

Ernth Gears no Mash, Bows at no guman Shrine, geeks neither Place nor Applause: She ouly Ashs a Bearing.

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### THE ROSTRUM.

An Address by Andrew Jackson Davis, at the Spiritualist Convention, at Hartford, Ct., Oct. 13th, 1878.

If Friends, 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 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 that an honest Ord is the poblest more do 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 got a parfect when 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 re-turn of all you know on the subject. And I doubt not in many cases, if a man is per-fectly honest, be will find Mimself a know nothing upon the subject. At the same time we are all conscionsly alive to some mys-terous power. I am glad it is not altogeth-er a masculine power. I said last night that this is the age of woman. Mrs. Eliza W. Farnham called it the era of woman. Tho-mas Paine said it was the age of dream. We Spiritualists consider it the age of a new dispensation. With respect to Spirit-ualism, I have to say that I believe there are persons not competent to be favorably are persons not competent to be favorably impressed with it. They cannot get blessings, but only curses from R. 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 on Asyfum hill and say, see here all these benutiful grounds and say are here all these 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 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 shows that it is not worthy of our confid-ence." I tell you that is a spurious reasonibg. Spiritualism is too large, too sweet, too delicate a blessing to be trifled with. Be-cause people have been cursed by their unreason, is that any reason that that which they have cursed is not-intrinsically good? It is not necessary to tell you that Spirit-ualism is a thing impossible to organize, to gather and bind. It cannot be cribbed, cabined, or contined. You might as well try to fosce in this beautiful heaven. Spicitualism is the name for an immense, universal shower from the summer lands that en-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 amusement, and see the long-haired men. Mind 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 manage it, who, as soon as the halter is off, manage it, who, as soon as the natter is off, go pransing through society like wild colts, upsetting everything? It is a terrible re-sponsibility to rise into consciousness of perfect liberty. Perfect liberty-what is it? I own myself. "My son, be thou free in-deed." 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 mis-chief. You walk in the proprieties and dignities of society because you are a slave— because 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 take full idea of liberty shows that you have not rigen to the standard of perfect Spiritual-ity which is the gospel of Spiritualism. 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 entitled to our unbounded admira-tion—that is, on the through palace car ar-rangement to the other world. I believe Mary Davis would be none the less Mary Davis to me if U should have my ideas fixed on the Virgin Mary. Da Vinct painted a plot-ure of the Lord's supper. The true history of that ploture 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 all fight in

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aix 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 plcture? No; but it is injurious to have it represented as an authentic plcture. 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 the actual Mother -one of whose representhe actual Mother -one of whose represen-tatives I see here—was Ann Lee. She saw a new Bible inside the old one. She saw a new Bible inside the old ene. She saw that we raust have woman as well as man in the progress of the world. Now Spirit-ualism 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 Heatfird, that heat beat Madonnas here in Hartford that beat Da 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 equakto 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 woan steps out of Christianky when she steps upon this platform. Now don't leave the hall 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 Ged of the New Textament is a man. He is of the New Testament is a man. He is a 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 talk-ing now about the great love and wisdom embodied in the divine mind of the uni-verse. I am talking about a book, and a doctrine that prevails. And according to this doctrine Jehovah perpetuated his family name in a ben; and many believe that all the heaven they will ever gain will be 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-morrow 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 advancing. Once, only a man could travel about the country. Only a mau 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 triffed 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 health-fully live is 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 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. I needed autumn and winter—a time for stor-ing up for my own growth. I find I have up 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 breakfast) investigating in my way before ever writing a sentence 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 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 cir-cle, speaking figuratively. I went down into cle, 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 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 try-ing to get at the truth we frequently over-look these more delicate and hidden paths of the Infinite purpose. Well, I went there day after day, and it took many visits be-fore I got into sympathy with that vine. You remember how Thoreau went day af-ter day and reposed on a rock with the love of nature flowing forth from him, till the turtles, and the birds, and the little light 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 of this world. In the morning when the sun rises, and everything is positive, and 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 1 have longed to spend my nights with my pen and paper. And write, write, write, as Sweden-borg did. I might, have written a hundred volumes just as say, and they would not-have been worth the printing. I resisted (be fuxury 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 ou 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 samed it by obedience to laws. A

