twenty-six lectures, on as many consecutive Sunday evenings, commencing Sunday, November 3d, 1878, and terminating Sunday, April 27th,

The committee confidently rely, for the support of their enterprise, on those numerous citizens of Chicago who believe in the desirability of providing the public with cheap Sunday entertainments, at once rare for their literary excellence and elevating

for their moral purity. Tickets for the entire course of twenty-six lectures, entitling the holders to reserved seats, may be obtained at five dollars each. These tickets will be transferable, and each ticket will admit one person.

The object of the committee in providing the public with the five dollar tickets, is not only to insure a fund sufficient to liquidate the necessarily heavy expenses which will be incurred, but to provide those citizens of Chicago favorable to the movement with an opportunity, which it is believed they will gladly embrace, of extending to-ward it that support which they may think it deserves.

The general public will continue to be admitted free to the lectures, and only from those persons thus admitted will contributions, in the shape of a collection, be solicited. This arrangement will be continued until further notice. R. W. Dunstan. until further notice. Chairman of Committee of Arrangements, to whom all communications should be

addressed. Office, Room 16, 150 Dearborn Street.

The following is a list of the lectures which

it is proposed shall be delivered: Nov. 3rd, The Sublimity of Self-Repression, illustrated by Tennyson's " Enoch Arden"; Nov. 10th. Charles Dickens—Sentimentalist and Humorist, with Illustrative Readings, Grave and Gay; Nov. 17th, John Bunyan-His Life and Writings; Nov. 24th. Influence of Biographical Studies on the Conduct of Life—Illustrated by the Career of Edgar Allan Poe, with Notices of his Genius, and Itlustrations from his Writings; December 1st, Shakespeare: "Merchant of Venice"-A Lesson in Religious Courtesy and Charity, (Repeated by Request); Dec. 8th, John Wesley—The Man and his Work; Dec. 15th, Tennyson's "Idyls of the King"--Their Moral and deligious Significance; Dec. 22nd, Byron: "Cain. A Mystery"—An Interpreta tion and an Exposition; Dec. 29th, Oliver Goldsmith—A Biographical and Literary Review; Jan. 5th, 1879, Thomas Hood—Poet and Punster; Jan. 12th, The Birth-Throes of a Great Nation, Or, the Story of American Independence; January 19th, Shakespeare: "King Lear," Illustrative of the Discipline of Sorrow; Jan. 26th, Wat Tyler and John Ball, Or, how the English Workman Struggled from Serfdom into Freedom; Feb. 2nd, Wives and Mothers; Feb 9th, Husbands and Fathers; Feb. 16th, Shakespeare: "Measure for Measure," Or, the True and False Religiousness; Feb. 23rd, Tom Moore—The Man and the Poet; March 2nd, The American and English Constitutions--A Parallel and a Contrast—Origin and History; March 9th, The American and English Constitutions—The American House of Representatives and the English House of Commons; March 16th, The American and English Constitutions— The American Senate and the English House of Lords; March 23rd, The American and English Constitutions - The New Presidential Chair and the Old English Throne; March 30th, Charles Lamb-A Story of Home Martyrdom; April 6th, Heroes of American His-tory—The Story of Columbus; April 13th, Heroes of English History—The Story of Alfred the Great; April 20th, Hamlet—As Illustrative of Humanity's Struggle against Destiny, (Repeated by Request); April 27th, Othello, Or, the Wreck of Faith, (Repeated by Request). The lectures will commence at half-past 7 o'clock. Doors open at 7.

Notice.

The Vanhuren County Association of Spiritualists and Lib-eralists will hold their quarterly meeting at Fennsyllis, Allegan county, Mich., on the 9th and 10th of November. Other papers please copy.

S. G. Sheffer, Predt.

#### Bussed to Spirit-Bite.

Wm. Newbrough was born in Maryland, 3rd of July, 1781. He was brought up a Quaker, came to Ohlo in 1819, with his wife, Mirabeth. Of a fearless, inquiring and investigating turn of spind, they naturally embraced Universalism, then the most advanced and liberal doctring of the time. None of their semeday, the manual specially of works of Orthod xy, Universalism, Materialism and Spiritualism. About twent, years ago, he seemed rather Materialistic in his views; but he earnestly claimed a little later to have had evidences that convinced him that death was only a glorious shange.

his visure; but he derinerly claimed a little later to have had evidences that convinced him that death was only a glorious change.

On the lith of September, between S and 9 o'clock P. M., rass were heard—three distinctly; the time was noted and on the lith of this month, twenty ninutes after S P. M., just one month afterward, he quietly passed into spiritific, the same thing occurring one month previous to our mother's death:
His age was 51 years. S months and 11 days. Wearied with the infirmities of age, he longed to be freed from the natural body. He was perhaps the oldest subscriber of the Journal, in which he was deeply interested. As parents they were deeply interested in the moral training an bringing up of their children, believing that the best legacy they could leave them.

#### Business Botices.

Dn. Price's Unique Perfumes are as fresh and sweet as the flowers from which they are made. and cannot be improved. Truly splendid.

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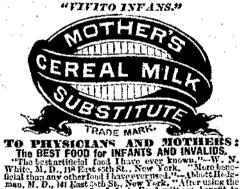
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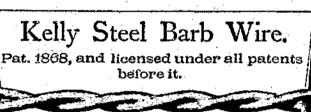
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# Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Lazarus and Dives.

Reading an article in a previous number of your excellent paper, reminded me to send you one that I prepared after reading a notice of a fecture by Bishop McTyeire, published in the Methodist Pulpit South: "What of the state of those who have died since the beginning, and of those who will pass away between now and ——"

I turned to the sixteenth chapter, and read of two men who died—a rich man and a beggar; Lazarus, the beggar, was carried by angels to Abraham's bosom; Dives, the rich man, was buried, and in hell he lifted up his eyes, and afar off sees Lazarus reposing in the bosom of Abraham, and he being in torment, calls, "Father Abraham, have mercy, I pray thee, and send Lazarus that he may dip the tip of his fluger in water and cool my tongue."

Abraham answered: "Son, remember that thou in thy life time received thy good gifts, likewise Lazarua his evil things, but now he is comforted, and thou art tormented; and besides all this, there is between us and you a great gulf fixed; you cannot pass to us, neither can we go to you." Then eald Dives: "I pray thee, Father, send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment." Again answered Abraham: "They have Moses and the prophets, let them hear them." Dives said: "Nay, Father Abraham, but if one went unto them from the dead, they will repent." Abraham answered: "If they hear not Moses and the prophets, neither will they he persuaded though one rose from the dead."

What a significant proof of the grand truths which Spiritualism has demonstrated, does this one glimpse of the future life represent, coming down to us through the ages, direct from the lips of the great medium, Jesus of Nazareth; first, the fact that the apirit leaves the body, the earth form, and enters immediately a place prepared for its reception; second, that angels meet and guide the new-born spirit to its destination, for augels carried Lazarus, the beggar. Dives, raising his eyes, sees and recognizes Lazarus afar off, and is apparently conscious of the exalted position he occuples. He realizes that their conditions are revers ed; that he who had ever been clothed in purple and fine linen, who had fared sumptuously every day, who was born to command and be obeyed, is now a suppliant. He sees Lazarus, a spirit, newly arrived from earth. He is being tenderly cared for by another spirit who has inhabited the spiritland or home for ages, yet who appears to have lost none of the earthly attributes, who is still ac-quainted with earth's laws and usages, as well as with the conditions which have and do surround the two men. Dives realizes that this powerful spirit bears some relation to mortals of earth; that he is actively engaged in pursuits in sympathy with the children of earth (is he not comforting Lazarus) and that he has power to send messengers, guides and attendants to earth's children, with his evident knowledge of their welfare and surroundings, and both are conscious that the path from Abraham to earth, is a broad highway, upon which one may return bearing messages of warning and love; and upon which the angels go backward and forward upon their missions of char-

ity and kindness.