Thus confining my work to the morning, went down into the garden. I tell you it 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." Well, that was my prayer. What was the first thing I saw? With my physical eyes, what anybody would see—a bean vine grow-ing up a pole. That is a physical manifest-ation. My question was, "Tell me how you did this. I know what botanists and chem-ists 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 just as a vessel floats on the water-just as a ship rides on the surface of a duid. amazed. The physical manifestation of that 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. I saw the fluid, its colors and processes. "Are you the cauge of this vine?" I looked deeper, under the fluid, and found some thing floating these. That was an atmos-phere just like that we are breathing to-These particles were breathing it. night. These atoms were floating on the fluid--the fluid floating on the atmosphere, and that, 48 ou 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 confiscting power, was what must be called an easence. 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. knew there must be something in the universe besides an essence. What makes the law X 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, at-mosphere 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 beheath 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 lilles of the valley. God of the mountain, God of the storm, God of the flowers, God of each one, breathe 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 another, 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 these to labor. He who can think dispassionately and deeply as I do, is great as 1 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 dis-cussion, 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 ani-mals, 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.— Draper.

"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 of the ideas and character of Spiritualists, a a class."

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 extrava-gance, 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 subject:

"The effect of the new hunger for wealth and display extended to religion and its or-ganic activities. The new tide of worldli-ness rose everywhere, and submerged to a great extent a Church which it found open and without defense against the flood. The and without defense against the nood. The conditions of life, the temptations and en-ticements 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 wany of her critics. But that was not enough. enough.

"The disintegration of religion has pro-ceeded rapidly. " Public worship, with its pulpit oratory and modern church music, is an æsthetic entertainment. They have developed a religion which is not religious. 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 decorquely moral, conforming to the easy, worldly criterion of people of like social po sition. 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 gen-erally make no secret afterward of their doubt or disbelief respecting various funda-mental 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 tiley 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 entirely 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 doctrinal 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 ex-treme, and they thus sacrifice whatever strength may belong to courage and outspo-ken sincerit. Their teaching is far less advanced and rationalistic than the habitual thought of their hearers. They do not under-stand 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 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. 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 em-bodied in all the creeds. But these are ev-erywhere a small minority, and they are mournfully 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-ular and business-like. \* The in-fluence of the church and of religiou on the morals and conduct of life, has greatly de-clined, and is still declining: \* The morality based upon religion, popularly pro-fersed, 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

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deal justly or tell the truth." These just and striking statements' ex-plain themselves, and need no comment or riticism. 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, "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, 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. Or fellow-citizens of this class believe in luck, omens, dreams, signs of many kinds (that is, in supernatural indications or fore-shadowings of future events), and in the presence and influence of the spirits of the 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 popu-lar 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 supernatural-ism, are usually hostile to Orristianity. They 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 that priests (they call all ministers priests) have been the authors, and are now the chief supporters, of nearly all the evils which afflict mankind. They are all senti-mentalists, 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 morais 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, 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, uni-versal, and interminable. \* \* They have seriously weakened respect for Jaw 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 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 attack upon all the principles of religion, morality, and social order, which is unrestrained by any regard for truth, decency, or jus-tice: 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 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 specta-cle of the untaught classes and disorganizing forces of the time taking possession of the printing press, of the rostrum, and of the ballot, and attacking modern society with his own weapons. It is a widespread revolt design of the society with ballot, and attacking modern society with his own weapons. It is a widespread revolt against civilization." With the discussion of Spiritualism, ig-norance and prejudice begin. On the start this class are put below other free-thinking people in " intellectual character and equip-ment," which is not true, their average in-telligence being quite up to that of others. It is true and well, that plain and uncultur-ed people are in our ranks, but we find, too, such men as William Lloyd Garrison, Judge Edmunds and Wallace; such women as Alice and Phebe Cary, and Elizabeth Bar-rett 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 be-yond as vestiges of " presentoric and savage thought." Such finte come to day, with more beauty and frequency than ever, be-cause man's Spiritual culture and develop-ment are finer. Savage thought was the in-stinctive germ turning toward the light: "Cognose on Rest Text

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.

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#### RELIGIO-PHILOSOPHICAL JOURNAL.

### TIMELY COMING OF MODERN SPIRITUALISM.

BY BELDEN J. FINNEY. CONTINUED. Х,

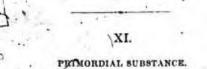
Science is constantly advancing from the "material" inward toward the spiritual, from the study of structure to that of function; from the study of function to that of force or life; and from the study of the personal and special to that of the general and impersonal, is the line of scientific movement. 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 powers.

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 of 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 spiritual powers.

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 sensationthrough 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 sentation 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 chamist 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 fature apy-form of existence, which is not at one time or another actually a mode of force.

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 phys-

ical manifestations, known as Modern Spiritualism. Thus the whole range and tendency of modern thought is rapidly culminating to a foral point on the very verge of the spiriual. Can this tepliency be atrested here? Will it stop at the beck of some scientific or theological bigot, on the boundaries of the sensuous world, where form fades into force; body into being, and sense into soul. Can the just awakened intellect, beginning to feel its power, and to exait itself to the contemplation of the grandest problems of being, be arrested and drived back with the cry of "impossible," "impossible"? No. It will pierce the vell 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.



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 cycles of career enter into his composition.

Objection :- But may not other planets and other systems than ours<sub>r</sub> 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 elementa, 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 homogenicity 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: .f 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 boltomless 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 chaos.

The very idea-Universe-means Wholeness, Oneness, Unity; until, therefore, we destroy the unity of insture -and 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.

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.

JOSEPH."

The above three sentences, we thought, were address ed 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 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 beyon 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 anirit lights given in our circle wonderful spirit lights given in our circle.

When we first begun to see these lights, they attract ed no special attention, for Mrs. Allen and myself had seen them hundreds of times before. But they soon be gan to assume a character at once so gemarkable and interesting as to challenge our deepest and most criti-cal 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 satellite— and 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 saw a finger, and then another, and then all ur lingers 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 lingers mov-ing 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 fingers 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. Allen 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 dissolve 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 had build and 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 stemed 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 fac-simile 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.

NOVEMBER 2, 1878.

#### 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 de-void 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, vaising 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 at 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.

"busy bee," not only constructs its combs of a The 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 burled:

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 cemetery. 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 Spirit-world? 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 imagina-tion, for if they are there at all, their existence must be 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 investiga-tion? Why does the devoted botanist seek and classify under like difficulties, each tree, each flower and plant? The ornithologist each bird—the zoologist each ani-mal, reptile, fish and microscopic animalcule? And yet 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 mysteries of nature.

If this be pleasure here, would it not be more grati-fying 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, work-ings and beauties of every existing thing; that our nat-ural faculties could not fathom here? Of what use would all these clear-minded perceptions

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 Jews.

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 superstition cf, 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 afforts. Now, science dispels the ancient goblins of suparstition; reveals the hidden 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, com filed 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 cla rvoyance, 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. . 16 1 (1) 1

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 spir-itual tendency of all science, an open, wide-reaching com-munion with the angels began. Could anything more op-portune or desirable have happened? Science had trans-formed all bodies into modes of force, had made the tran-aition 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 just in time, and as if to give point and power to this spin-

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

Wonderful Manifestations at Tiffin, Ohlo-Spirit Writing-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 de scribed. . In this paper I shall give an account of some of the more extraordinary manifestations that have oc-curred. 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 well."

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 a different times, all of which were very interesting and significant, but I must pass them as I wish now to re-late 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 a 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 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

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 along. side her hand on the table, so that her hand touched it. It extended from 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 abe described it as letters out or engraved in stone 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.

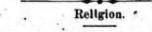
In this way eleven times. Sometimes a finger would be seen extending over the bright corona and reaching to the middle of the dark star in the center; and a few times we saw a hand holding this beautiful symbol as it was carried about. Here, then, we have one of the most remarkable spirit manifestations 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 well-known circle in this city in a private family, and by three different mediums at different times and under circumstances absolutely precluding deception or hal-

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, East 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 natura's grand and vast domains? WM. BAKER FAHNESTOCK, M. D.

Lancaster, Pa.



The religion of one age is often the poetry of the next. Around every living and operative faith there lies a re-gion of allegory and of imagination into which opinions gion of allegory and of imagination into which opinions frequently pass, and in which they long retain a trans-figured 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 ment, yet they still exercise a kine-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 fanciful, poetic, but most at-They are invested with a fanciful, poetid, but most at-tractive garb. They follow instead of controlling the current of thought, and, being transformed by farfetched and ingenious explanation, they become the embellishments of systems of belief that are wholly ir-reconcilable with their original endencies. The gods of heathenism were thus translated from the sphere of of heathenism were thus translated from the sphere of religion to the sphere of poetry. The grotesine 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. Beligions ideas die like the sun; their last rays, possessing little heat, are expended in creating beauty.—Lecky.