And who were the angels? They were spirits, who like Abraham, had once inhabited earth forms, for the Revelator, St. Paul, tells us that when he saw one of them, and would have bowed down in worship, the angel said: "Do it not, for I am of thy fellow servants, the prophets." And Dives pleads, "Send Lazarus, whom his brothren would recognize;" and the answer shows that both considered him a suitable messenger.

Again, it could have been no chance which led

angels to the side of the poor dying beggar, loathsome with the sores and disease from which his fellow beings shrunk. It could have been no stumbling upon him blindly. They were undoubtedly ministering to him in his dire necessity. Does not the spoetle tsul call them "all ministering spirits?" They were waiting to lift kindly and gently, the spirit when liberated from its aiready decaying tenement; lifting as tenderly as if his body had always been clothed in goodly raiment; and they knew his destination, the haven of rest typified by "Abraham's hosom."

We look around us for the Dives. We find

We look around us for the Dives. We find them, men of leisure—probably of intellectual culture—dressed fluely, "and faring sumptucusly every day," which would presuppose much interchange of courtesy and social intercourse; and while no specific charge of evil is brought against him, no habit of vice or dissipation, yet we realize his condition, from the very term he uses: "Send him to warn my brethren." To warn them of what? Of the careless, selfish, misspent life! The hidden talent buried away under the dominant

The intellectual being cultivated without reference to the spiritual, we find those organs which should have nourished and unfolded the spiritual nature of man, been its aids and allies had, being allied to prosperity, neglected their charge, allowing the senses like weeds to crowd and starve them until their glows shed but faint lustre upon those tyrannical giants, "love of luxury, self-indulgence." Apparently none of those real friends of man which we term evil, pain, want, sorrow and loss, had ever laid their heavy hands upon his heart, to impress upon it those lessons which build up and strengthen the spirit of man, making him realize the needs, necessities and conditions of his fellow beings; lacking those experiences which, while disciplining the spirit, yet leave it master instead of slave to its clayey surroundings; and the merely externals, when not directly allied with spirit use, were but little better than dross (when they were all he had cultivated), in a land where they had no accredited value.

He was poor indeed!

The beggar had been chastened by poverty, pain and disease; foreaken by friends, alone in his sorrow and woe, until the soul cried from the tortured-stricken body, in tones which could reach those watchful ones, who do certainly respond to every earnest cry from earth's children, and they ministered to him, cultivated in him a patient, humble spirit. We know this from Dives, who relies upon his ready assent to serve him, either as minister or messenger; and with these angelic traits, he was the peer of angels, for we find him carried a long way—"afar off"—not just to the verge of happiness, but away on to the plain of spirits advanced in wisdom and knowledge.

And undoubtedly angels accompanied Dives to his place of torment. He died and was buried Lezerus died and was carried by angels, says the record, but no word of his burial; and yet we do not doubt that he was entombed as was Dives. Again I would call your attention to two strong points in this grand investigation of spirit-life and land: First, the significant terms used to express conditions, "the great gulf that is fixed and impassable, and the flames and torment of hell." These shadow forth the conditions which surround and separate the two men, as effectually as the earth condition's raised social barriers between the rich man and the beggar, yet this great

gulf is not pronounced a landmark, an unchangeable boundary line, but is "fixed."

Second, hell, its location and condition: Not away down in a deep, cavernous pit, a bottomiesa gulf, but just across, side by side with heaven. By lifting his eyes and looking away, Dives can see afar off into heaven. He can hold friendly converse with the pure and good inhabitants there. He pleads, "Father;" the loving name, Father Abraham. Abraham responds, "Son." He does not point to the unbearable, tormenting fiame, but says, "Remember you had your good things," showing that Lazarus could safely enter the hell, could approach Dives so closely as to place his finger on his tongue without suffering from its "torment or fiame," and that these are terms used to signify anguish, distress; and when he pleads, "Send him to warn my brethren," Abraham's answer is still to the purpose, still a matter of fact: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the

Dives asks mercy from physical torture, and for the loved ones of earth; not for one instant does be imagine Abraham a God, possessing the infinite power, which while comforting Lazarus, thrusts him into this place of forment, which he realizes is the result of his life on earth, and whose torture and flames are already eating away the rust and cauker of worldly selfishness; but he recognizes him as the disciples recognized Moses and Elias (when communing with Jesus upon, the mount), and appeals to his humanity, his human sympathy—"I suffer—I am tormented in this flame."

Thus we find that man has an abiding place as a spirit, a counterpart of our own, and which is subject to the law of conditions; that he takes with him all that appertains to the man in this life, leaving behind only the mantle, the vestment in which mother carth had infolded the treasure, the gem entrusted to her charge. He can still suffer; he can love; he can pray. We find the senses performing their functions with all their accustomed activity and vigor. He sees; he hears; he feels; his judgment guides him as when on earth. He looks into heaven, sees Abraham, realizes his condition of wisdom and happiness "afar off," yet talks with him easily, showing that spirits have a system of communication superior to telegraph or telephone, or that the "afar off' was a condition, the distance more apparent than real. Locomotion is appealed to as a certainty: "The angels carried," and "Send Lazarus to me, to earth."

The tender relations of earth are recalled with

The tender relations of earth are recalled with affectionate, agonized solicitude. He has already forgotten self. His soul breathes out that Christlike prayer: "Send him, I pray thee, to warn my brethren." His prayer, too, can reach the ear of angels. His great need, his dire distress, appeals directly to those eager to catch the first humble, penitent cries which escape from the soul, and which, too, are the real life lines which can alone bridge "the impassable guif."

And these were the men, Lazarus, Dives and Abraham, who had lived on earth in earthly forms, but who having stepped from them, still retain their personality, their human identity. And as Jesus of Nazareth assures us, that in his Father's house are many m usions, has he not shown us in this brief glimpse of spirit life, at least two of them: One the home of peace, the other a place of torment. And do not his words to the dying thief on the cross: "This day shalt thou be with me in Paradise," show that he believed and taught that death was but the portal through which mankind entered, not a shadowy, far away myth, but the "Father's house of many mansions?"

Mes. E. M. Welch.

#### MEN WHO CONSULT SPIRITS.

Dr. Mansfield's Reminiscences of Talmage, the Lincolns, Old John Brown, Agassiz. Joe Jefferson, and the Hon. Geo. W. McCrary.

"Do you mean to say that George W. McCrary, the de facto Secretary of War, has consulted mediums to obtain Spiritual communications?"

This question was out yesterday by a Sun reporter to Dr. J. V. Mansfield, of 61 West Forty-second street, who testified in the Vauderbilt will case as to alleged communications from the Spiritworld which he had obtained through a course of years for the Commodore.

years for the Commodore.

"Certainly," answered Dr. Mansfield. "Mr. Mc-Crary makes no secret of his visits. You would be surprised if I should tell you of the names of persons who have consulted me in the twenty-nine years that I have been a writing medium.

"Have you any objection to naming a few of

"None whatever: here are the books containing my records. There are the Lincolns. Mrs. Lincoln has been often to see me, and has received many messages from her husband. James Gorden Bennett the elder, used to come, and his wife, Mrs. Henrietta Bennett, was a firm believer. She was here many times. Ex Gov. N. P. Talmage, of Wiscorsio, was a frequent visitor. John W. Edmonds used to get more satisfactory communications through me than through any other medium. I have also given communications from the Spirit-world to Ben Wade, Joshua R. Giddings and Vice-President Wilson."

"Was Mr. Wilson a believer?"
"Yes, sir; they found one of my communications in his pocket when he died."

"Have you any strong-headed, practical business man on your list?"

"Oh, Yes! There was Alvin Adams, the well-known member of the the stock company that is known as the Adams Express Company. Judge Silas M. Stillwell is another man. E. B. Ward, the Detroit millionaire, and the Rev. Thomas K.

Beecher."

"Any scientists?"

"Prof. Agassiz frequently came here."

"Do you mean to say that Prof Agassiz came as a believer?"

"Well, he used to come here to investigate. I used to tell him he was like Boston new rum—

"Well, he used to come here to investigate. I used to tell him he was like Boston new rum—about half and half. He used to come with Prof. C. C. Felton. Prof. Bush used to come too—the Professor of Hebrew in the New York University."

"More of the living persons of note would make interesting reading."

"Yes; but people have a delicacy about having these matters brought up for public ridicule. You may put down Joe Jefferson as a firm believer, and a most enthusiastic one. There is no mistake about that. Then there are Grace Greenwood and Don Piatt, Eider Evans of the Shakers, and Antoinette Doolittle."

"Can you name any rich Spiritualist in New

York?"
"Yes; there is Dr. Robert S. Newton, who is said to be worth a million dollars. He is President of the Eclectic Medical College."—New York Sun.

#### Three Editions of a Dream.

Three editions of the same dream in the watches of a single night with a sequel early in the foremoon, is a psychical phenomenon worth studying. A correspondent of the Reading Eagle relates that Anthony Romig, a well-to-do farmer living about four miles from Morgantown, woke up his wife and told her a dream that made the very strings of her night-cap stand on end. He had dreamed that some thieves had stopped his son, who had started on his way to market shortly after midnight with a wagon-load of produce, and robbed him of his cash, and severely beaten him. His wife replied that it was only a dream, and advised him to go to sleep as soon as he could. He did so, but soon after again gave her another poke, and said that he had the same dream. She begged him to try and compose himself and go to sleep. A third time the dream was repeated, on which he arose, and, it being then after three o'clock, dressed himself. At breakfast his vision was the sole subject of conversation. In the forenoon word was brought to the house that his son had been attacked on the road, robbed of his money, and severely injured. Mr. Romig described minutely the appearance and dress of the two men who in the dream had attacked his son. When he was taken to the spot, he wagon stopped, and his son assaulted by the robbers.

#### Dr. Sayles' Theory.

Why is it that at Sitks, the capital of Alaska, good ice seldom forms, although it is in sixty degrees. North latitude, while in forty degrees. North latitude, twenty degrees South, in the Atlantic states, ice freezes every winter from two to three feet thick? Scientists say it is on account of the heat of the Gulf Stream and wind currents. Those two things doubtless have a great influence, but I think it falls far short of doing the whole work. My theory, for over forty years, has been this: The earth rolling so rapidly from West to East, must keep the Atlantic states constantly in an atmosphere recently over the sea, and not rarefied by the reflection of the sun's rays from the dark earth's surface for many thousand miles, while in Sitks, and in all the Pacific states, the same diurnal rolling of the earth keeps those states all the time in a land atmosphere, that has been warmed up by many thousand miles passage over the dark surface of the earth, which I think very materially assists to make these great differences in similar intitudes. A similar effect of the atmosphere on the Atlantic and Pacific shores of the great Eastern continent, proves to me that my theory is cor-

The religion of humanity thoes not satisfy the soul. The religion of humanity can never exclude the sentiment awakened by that which is behind humanity and behind all other things,—a power of which humanity is but a small and fugitive product.—Herbert Speacer.

## The World Moves-Churches Progressing!

Last winter we held two evening meetings in the M. E. Church, at Smithboro, N. Y., while three ministers of the gospel partock of the crumbs that fell from the Spiritual table. Last week we met again to share the fruits from the tree of life in the same place, but not in the church. While our meeting furnished material to vary the stale monotony of the formal routine, and elicited all the thought capable of being drawn from such a sour e, and thus helped the church to some new expressions from their pastor, they had not the appreciative gratitude for our help, to open their doors to us again! So we went to the hotel and talked in the

And the good minister, whose house was too sacred for the the utterance of plain and practical truth, whose love of his creed—and his salary—is stronger than his love of justice, followed us there to hear and share the Spiritual lecture.

Men who had paid liberally to help the church, both for building the edifice and paying the preacher, were locked out and compelled to go to the ball room to enjoy liberty and light, but this intolerance and dishonesty on the part of the few who rule in the church, is the best help to our cause they could possibly render, and if I mistake not, it will be a greater damage to the church, than all the infidelity and Spiritualism that could be preached to them in a year. All over the country are houses of worship, built with the peoples money, under the pledge that they shall be free to all, but as soon as the work is done and the property legally in the hands of the church, the doors are closed against all but such as they are pleased to denominate "Evangelical." All pledges are at once violated, all honor ignored and justice repudiated, and with brazen assumption, they face the facts and justify their lying frauds because they are perpetrated in the interest of religion, and the holy house must not be contaminated by heresy! But the world moves, and there are those who love truth more than creeds, and who see that they caunot afford to sacrifice honor to save the craft. These sometimes prevail and set noble examples for the purblind bigots, who usually dominate

and dictate the policy of the church.

I have just closed a course of three lectures in the Close Communion Baptist Church, at Stony Fork, Tioga Co., Ps. We had a full house the first night, and the next two were crowded, even to the alsies, entry, gallery, and some out doors! The Free Will Baptist Church refused us the the use of their house, although some of the Spiritualists and liberals had paid liberally to help build it, with a positive promise that it should be free to all for meetings, lectures, etc, and all good purpos-

After the first application made by John H. Buckley, who had done a liberal share in building the house and supporting the minister (though himself a Spiritualist), the pastor, Rev. O. C. Hill, labored industriously to impress the people—his church—that Spiritualism was a dangerous enemy to Christianity and all virtues, and hence, of course, not entitled to a hearing in a church, which promised to be free to all lectures, and all good purposes! By reading garbled extracts from William Emmet Coleman's Strictures on Christianity, in the Olive Branch, and wantonly pervert ing and misrepresenting the doctrines and prac-tices of Spiritualism, and denouncing all me-diums as bad characters, he poisoned the minds of the ignorant and frightened his flock against their better judgment and good sense to refuse the use of the church for our lectures. The Upper Church, though supposed to be less liberal and more dogmatic than the Free Wills, generous-ly opened their house and many of their members ttended the lectures. A splendid choir made up of some of the best singers from both churches, furnished us exquisite music, and did themselves great credit, and won laurels from all appreciative minds. The last evening a closely compact and crowded andience, expressed the public judgment upon the bad and dangerous doctrines taught, by the manner in which they listened for an hour and a half with almost breathless silence "moral bearings of Spiritualism." Free Will Pastor may enjoy his victory, but it may discount liberally from his salary and support, while the good will and liberality of the Upper Church has enlisted the interest of many Spiritualists and outsiders who are ready to help the one that has dared to be true to itself and faithful to the interests of the public and the community upon which it sepends. "Ever the right comes appermost, and ever is justice done."

The fraud and folly of this action of the lower church, are sure to react upon them with shame and confusion, but if they learn by experience, and grow in the conflict, their misfortune may be their salvation.

Stony Fork, Tioga Co. Pa.