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 illustra-tion, if it is true that the fountain cannot rise higher than its source, it must also be true that there shall ac-tually be a source it must also be true that there shall ac-tually be a source is raising intellect, as she raises the rice and the fose. We are rising slowly to the alti-tude 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*. -Charles Ellis.

I chicago; Ill. I chicago; Ill. I chave lived to know that the secret of happiness is never to allow your energies to stagnate. - Clarke. I chicago; Ill. I

### NOVEMBER 2, 1878.

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# RELIGIO-PHILOSOPHICAL JOURNAL.

## . Our young folks.

#### 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 Inver avenue theother 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 flers no more. We went up last Sunday, and we come aw-ful near hot finding it. We shought we'd git a grave-board, so we wouldn't lose the grave. When we thought we'd lost it, Jack grave. 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 coffin 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 catpenter 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

you ?"

"Yes, sir, we want the board white, and then we wang 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 baby 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 Learned sixty-five cents. All that makes a hundred and thir-ty cents, sir, and pa don't know we've got it, cause we kept it hid in the ground under a stone."

The carpenter meant to be liberal, but he said :

"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 glad-ness in his eyes, and when he returned yes; terday little Bod and Jack were with him, and they had a cart. There was not only a 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 it well.

"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.

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 ballet. During the war very long dispatches were micro-photographed 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 files 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 Union.

> An Invisible, Ghost. 2 1.70

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 hus mountains between Summit and Providence where there are a few houses, one of which is occurred 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 thechild. 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 screaming as it 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, how-ever, 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 menthen 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 wrapped 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

#### October Magazines not before Mentioned.

The Normal Teacher, published at Danville, Indiana, contains interesting articles under the following heads: Leading Articles; Editorial Notes; Notes and Queries; Correspondence; Examination Department; College Department; News from Normali-tles; Book 'Fable; 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 Rustracion Espírita, published by Re-fugio I. Gonzales, Mexico, contains interesting articles on the spiritual philosophy.

Revue Spirite Journal D'Etudes Psychologiques, 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 lever. 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 memore than I had ever thought while on the earth. I think my condition and extreme change have produced this feel-ing, 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 natur-ally love to be with them. Love is para-mount, and we are prepared to look at things very 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 at once quanner to do it; if I am averse to it, I do not engage in it, hence I was tired of many earthly bursuits, and my desire is to engage in something more spiritualizing and less material, consequently I find no need of soy profession, nor do we have any sickness. I had often felt that I hoped for a change in this feature of my earthly ca-reer, and thus far I have realized it. We all love to do the work which will

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 meg 1 would have been very impatient to have passed over. . All that is beautiful has been presented to me; all to make me hap-py 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 pur est 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 shed-ding beauty and brightness upon the en-tire earth. We are inspired with the feeling that we want to be lights, and from us 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 flery trials, to endure suffer-ing 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 tonight; but before I leave you, I will offer a few words of advice, which may prove to be taseful. 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 sun any risk in going where there is danger. Hego to night.

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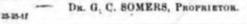
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### Carrier Pigeons.

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 pas-sengers and mails? But they haven't suc-ceeded 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 is the fastest express train.

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 crusaders kept falcons which would chase and capture the pigeons in the air. Go further back than this, even, to the time when Anac-reon, 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 car-ried hundreds of miles away from it. They have been taken far out of sight of the land, upos the ocean, and yet, have found their way back to their own cotes again. If you have ever been to sea, with again. If you have ever been to sea, with no land within sight, you must have notic-ed that the water all around you seemed to be enclosed by a circle of horizon, and that your ship was always precisely in the cen-ter of this circle. One direction looked just the same as another to you, and yet those 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 direct-ion by some instinct so wonderful that peo-

It is said that these birds select the direct-ion by some instinctso wonderful that peo-ple 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 in-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 quill and fastened to their legs, needs or wings. Before the in-vention of felegraphy, pigeons were often used by capitalists to carry the changes in the prices of stocks and bonds. During the winter of 1670-11, when the city of Paris was besieged, the balloons which were sent up always carried a num-ber of birds. The Prussians could follow