#### "Detense of Mrs. Maud Lord."

In the Journal, of August 10th, '78, No. 20, Vol. 24, I see an item headed as above, in which I find the following defense of Mrs. Lord's escapade, or pretended abduction. We give the quotation verbatim; it speaks for itself: " " " Then 'tis presumed Mrs. Lord had not the right to leave her temporary abiding place in any manner she chose, go where she pleased and return at will, without informing the public as to her intentions! She has never manifested any lack of ability to take good care of herself, nor has she allowed herself to rest under obligations of any kind, to others; then why should she not have rights which the rest of us possess? If it is evidence of fraud on her part, that 'many of our sympathetic mediums lost caste by seeing her as a spirit,' or that others have identified her as materialized, some rule must be applied that others have never been subjected to."

subjected to."
We answer "T. O." emphatically: Mrs. Lord, or any one else occupying as prominent a position as she has in the past, has no right whatever to impose upon her friends (and she has many) by absenting herself in the claudestine manner "T. O."

seeks to defend.

"If her friends here were alarmed, it was because they did not know her, as it was evident from the first that her cousin knew more than she chose to tell, and was not alarmed."

This only makes the matter worse, for when this cousin was interviewed she denied all knowledge of her whereabouts. This was adding falsehood to imposition.

"It seems to the writer, that all Spiritualists should see the necessity of adhering closely to facts."

Well, what are the facts? A young lady of pub-

lic note engages to go to a certain place; a gentleman is waiting for her at the depot. She runs up street on an errand—is seen to get into a cabdoes not meet her engagement—cannot be found at her home—her cousin knows nothing of her,—mourns her as lost. The Bunner and other liberal papers call for information; detectives are on the look out, the police rausack the city, the daily papers advertise her far and near, persons are suspected of crime and the public are made to believe a lie, and all the time Maud Lord, her cousin, and "T. O." are laughing in secret at the wild-goose chase they are giving the Spiritualists, as well as the public in this matter.

The facts are, that this precious trio are snugly stowed away in Boston while the public are humanely searching for a lost woman. Each of the three are guilty of false pretenses, and are amenable to the law. The time has come when fraud, humbug impostors and such as are guilty of false pretenses should take a back seat. We have had enough of that. "T. O." must find something better to offer in defense of Mrs. Maud Lord's excapade and the cousin's short-comings, and "T. O's"

apology, then the article referred to.

Let there be no frauds offered the public by our mediums, and we will convert the world in the next thirty years to Spiritualism.

If our mediums wish to retire to private life, let

them honestly do so, and not disgrace themselves and insult the public mind by a pretended abduction covered up with a falsehood. "T. O." is a broad writer, but a mistaken one.

E. V. Wilson.

Since last century, definitions of God have

been vanishing, idols have been tumbling, symbols falling away, trinities dissolving, personalities waning and losing themselves; but that Being

has been sleadily coming forward from the background, and taking possession of every inch of matter and of mind.—O. B. Frothingham.

The Journal of Microscopy says the entire Bible could be photographed on a little more than an inch and a half. It could be photographed

nearly ten times on an ordinary postal card.

#### Communication from T. H. Stewart.

My attention has been called to the second part of Brother E. V. Wilson's correspondence in the Journal of August 24th. In all kindness toward an old friend, and one of our greatest seers, with your indulgence, I will propound a few questions on his statement.

ist, That sex is continued in the Spirit-world, and known in the angel; that the family compact is known and fully recognized after the stroke called death.

called death.

Are the spirit, the soul and angel, to be used in the same relation, or interchangeably? Will the origin of these words or their present signification warrant us in so doing? Dr. Dick in his "Philosophy of Worlds," assumes that they are inhabited with angels, intelligences or beings, but does not claim their gender. If the family relation or compact is continued, how about King Solomon with seven hundred wives and three-hundred concubines, all legal members of his family besides children too numerous for the Bible to

name.
2nd, That every well defined conception in gestative life, is an immortal soul. That after the birth of a child is an immortalized soul.

Query: Are those illegitimate children, mortal body, soul or spirit? Are they under the old Adamic curse of Moses to the third and fourth generation? Again this seer, says: Proper generation needs no regeneration, hence only forced maternity can be considered a conception in sin Oh! cruel fate of the Gods, what choice has the child in birth or death, in a black skin or white, with a transmitted diseased body or imbecile mind? In Adam's fall, we sinned all.

A notorious individual who flourished a few years since, \* \* \* \* claimed that mankind might be conceived in fecundity so holy, that none would die, but grow right out into immortality in old age. Is this the Gentle's idea of proper generation? Then shall their dust return to the earth as it was, and the spirit unto God who gave it (Eccl. 12,7). That after the conception of a child is the birth of an immortal spirit or soul—then the soul or spirit comes from the parents, and not from God. Then who gave Adam a soul or spirit? Shall we believe Charles Darwin or Moses, as to the origin of mankind, or rather more safely say, no one knows from whence we came, or how long such bipeds have trod these mundane shores. As Dr. S Watson and Brother Wilson are after the Bible and Christian Spiritualism, we shall live in hopes of this discussion being continued, and that future writers on these subjects will give us demonstrated facts, and not mere assumptive suppositions. The world is now staggering under the deceptions of so-called mediums.

Brother Editor, your timely scathings, prompts us to call for correct and logical reasoning in theory, as well as honesty in practice. We are well able to go up and possess the land of true immortality in the beyond. I hope for your success in your labor of love and sacrifice, these hard times.

T. H. STEWART.

#### That Discussion of Spiritualism.

In the Sentinel of last week, mention was made In the Sentinel of last week, mention was made that E. V. Wilson, the Spiritual seer, was engaged in discussing the truth of spirit intercourse with Dr. A. Morrin. Some was with a singular judgment hit the nail on the head by amending the heading of a bill advertising the matter, making it read "Spiritualism Cuesed" Mr. Wilson presented evidence of the truth of his side of the question and the principal answer of Dr. Morrin was tion, and the principal answer of Dr. Morrin was to repeat in turn some ridiculous passages which he had culled and committed to memory from the writings of men who are not generally known or recognized by believers in the truths of Spiritual ism as exponents of the grand doctrines taught by every sacred writer in the old and new Testament. It was as though in a debate on Method. ism, the opponent of Methodism should use his time for reply in repeating all the silly things which are occasionally heard in revival meetings. Dr. Morrin would occasionally vary his pretended replies by some scandalous story about some Spiritualist, as if all Spiritualists are to be held responsible for the acts of others claiming to hold the same belief, which would be like holding all of every sect responsible for scandalous doings of all who professed to believe their peculiar dog-mas. Dr. Morrin may have some ability as a lecturer, and certainly possesses a remarkable memory, which enables him to commit and repeat with some unction the most senseless rigmaroles; but he betrayed a singular ignorance of forgetful. ness regarding many passages in the Bible, which Mr. Wilson repeatedly referred to, and when he could not otherwise get out of a corner, did not seruple to deny the plain grammatical construct. ion of a passage. He has no standing as an honest disputant, nor did he seem to have any following among the people.—Saratoga Sentinel.

If the last sentence is true, then Brother Wilson must have been misled, for he is too old a warrior to fire away his ammunition at an antagonist whom it is no honor to vanquish. Probably the editor means that Mr. Wilson left Morrin nothing to stand on, and drew all his followers into the fold of Spiritualism.

D. Winder writes: I write to acknowledge the receipt of the papers you sent me, and to thank you for your ready response to my request I had not seen a copy of the Journal since my name was stricken from the "free list," until the copy from Brother Watson came to hand from his place of refuge in Arkansas, to which I sliuded in my note. I am extremely dappy to say that I think the JOURNAL has greatly improved, in both its matter and manuer, since I last saw it You and I are evidently approximating toward unity of sentlment and object. I shall not stop to inquire whether this is owing to a change in you or me, or to a modification in both of us, as the result of progress in truth and personal experience I rejoice in the fact, and hope you will not falter in your efforts to rid Spiritualism of impostors and lying mediums and spirits, until entire success shall crown your labors. I think the tares and wheat have been suffered to "grow together" long enough, and that the tares may now safely be "bound in bundles and burnt," without "rooting up the wheat also" Thousands of honest persons are waiting the completion of this process of sep aration, when they will gladly suffer themselves to be gathered with the wheat into the spiritual

Most of the clergy with whom I converse now, admit "there is a vein of truth" in Spiritualism. They begin to see how difficult it is to make veron our cause without ignoring or repudiating the historic testimony of both the Old and New Total ments, and impeaching the moral integrated thousands of the purest and best of model and entists and philosophers, and many of the comma dear relatives and friends. I am reminded wise retort of the Nazarene when accused of the ling out devils through Beelzebub, the prince in the comma his followers, and were exercising the ring "By whom do your children or sons continued out?" The clergy will soon be compelled by their social surroundings to treat Spiritualists with at least decent respect.