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 Elec-tions; A White Camelina; Home Life of the Brock Farm Association; Florence and the Brook Farm Association; Florence, and St. Mary of the Flower; Roba di Roma; Some Recent Books of Travel; An Impres-sionist 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 Long-fellow; Falconberg; Beethoven; Johnny Reb at Play; The Spelling Bee at Angels; Picturesque Aspects of Farm Life in New York; A wind Sperm in the Forests of the Yuba; A Modern Playwright; The Appari-tiss of Jo Murch; Songs; A Night with Edi-son; Our Patent System; The Poet's Fame; Harrowth's Chamble Fort Haworth's Chambly Fort, on the Richelleu River; Parsons and Parsons; Topics of the Time; Home and Society; The World's Work; Culture and Progress; Bric-a-Brac. This number, for Frontispiece, is enlivened by a fine portrait of Henry. Wadsworth Long-follow: Some of the leading articles are fellow. 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 Fel-lowship; 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 A Mistake; The Poor Relations; Monkeys A Mistake; The Foor Relations; Monkeys and Dogs to the Front; Frank R. Stockton; Half a Dozen Housekeepers; The Three Wise Men; The Look-Out Tree; The Magi-cian's Lesson; For-very Little Folks; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. Most of the Stories are illustrated, which adds to the beauty and interest of this number. this number.

this number. 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 Novellat; A Ballad 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; Varietiei. As a frontis-piece, this number contains a fine engraving of Rev. William Adams, D. D., LL. D. Rebuland. (D. Lothrop & Co. Boston.

Babyland. (D. Lothrop & Co., Boston. Mass.) is as usual interesting to the young-est readers.

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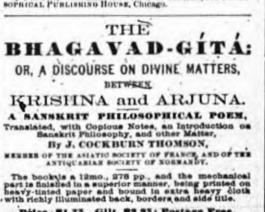
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#### CHICAGO, ILL., NOVEMBER 2, 1878

The Yellow Fever-+Some of the Compensations 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 major ity 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 ofinnocent 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 skirmish, ing 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 herdes have arisen, 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 path way 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 of materialism.

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 mayches 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 sil very 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 districtsand assist the liberated spirits to rise!

You may not be able to distinguish a divine influence through this injectious poisongus 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 subshine, genial winds, invigorating showers, and a healthy exhilarating 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 outgrowth 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 lessons to humanity, and that above the 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 zonies of those in the lever-stricken dis generosity and kindness when extended to those in distress, returns with ample reward and benedictions.

### 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 falsities of the old creeds and dogmas whath and worship. Before it could rebuilt 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 of men.

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 outside army 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 carry, Spiritualism has been steadily moving on. Everywhere in its march it has left evidences of progress; infusing liberality into the old dogmag 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 tricts of the South, ever remembering that 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 hell 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 wrong doing. 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 alonesin 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. 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 utterance 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 mortal frame, the two worlds are approximating nearer and nearer. The songs of triumph re-echo 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 thesure foundation which Spiritualism has laid, and ours shall be a triumphal march through the mons of ages yet to be.

#### All "Jugglery."

""C. H."-No; we nover saw any "physical manifestations" yet that were not jugglery, and we have seen all that have been performed in Bos-ton 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, unsophisticated 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 Dr. Thomas' sermon. In the one delivered 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 other. Man stands midway between matter 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 atonce in the midst of eternal principles that reach out into all worlds: In reference to religion, he clairs, 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 righteousuess, 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.

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's 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.

NOVEMBER 2, 1878.

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 here, but I came from West Geneva, Illinois, to speak a word to my dear, dear father, who is so sad. My name is Nellie C. Wilson, Thave 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 medi-um in Chicago, I will tell him all about it; the cause I had, and why it was, and will give kim 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. am sheltered and gared for by dear grandpa and mother. My love to uncle, aunt and all. I do not wish to say more here, only, if they will go to a medium I will come, distingtion that if the do not avoid the stipulating that if they do not succeed the first time, to try again. I thank you. My father is Judge Lesse 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 Speak. ing of the extremely rich, he claims that the tendency is for their children to enter upon a career of either indolence or more positive. 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 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 loftlest twigs and fo-liage die first. They cover the ground with their ruin, but the central mue, 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 roges and grapes are made.