In reference to the principal cause of the many gross impositions practiced on Spiritualism during the last decade, I will quote a philosophic axiom of an eld Spiritualist, known in sacred history as "Saul of Tarsus;" afterwards as Paul, the apostle: "The love of money is the root of all evil." And I think the only reliable protection of mediums from the induence of this temptation, is such an organization among Spiritualists as will place all true public mediums under the control and protection of the spiritualistic body, and secure their support without the contingencies of their present mode of obtaining the necessaries of life. Such an arrangement would effectually close the door against all impostors, and protect the cause from present unmerited scandal. I hereby send greeting to all true Spiritualists, as well as to yourself.

I beg to take this opportunity of endorsing the stand which you have taken against corrupt precilese, either by fraudulent mediums or free-lovism. Such practice can never tend to harmonize or Spiritualize, but are most discordant and impure, and should be discountenanced by every lover of truth and righteomers. Your JURNAL in this respect is invaluable, together with the detailed accounts of the rise and progress of modern Spiritualism and its Philosophy. Thos. G. Poynton.

#### In Spirit-Life.

How about our habits, and tastes, and pursuits in spirit land? Some of your habits belong to the earth, they are simply for the earth, and when you pass out of the body, these things will drift away from you at least into what you might call actual forgetfulness. Your tastes, those that belong to your nature, those that are born with you, and are a part of your spirit-life, your genius, your talent, all live in the other life. There is scarcely a presence in this earthy life but what, in some of a presence in this earthy life but what, in some of its tastes, in some of its inclinations, is like an engine made for a certain track, and which is not placed on it, and therefore stands still. But when you reach the other world, then it is that your talent, your genius, your intellectual qualities, are placed upon the track; then your full force is shown to you. Think of the poetry that lies im-prisoned in many a soul! The world may not realize it, it may not dream that it is there—the person himself may not feel it enough to form smooth lines and beautiful rythm of language! but when he reads the words of others or hears them spo-ken, something down in his nature trembles and thrills. It is that imprisoned angel, poetry, which finds full expression for him in the other world. So, here in this earthly life, there are persons whose souls are attuned to music, yet never in their earthly life have they been able to give it ex-pression—they can only feel it in the depth of their nature. In the future life the stone is relied away, as it were, from the door of the sepulcire, and that spirit comes out in its full and its living expression. On the earth, your talents, your genius, whatever they may be, however full they may seem to express themselves, compared with their heavenly unfoldment, are only like crawling worms in the dust-compared with the forms of winged loveliness when the change has come to you, and they are liberated.

It is beautiful to know that death can bring to to man such a blessing. Your tastes and your real pursuits formed from your tastes, you will find, are in some way analogous to those in your earthly life, only with this difference: that there are no more tears, that there is no more affliction, no more of that weariness and that discord that belongs to the earthly life. In the other world you will rest. Do you know what rest means? What is the symbol of rest to you? Is it a figure with folded hands and closed eyes—one who sleeps? That is not our idea of rest. The flower which is growing and blossoming, gently expanding in the sun and in the dew, is one of nature's evidences of rest. It is the quiet peace of a flowing river, smooth, calm and majestic. That, too, is nature's type. The river moves because the force within it, and back of it, and infolding it, makes it move. Nature, in the presence of the sun, and the softly blowing winds, and the gentle rain in the spring-time, gives an emblem of rest. But rest is not the quitting of action—it is only the adaptation of it to its proper sphere; it is simply the harmony of section—that is the purest rest.

tion—that is the purest rest.

But in the spirit land what are our pursuits?

Whatever our nature adapts us to do. If the inventive power is within us, we develop it. If our invention is not needed in the spirit land, it is needed for this life, and this world is to heaven what a garden is to a man; it is something which we care for, it is something which we look after; we know that weeds and thorns will grow in a way that is not pleasant to us, and yet weeds can be taken away, or transformed to flowers, which is better, until at last harmony and beauty find their realization.—Mrs. N. T. J. Brigham, in Olive Branch.

#### The Double.

Do you know of many instances like the following? When my father died about twenty-two years ago, I removed some two hundred miles from the old home, and did not see my sister afterwards. Six years later, I decided to immigrate to this country, but, although wishing it very much, did not visit that sister or even inform her of my departnre. She died the year following, and not being on good terms with my brother-in-law, I did not hear anything from the family until this spring, when I reopened correspondence with the old home. Acknowledging receipt of photographs, one of the children says that being absent at college, he was the only one of the family who did not see me when I revisited the home, on my vay to America; another, that only remaining with them a very short time, she did not remember me; and so on all the children insist that I visited their mother before I left the old country.

and so on all the children insist that I visited their mother before I left the old country.

A few cases are known where an individual had a "double," who showed himself in the presence, or at least within hailing distance of his body, but here it appears that my spirit must have traveled some two hundred miles, and probably remained with my sister, perhaps an hour, or at any rate long enough for her to send to the garden and nursery for all the children.

The want of accuracy of date on the part of the children, and indefiniteness in not stating how long his double was there, deflects from the value of this article; yet we insert it in hopes to thereby attract attention to this subject, and possibly elicit something more positive and definite with reference to the appearance of a person in two places at the same time.

#### Dr. A. B. Spinney, President of the Michigan Association of Spiritualists, Recommends the Rev. John Tyerman.

It is with pleasure that I heartily endorse John Tyerman, of Australia, as a man of culture, eloquence and power. His manner, thought and logic are original, forcible, and cannot but leave a lasting and beneficial effect upon the minds of his hearers. He spoke for our society last Sabbath morning and evening, with universal satisfaction. Friends throughout the state and elsewhere, will miss a great treat should they fall to employ him.

A. B. Spinnay.

Detroit, Mich.

America was represented at the International Woman's Rights Congress to Paris, by Julia Ward Howe, Mary A. Livermore and Theo. Stanton, son of Elizabeth Cady Stanton. Referring to this fact in her eloquent address at Rochester, Mrs. Stanton said; "I am happy to say that one of my own sons is to represent America and the National Woman Suffrage Association. It is a proud day for me, my friends, when at last a man with my own blood pulsating in his heart shall speak brave well for the freedom of woman. I would remind the intlemen present that the enfranchisement of the invokes your interest as deeply as your feare so indissolubly bound together, the are so indissolubly bound toge

Heading has finally resulted in someinan exectical in Indians. D. O. Spencer, a prominant newspaper man of Bloomington, has used the bower in this direction to recover a large sum stolen last March from an old couple named Harmon, at Stanford, Ind., finding nine hundred and six dollars at first, and again, after working nearly the whole night, discovering six hundred and sixty-seven dollars more, and a bundle of mutilated currency whose value is not yet determined. Mr. Spencer has recently detected other crimes by his subtle power, and so much confidence is felt in his ability that he has been employed to work up a number of important cases at the West, in one of which forty thousand dollars is at stake, at Paducah, Ky.—Kenosha Telegraph.

The missionary business is not much more popular among the Mexican mongrels than in the lands of the Polynesian cannibals. At the Mexican town of Atzaiz, on the 29th of September, a mobied by native priests, massacred twenty Protestants and wounded many others. There have been riotous disturbances also at Pueblo. The government has promised to do all in its power to protect the Protestants, but the facts, unhappliy, show that the government's power does not amount to much.

Ged appears in the best thought, the truth of speech, and the sincerity of action, giving through his pure spirit health, prosperity, devotion and sternity to this universe. He is the Father of all

truth.—Zendowsta.

Am Austrian resident of Bangkok, Siam, named Pyer, formerly a Roman Catholic in religion, has publicly renounced his faith and been formally received into the Buddhist priesthood.

### LIST OF BOOKS

Life of Thos. Paine.

Light and Color, E. D. Babbit. 4,00 60
Life Beyond the Grave. 1,00 65
Lights and Shadows of Spiritualism, by D. D. Home. 2,00 60

Mental Core..... 1.50 10

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Continued from First Page.

modern thought is that germ growing in new beauty, reaching toward the flower and fruitage of a riper Spiritual age to come. The Spiritualist does not believe in "supernatural indications of future events," or in any supernaturalism, but only in facts in the realm of law and in accord with the intuitions of his own soul and the light of his own reason. "The women of this class" are not "readers of worthless fiction" to an extent at all equal to unthinking women in fashionable life, and in the churches. Doubtless many persons visit mediums from mingled motives, and with little intelligence, but such will not call themselves Spiritualists. They often become believers, and grow more careful and rational, as their comprehension of the inner realities of life grows more clear.

If "a majority of members of evangeli-cal churches" have made such visits, it is to be hoped, using an evangelical phrase, that they "may be sanctified to their good."

Spiritualists are held as believers in "pre historic supernaturalism;"—a shallow mis-take, as no writer or intelligent person among them believes or advocates any supernaturalism, but all hold to the use of reason and judgment to learn the facts of nature and the truths of the soul, in the realm of law. We are charged with "a scorn for history." I never heard such scorn, but well remember the golden injunction of Andrew Jackson Davis: "Be grateful to the past for the good it has brought as, thankful for the present and hopeful for the future.

In certain statements touching "society being held as a great oppressor, etc.," there is a strange jumbling together of communistic views with those of Spiritualists, a pitiful lack of just and clear discrimination. In a dashing and reckless way we are told that "this class are all sentimentalists" and 'attach little value to facts," and have "a contempt for scientific methods of investigation nearly equal to their scorn for history." Has this writer never heard of the London Dialectical Society, or of Zoellner, Wallace, Crookes, Hare, Buchanan and others, or of the critical investigations of competent persons in private life? It is no credit to the Atlantic Monthly, usually fair as well as able, to open its rich pages to be made poor by such pitiful assertions, which all facts deny. We are told too of "a serious and general lowering of moral tone and quality among this class for the last fifteen years," and that "this deterioration is going on!"

Along with this assertion without fact

must be classed another equally groundless, that "individual responsibility for wrongdoing" has been "abjured to a great extent."
It has been taught and emphasized and the vicarious atonement has been put aside because it weakens such responsibility by making a substitute suffer for our sins. The admission that "no other class is so successfully educating the people of this country."
sho is some idea of the power and earnest ness of those who are so misrepresented and misunderstood.

The great spiritual movement is one of the tendencies of American life, the strongest probably in the religious realm. It is not dangerous or destructive and negative. It is a sign and result of the upward tendency of things, and is to build up a Spiritual Philosophy, a natural religion without dogmas a system of ethics based on the nature of man, as an immortal being linked to the eternal verities, and a knowledge of the Immortal Life by which intuition and outward and confirm each other. Of this movement this writer has no adequate knowledge or decent comprehension, and, of course, his words touching it are full of misstatements.

So much of this Atlantic article as bears on this subject, is a lesson and a warning, and may serve to teach us that a writer should know and comprehend something of a matter, or else let it alone. There is a quaint old saying, "He laughs best who laughs last." The time is at hand when such poor treatment of a great spiritual revivala great revival, too, of reason and conscience as applied to religion—will tell its own story known and read of all men, to the regret and shame of its author.

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Beautiful as light now is, we cannot sup-pose ourselves acquainted with a thousandth part of its glory. We must wait un-til immortal organs lend their aid before we can behold the full splendor of sun and star. It remains for death to exhibit the glory of

To see aright we must have the receptive vision. This familiar but unheeded truth is impressed on us at every step in the developments of Spiritualism.

Divinest forms in vain present themselves to eves whose mechanicism communicates with no recipient soul; Even physically we see by the light within. No external undu-lations of the subtile fluid would suffice, did not the human organism contain the same fluid, ever ready to manifest sympathetic

Much more is this true in the moral and mental worlds. Within must be the heavens with sun and stars, which alone are able to shed effectual splendor on the objects that are without.

These considerations are suggestive of the widely different manner in which the facts of Spiritualism are received by different minds. One man will witness phenomena which force home upon him the convic-tion that the so-called dead still live with all their human sympathies and faculties unimpaired, and yet the stupendous fact, falling on the stony places of his mind or heart, will lie dead and rootless, and no good result will appear. To another man the fact will come like an evangel of light and life, wakening hopes, aspirations, enthusiasms, new to his mind, since he had held that immortality was something too good to be-lieve, and the common proofs offered by theology, were insufficient for his sincere

and searching intellect. and searching intellect.

The two minds are well represented, the first by Professor Huxley, who wrote: "Supposing the phenomena to be genuine, they do not interest me;" the second, by Mr. Burtis, of Rochester, N. Y., an aged man, who at a convention of Spiritualists in Cleveland, in 1867, said; "I am hardly nineteen years old. It is about that time since these they remarks my house and awakened. tiny raps came to my house and awakened

me to a consciousness not only of the life

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beyond, but of this life also. I had been here many years but it was only from that time I began to live."

A man may for twenty years believe, or think he believes the immortality of the soul; in the one and twentieth year, in some great moment, he for the first time discovers with amazement the rich meaning of this belief, the warmth of this naphtha-well If he becomes a Spiritualist, his belief culminates in knowledge, and then the force of his convictions cannot but add new energy to the reverential feeling with which he looks upon the bounty of God, and his own assured prospect of immortal life.

The faith which teaches that God is good, not in name only, but in deed; good in the sense of a love which knows no bound or measure—that faith alone is qualified to teach us also what sin is, how base, how hateful, how full of black, ingratitude.

We have no right to say that God's goodness ought to exclude all suffering, all sin, all perplexity and wrong from his universe. If this life were all we had allotted to us, there might be some reason in the reflec-tion. But if there is a sequel to all that seems to us strange and wrong, that sequel may show that all was right.

Constituted as we are, our beginnings in knowledge and in happiness, must be tenta-tive, disciplinary and rudimental; and suffering may be inseparable from the end to be attained. But what wedo affirm is this:
There can be no ultimate evil to even one creature of a God who is good in our sense of the word goodness. In this we simply use the reason and moral sense. He has given us to vindicate his paternal character the instinctive conviction that, however obscure his ways and purposes may be, no act which he has made us abhor as evil, can ever mark his government of the Universe.

You may reply: "Since God's goodness permits so much evil now, why may it not permit endless evil through infinite ages?" Now; evil ending in evil con only be the work of a fiend; evil ending in good may be through the dispensation of a God.

These three great principles: the absolute goodness of God; the final salvation from all sin of every created soul; and the divine authority of conscience, as enlightened by knowledge and reason—these are the elements of all that is highest and most essential in all religions. Add to these that con-firmation of our immortality which the facts of Spiritualism supply, and what broader basis for a religion, vital and quick-ening to every earnest soul, can be reasonably required?

RECITATIONS.

This world I deem, But a beautiful dream, Of shadows which are not what they seem When visions rise, Giving dim surmise.