### 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 thesame paragraph, but on the preceding page, Burns writes, "Though septical 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 than 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

### 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 daveloping all forms. In its various operations it becomes Elohim-the world makersand 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. . . . . phases of the phenomena.

## 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 relation 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 crewded 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 resilent 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 fortene, and his death is attributed to softening of the brain, consequent up-on his mental distress over his misfortunes. Col. Cushman was an enthusiastic Spiritalist, and took great interest in the various

### NOVEMBER 2, 1878.

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### 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 Mash St., the Sundays of November.

Mrs. Simpson, of 24 Ogden ave., gave the editor of the JOURNAL several fine tests at a sóance 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 scances for physical and form manifestations.

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 sealed 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.

he 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.

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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 Thea-'tre, 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 27tb, 1579.

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 mavement with an opportunity, which it is believed they will gladly embrace, of extending toward it that support which they may think it deserves.

The general public will continue to be ad-mitted free to the lectures, and only from those persons thus admitted will contributions, in the shape of a collection to solution ed. This arrangement will be continued until further notice. R. W. DUNSTAN. Chairman of Committee of Arrangements, to whom all communications should be addressed 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-Repres-sion, 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 Con-duct of Life-Hlustrated by the Career of Edgar-Allan Poe, with Notices of his Genius, and Tilustrations from his Writings; De-cember 1st, Shakespeare: "Merchant of Ven-ice"-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 Jata, Tennyson's "Idyls of the King"— Eheir Moral and deligious Significance; Dec. 22nd, Byron: "Cain, A Mystery"—An Interpreta-tion and an Expositio..; Dec. 28th, Ollver Goldsmith—A Biographical and Literary Re-view; Jan. 5th, 1879, Thomas Hood—Poet and Ponster; Jan. 12th, The Birth-Throes of a Great Nation. Or the Street of American 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 Strug-

gled from Serfdom into Freedom; Feb. 2nd, Wives and Mothers; Feb 9th, Husbands and

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SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3. cent postage stamps. Money refunded if not answered 21-23tf.

SAPONIFIER, see advertisement on another page-

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LECTURE committees of Spiritualist and other liberal societies, will do well to send at once for a CIRCULAR to the undersigned LIBERAL LECTURES. CHARLES FLLIS, No. 8 Portland St., Boston, Mars. 35-7-105

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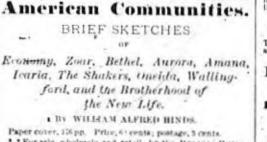
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WATSEKA WONDER

A STARTLING AND INSTRUCTIVE PSYCHO-

# Mary Lurancy Vennum,

### BY E. W. STEVENS.

With comments by Joseph Rodes Buchanan, M. D., Pro fewor of Physiology, Anthropology, and Physiologial Institute of Medicine, in the Ericcite Medical College of New York; D. P. Kayner, M. D. 1 S'B. Brittan, M. D., and Hudson'Tuttie.

P. Kayner, M. D., S. H. Brittan, M. D., and Hadaon Tuttle, ... To members of the various learned professions we es-perially commend this marraitre. We believe the history of the case as here in fold to be strictly true. The account is signer in a modest, anasauning way, with no attempt to ex-supervise or enlarge: It could have been made far more, thilling and jet have remained gittain the bounds of truth, and the observed there is no chance for the witnesses to address that which in fact they did not. Either the account is in case a stronger, and the fact or the anihor and wit-pervised have withfully prevarianted. The evidence which we unlish here with as to the creditivity of the Ford family, could not be stronger, and the remain him for years and one in prevarianter with the fact or the anihor and wit-rescale account one with the fact or the anihor and with rescale account one, which the fact or the anihor and with rescale account one with the fact or the anihor and with rescale account one with the fact or the anihor and with rescale account on the transmitter of the Ford family. Could not be stronger, and the remain him for years and one in prior to the stronger of the stronger has a new and there with a to the remain him for years and the stronger remarkable. Yet an account of the remark are even remarkable. Yet an account of the remark are preserved and there are othere which in some respects are stronger remarkable. Yet an account of the remark and occurrence remarkable a the thread and the are have believer the result. But of all who are have believer there as a votice which in the stronger or as dis-tention, not only of professional meth, but of all who are have believer there and votices of a future existence or as dis-tentions there it.

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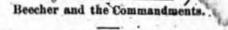
The Evening Telegraph, of Detroit, Mich., says :- " The Rev. John Tyerman, a wellknown spiritualistic and freethought lecturer from Australia, delivered an eloquent and very interesting discourse at Temperance Hall, last evening, upon the subject, 'Is this World Man's Only Hope of Probation, or Is There 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 su-pernatural. Issued by the RELIGIO-PHILO-SOPHICAL Publishing House.—Buffeld In-



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 peo-ple to talk about "carrying the cross;" the

Fathers; Feb. 16th, Shakespeare: " Measure for Measure," Or, the True and False Re-ligiousness; 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 South Charles Lamb—A Story of Home March 30th, Charles Lamb—A Story of Home Mar-tyrdom; April 6th, Heroes of American His-tory—The Story of Colambus; 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 Recurst) The lectures will commence at by Request). The lectures will commence at. half-past 7 o'clock. Doors open at 7.

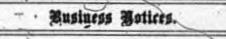
The Vanburen County Association of Spiritualists and Lib-maliata will hold their quarterly meeting at Fennsylle, Allegan county, Mich., on the sch and foth of November. Other papers please copy. S. GI Susrras, Prest.

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Notice. .

### Lassed to Spirit-Life.

Win. Newbrough was born in Maryland, 3rd of July, 1781. He may brought up a Quaker, came to Oblo in 1819, with his wife, Hiraboth. Of a fearine, inquiring and investigating turn of mind, they naturally conbraced Universalism, then the most advanced and ilberti doctrine of the time. None of initiar domain, they naturally conbraced Universalism, then the most advanced and ilberti doctrine of the time. None of the most advanced and ilberti doctrine of the time. None of the most advanced is the same transformed to the time. None of the most advanced is the same transformed to the time. None of the most is the earnestly claimed a little later to have had originess that convinced him that death was only a glori-ous change. The deate of September, between 8 and 0 object P. M., the most base advanced him that begint little, the same little of this mostly, twenty minutes after 5 F. M., just one month flareward, he quietly passed into spirit lift, the same time confirmed one month previous to our mostly a warfed with body. He was deepit interested. As parents the Journa sta-te infirmities of age, he longed to be freed from the natural which he was deepit interested. As parents they were deepit interested in the mortal Graining and bring up of their children, believing this the best legacy they could leave them.



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L. A. EDMINSTER, Magnetic Physician. --Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician; L. A. Ed-minater. The Dottor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He mass no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative sgent, does not directly remove the disease, but imparts to the system vital energy, salisting na-ture to throw off disease. Those desirous of treat-ment will find the Doctor at his residence, room 120 Palmer House. He will answer calls at residences. Those unable to call in person, can receive his magnetized paper, from which great benefit will defi



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#### PART IL.

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#### RELIGIO PHILOSOPHICAL JOURNAL.

### NOVEMBER 2, 1878.

#### In Spirit-Life.

Boices from the Beople, AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### Lazarus and Diges.

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 lecture by Bishop McTyeire, published in the Meth-odist Pulpit South: "What of the state of those who have died since the beginning, and 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 bur-ied, 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 finger in water and cool my topgue."

Abraham answered: "Son, remember that thou in thy life time received thy good gifts, likewise Lezarus 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 can-Is between us and you a great guil fixed; you can-not pass to us, neither can we go to you." Then said 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 an wered Abraham: "They have Misses sold the prophets, let them hear them." Dives said: "Nay, Father Abraham, but if one went unto them from the dead, they will re-pent." Abraham answered: "If they hear not Mo-ses and the prophets neither will they be persuadses and the prophets, neither will they be persuad-ed though one rose from the dead."

What a significant proof of the grand truths which Spiritu-lism has demonstrated, does this one glimpse of the future life represent, coming dowd to us through the ages, direct from the lips of the great medium, Jesus of Nazareth; first, the fact that the spirit leaves the body, the earth form, and enters immediately a place prepared for its reception; second, that angels meet and guide the born spirit to its destination, for angels carnew-born spirit to its destination, for angels car-ried Lazarus, the beggar. Dives, raising nis eyes, sees and recognizes Lazarus afar off, and is appar-ently conscious of the exaited position he occu-ples. He realizes that their conditions are revers: ples, He realizes that their conditions are reversed; 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 spirit-land or home for ages, yet who appears to have lost none of the earthly attributes, who is still acquainted 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 messen-gers, 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 version and how and the send the sender of the sender warning and love; and upon which the angels go backward and forward upon their missions of charity 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 worone or them, and would have bowed down in wor-ship, the angel said: "Do it not, for I am of thy fellow servants, the prophets.". And Dives pleads, "Send Lazarus, whom bis brethren would recog-nize;" 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 loathsome with the sores and disease from which his fellow beings shrunk. It could have been nd stumbling upon him blindly. They were undoubt-edly ministering to him in his dirececessity. Does not the apostle i and call them all ministering spirits?". They were waiting to lift-kindly and kently, the spirit when liberated from its already 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 typifed by "Abraham's bosom." We look around us for the Dives. We find

typiled by "Abraham's bosom." We look around us for the Dives. We find them, men of leisure-probably of intellectual cul-ture-dressed finely, "and faring sumptuously ev-ery day," which would presuppose much inter-change of courtesy and social intercourse; and about half and half. He used to come with Prof. C.

realizes is the result of his life on earth, and hose torture and flames are already cating away the rust and canker of worldly selfishness; 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 fame!'

Thus we find that man has an abiding place as a spirit, a cougterpart of our own, and which is sho ect to the law of conditions; that he takes 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 suffek; he can love; he can pray. We find the senses per forming their functions with all their accustomed forming their functions with all their accustomed activity and vigor. Ha. sees: he hears; he feels; his judgment guides him as when on earth. He looks into heaven, sees Abraham, realizes his con-dition of wisdom and happiness "afar off," yet talks with him easily, showing that spirits have a vertex of communication superior to theorem. system of communication superior to telegraph or telephone, or that the 'afar off' was a condition,

telephone, or that the "afar off ' was a condition, the distance more apparent than real. Locomo-tion is "appealed to as a certainty: "The sngels carried," and "Send Lazarua to me, to earth." The tender relations of earth are recalled with sflectionate, agonized solicitude. He has already forgotten self. (His soul breathes out that Christ-like 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 caser to catch the first humble.

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 guit." And these were the men, Lazarus, Dives and Adratam, 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 balons, has be 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 tor-ment. And do not his words to the dying thief on the cross: "This day shalt thou be with me in the cross: "This day shalt thou be with me in Paradise," show that be 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?"

MRS. E. M. WELCH.

### MEN WHO CONSULT SPIRITS.

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

" Do you nican to say that George W. McCrary, the de facto Secretary of War, has consulted med-iums to obtain Spirituar communications ?"

This question was put yesterday by a Sur re-porter to Dr. J. V. Mansfield, of 61 West Forty-second street, who testified in the Vanderbilt will case as to alleged communications from the Spirit-world which he had obtained through a course of rears 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 twentynine years that I have been a writing medium. "Have you any objection to naming a few of

them ?" "None whatever: here are the books containing my records. There are the Lincolns. Mrs. Lin-coln has been often to see me, and has received many messages from her husband. James Gor-ien Bennett the elder, used to come, and his wife, Mrs. Henrietta Benneit, was a firm bellever. She was here many times. Ex Gov. N. P. Talmage, of Wiscorsin, was a frequent visitor. John W. Ed-monds used to get more satisfactory communications through me' than through any other me-dium. 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 communica-tions in his pocket when he died."

tions in his pocket when he died." "Have you any strong-headed, practical busi-ness 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 Roy. Thomas K. Beecher."

"Any scientists?"

#### The World Moves-Churches Progressing!

Last winter we held two evening meetings in the M. E. Church, at Smithboro, N.Y., while three min-isters of the gospel partook 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 grain! So we went to the hotel and talked in the ball rooth. And the good minister, whose house was too

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

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 edifies and package the preacher, were locked out and compelles ago to the ball room to enjoy liberty and light, set 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 1 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 coun-try 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 prop-erty legally in the hands of the church, the doors all, but as soon as the work is done and the prop-erty 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 repud-iated, 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 truth more than creeds, and who see that they cannot afford to sacridice bonor 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., Pa. We had a full house the first night and the next two wats created over to the first

night, and the next two were crowded, even to the aisles, 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 literals 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-

es." After the first application made by John H. Buckley, who had done a liberal hare in building the house and supporting the minister (though himself a biritualist), the paster, Rev. O. C. Hill, labored industriously to impress the people—his church—that Spiritualism was a dangerous ene-my 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 garbied extracts from William Emmet