Of the things that shall meet our waking

I gaze aloof, On the tissued roof. Where time and space are the warp and

Which the king of kings, As a curtain flings, O'er the dreadfulness of eternal things:

A tapestried tent, To shade us meant, From the brave everlasting firmament; When the blaze of the skies, Comes soft to the eyes, the veil of mystical in

But could I see, As in truth they be, The glories of heaven that encompass me, I should lightly hold,

The tissued fold, Of that marvelous curtain of blue and gold

Soon the whole, Like a parched scroll, Shall before my amazed sight unroll; And without a screen, At one burst be seen, The presence in which I have ever been.

Oh! who shall bear The blinding glare, Of the majesty that shall meet us there? What eye may gaze, On the unveiled blaze, Of the light-girdled throne of the Ancient of

INVOCATION.

Days!

Help us to think and act aright, O thou who art always very near to those who seek thee in earnestness and child-like humility. Bless our cherished ones; lead them ever in the right way, and interpose between them and all threatening evil. May we show our love to thee, in learning and obeying thy laws, in studying the facts of thy universe, and serving to the best of our abilities the whole human race. Bless our country. May its high places be filled with officers and legislators that are incorruptible, intelligent, brave; above all meanness and fraud, all partisan cunning, all sordid self-seeking. May they look singly to the public weal, to the right, the honorable, the

Let thy mercy be upon us. O, infinite Parenti Let the brightness of thy Spirit illum. ine our inmost souls. Kindle our cold hearts. rouse our apathetic tempers, and help us to catch some saving glimpse of that Supreme Love, which would lead us, through necessary discipline and by beneficent laws, to an

eternity of progress in all good, Purify our hearts and fit us for the blessed societies that work thy will in the unseen world. We thank thee for the ever multiplying proofs that life will not end for us when these earthly bodies are dissolved. Help us to realize this fruitful, this awakening fact; to make it the inspiration of ever greater efforts in the cause of human advancement. Give us our daily bread. Deliver us from evil. Help us to shape our lives aright; and grant us thy peace in the transition by death. Amen.

HYMN, Peace, troubled soul! Thou need'st not fear; Thy great Protector still is near; He who has fed, will feed thee still; Be calm and sink into his will; Who hears the ravens when they cry, Will all his children's needs supply.

Peace, doubting heart! distrust not God; Though dark the valley, steep the way, Still lean upon his staff and rod, Still make his providence thy stay:
A sudden calm thy soul shall fill;
Tis God who whispers, Peace, be still!

May the blessing of the Infinite Spirit be upon you all! O Thou, the Omnipotent One, who so carest for every one of us, as if thou who so carest for every one of us, as if thou didst cared for him alone; thou art the Life of lives, alone having life in thy self, and from the superabundance of thy life and love animating all thy children, and all orders of created beings. Heauty of all things beautiful, Inspirer of all our good affections, to thee and thy delegated angels we commit our selves. Amen.

BENEDICTION.

#### Revelations of a Clairvoyant.

Many of our readers will doubtless remember the statements through the public press, that on the 3rd of September Mary Stannard, a young woman residing in Madison township, New Haven county, Conn., was found murdered, and the subsequent arrest, examination and discharge of the Rev. H. H. Hayden, the Methodist minister in that neighborhood, who was accused of the crime.

The New York Herald, of Oct. 10th, contains a lengthy statement of "What a clair-voyant saw in Trance," through which a clue to facts were furnished that warranted the re-arrest of Mr. Hayden, and has since caused his indictment by the grand jury of New Haven county. We can only briefly summarize the facts presented in the Herald with reference to the practical application of clairvoyance in disclosing the secret mysteries of crime, and aiding in the protection of public order, and the security of life and peace

Mr. James J. Hayes was retained as counsel by Mr. Charles E. Stannard, the grand juror of Madison, to assist in working up the case; and although an unbeliever in Spiritualism, being a strict Catholic, he playfully remarked to Mr. Stannard, "There was mystery enough about the affair to warrant the aid of a seer," Mr. Stannard replied, "It wouldn't be the first time I have used one. Some months ago I lost a gold watch, and having no trace of it, went to a clairvoyant, who told me I would find it in the possession of a servant girl. I drove to the possession of a servant girl. I drove to Madison depot just as she was entering a car, and charged her with the theft. She confessed on the spot, and delivered up the stolen property." Still jesting, Mr. Hayes said, "Suppose you try it again." "I will," he replied, "I will see him at once."

The next morning, after Mr. Stannard had visited Dr. A. F. Hunt, of Fair Haven, the clairvoyant, and obtained a description from him of the circumstances and scene of the murder, accompanied by Mr. Hayes he drove to the place to take observations. On their way, while Mr. Stannard remained outside to hold the horses, Mr. Hayes went into the house of the murdered girl to make inquiries about the locality, which were precisely the same as Mr. Stannard had received from Dr. Hunt, even to the two rocks near where the tragedy was enacted—a seat or stile where people were in the habit of sitting—and that within forty feet of that stile was the exact spot where the body was found, also a description of the instrument used in the perpetration of the crime, and the distance from where the body was lying to where it would be found.

The clairvoyant further stated that the

crime was committed by a minister; that he met her at the spring between their two houses in the forenoon, and arranged to meet her at the Whippoor-will rock in the afternoon, and bring her some medicines to help her out of her troubles, in which he was implicated. [Mr. Hayden has since confessed meeting her at the spring.] Dr. Hunt said that he first struck her with a stone, and then cut her throat with his pocketknife, on the blade of which a small quantity of blood would be found. He said there would be none on the handle, as he wrapped that with some clothing and a pocket hand kerchief, to prevent it getting bloody, and afterwards soaked them with kerosene and burned them. When Mr. Hayes and Mr. Stannard reached the spot, they found the lace exactly as Mr. Hunt had described, and Mr. Hayes remarked to Mr. Stannard: "This Dr. Hunt has certainly described the place with remarkable accuracy, but if I can get the stone. I shall be satisfied that either he is what I could call a first-class clairvoyant, if there be such a thing in existence, or is himself the murderer of Mary Stannard." Mr. Hayes' narrative continues: "We shall find that stone," was the grand juror's reply, 'not far distant. I'm sure of it.' I followed him in a westerly direction. The rest of the party did the same, one of them remarking that they had looked all over the place for some evidence of the crime. without success. When we had walked thirteen paces by our measurement, I caught sight of a curiously shaped bit of rock, and at the same instant a little boy exclaimed, 'Why, there's a stone that looks as if it was bloody.' I immediately said, 'Don't touch it, but observe the ground closely, for I intended to mark it. I then picked up the stone in the presence of the gentlemen, looked it over carefully; and made the remark, If this is not human blood, it is not blood at all.' I wrapped it in a clean white pocket handkerchief and brought it away

The stone somewhat resembled a shoemaker's lap stone, with a sharp edge which made the incised wound on the head through the sun-bonnet. Dr. Jewett subsequently testified in court that the edge of this stone fitted the hole in the head.

Several distances given by the clairvoy-ant in his description at his home, were af-terwards verified to an inch by actual measurements, by the county surveyor. Also Dr. Hunt's statements with regard to the time occupied in throwing the wood, which Mr. Hayden claimed occupied him all the afternoon; and the time required in going to and returning from the Whippoor-will rock, from his swamp lot, where he was throwing out the wood, was singularly yerified. "Mr. Scranton, a gentleman sixty years of age, threw all the wood in seven minutes that Mr. Hayden claimed occupied him the entire afternoon." Dr. Hunt also stated that "powerful friends would make every effort to save him, and leave nothing undone to secure an acquittal. That the person who was to try the accused party would have great personal pressure brough to bear upon him, if there was the slightes loophole for escape, and that the public prosecutors being harassed in all their movements, a conviction would be equivalent to a miracle." So true was this that on his first examination he was discharged.

"In conclusion," said Mr. Hayes, "I repeat that both Judge Harrison, the senior coun-sel, and myself, while always skeptical in these matters and doubtful of the propriety of placing dependence on the assertions of clairvoyants or spiritual mediums, have both been impressed by the extraordinary proofs of the accuracy of the clairvoyant in the present inchange evelved arrow by the the present instance, evolved even by the defence in the production of the testimony of which we knew absolutely nothing, in-cluding that of Rev. Mr. Hayden and his wife. Even the counsel for the defence, Messrs. Samuel L. Jones and L. M. Hubbard, who at first scoffed at the information of a clairveyant, finally acknowledged that there was something wonderful in the revela-tions. Of course none of us attempt to ac-

count for them." After writing out his interview with Mr. Hayes, the reporter, in company with Mr. Hayes and several other centlemen, visited Dr. Hunt, and had an interview with him. Several questions were saked by the reporter, after which the following transpired, which we give in his own words:

"Did Mr. Stannard ask you any question?

"I don't think he interrupted me until af-ter I told him what I had seen. Sometimes I think I am under the reflection of a person's mind, but in this case I seemed to realize that we were distinct and apart."

"Had you ever been on the ground?"
"Never; if I have I don't know it."

IN A TRANCE.

At this point there was a pause in the conversation, during which the clairvoyant underwent a curious change. He was siting on the sofa with his head resting on his hands in a reflective mood. At first the hands worked nervously, and the fingers twitched, and then in less than half a minute there seemed to be an involuntary twitching of the muscles of the chest, accompanied by an occasional quick catch of the breath, such as one occasionally observes in a case of nightmare. Neither of the persons present spoke a word, but recognized the fact that the clairvoyant was under the influence of one of his pecular spiritual charms. After a minute or two he said slowly, and as if every word were stud-ied—we did not interrupt him from beginning to end, and the language is literal, being taken in short-hand—"I saw that I was taken into a country place. I saw woods—a road—corn and potato fields; I saw a spring and a big rock. And this man—Oh! this man!' (The hands of the medium struggled convulsively over his face as if to shut out some horrible vision.) He was at first alone and quite a distance from this place, he came nearer; then there were two; one of them was a female; they sat down; at first the conversation was quiet; the woman became earnest; the man became angry; he picked up a stone; I saw it; it was sharp The hands of the speaker again trembled as they rested over the eyes. He struck her down: there was something of a struggle: it was not severe; it was done very quickvery quick; he threw it away, but there was blood, blood on the stone; I saw the woman on the ground; she lay still; he cut her throat with a sharp instrument; then the man took a circuitous route; he had on a slouch hat; I think it was of straw; a checkered shirt and dark clothes; as they looked to me a sort of dark color; he went to the brook or spring and washed his hands; he had a knife; it looked like a pocket-kulfe, which he washed in the water; then I saw him move on It appeared singular that him move on. It appeared singular that such a circumstance should occur in a place like that. One would not be looking for it at all. There seemed to be a good deal of aggravation and excitement between this man and that woman. Now, who the man was, of course I do not know; nor do I know who the woman was, but there had been quite an intimacy between them. Trouble appeared to be growing out of that intima-cy, and the man showed a strong determin-ation to cover it up—that is, to prevent exposure." (All this spoken very deliberately, as if the words themselves were painful in finding utterance.)

Passing his hands in a dreary like way through his hair the clairvoyant, apparently still in a trance condition, said:—"There is but one objection, friends, to the exercise of clairyoyant faculties in the discovery of crime. We must protect the organizations that are used for the purpose. When we can surround them with those who will stand between them and any harm it will be easy for you to determine where crime exists. So far as we perceive, we discover no disposition to take advantage of this organization. As a guide and protector, when the conditions are such as to render it possible, the brain may be brought under the control of a positive magnetism, and just so far as its functions may be used in the cause of justice to all parties we shall employ them. This matter under investigation has already developed a sufficient amount of evidence. and if properly employed it would place the crime where it belongs. Of course there is a powerful influence seeking to protect the participants—or the participant (said with emphasis)—from the charge and shield what would necessarily reflect upon the moral influences of those teachings that are in this case represented by the guilty. But the time is not far distant when the spirit will speak for itself. The examination was not as thorough as an examination ought to have been conducted. There need not have been the slightest fear of the conviction of the innocent, and there are still plenty of positive circumstantial evidences that could be brought to throw light upon the whole matter" A long pause followed. The medium awakened us one would do from a dream where he has been in a strange land,

and the trance was ended. WORLDY WORDS.

The writer asked the clairvoyant: "Have you an idea of the source from

which this intelligence comes?" "Oh, yes," was the reply. "If I should be told that I were to be hanged next Friday, I would get ready. I don't think there ever was a man more skeptical than I once was with reference to this Spiritual question, and for fifteen years I was testing the subject, but I look upon Spirits now just as I look upon you. They have simply got out of the house they used to live in. The only thing I want to know is that I have a truthful spirit."

"Do you depend on one of a number?" "On but one-a gentleman. He was a New Haven man, a physician and, I am told, an excellent physician. I never saw him in my life, and yet I depend on him for many of my cures. His diagnoses are curiously correct."

"Have you any objection to mentioning his name?

"None; it is Dr. Brewer. He died a number of years ago in Middletown, I think."

It will be seen by the foregoing that more than one was hinted at by Dr. Hunt, as being engaged in the case, when he said: "Of course there is a powerful influence seeking to protect the participants—or participant, from the charge and shield what would necessarily reflect upon the moral influences. necessarily reflect upon the moral influences of those teachings that are in this case represented by the guilty."

Since that interview some of those" positive circumstantial evidences" have come to light, by the finding of arsenic in the stomach of the murdered girl, and tracing the purchase of arsenic by Mr. Hayden, in Middletown, the morning before the murder. Dr. White in his microscopic examinations has found the blood globules on the stone, on the sun-bonnet and on the knife, to agree in their measurements. On these and other evidences the Grand Jury have found a true bill against Mr. Hayden. Another party accused of participation in the crime has also been arrested and lodged in jail. Thus the links forged in the Sphere of Justice and given through the clairvoyant are bound around the wrong doers to awaken their slumbering consciences.

We wrote Mr. Hayes, inquiring if the facts were correctly stated in the N. Y. Hetald, and could be endorsed by him as true. In reply to which we have received the following letter:

MR. EDITOR:—I am not a Spiritualist or believer in Spiritualism; I am a Roman Catholic. The Herald statement is true. I

will make oath any time to the truth of the article. I am utterly astonished at the revelations made by Dr. Hunt. The Herald reporter was dumbfounded at some things he witnessed while Hunt was in his clairvoy-ant state. You may rely on the Herald article. JAMES J. HAYES.

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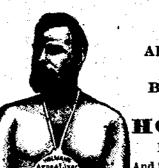
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Oswego, Ill., July 5, 1878. Gents—I desire to say that for some time past I have been watching the effect of your Liver Pad, and am fully convinced of its merits. I am an old physician, having practiced medicine over forty years. At present I am traveling, and see every day persons who have been benefited by the use of your Pads and Plasters.

I am very respectfully yours, D. B. Judson, M. D.



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TESTIMONIAL.

TERES HAUTS, Ind., Sopt. 17th, 1878. DR. J. WILBUR-Dear Sir:

Please send paper with directions, for Lyman Archer, who has Consumption, and suffers much from shortness of breath, and coughs almost incessantly. If he could be cured as mirsculously by the use of the paper as I have been, we would be giad to give all we have or ever expect to have to you. Fleats answer immediately.

25-5-12

Very respectfully, MR3, LYMAN ARCHER.

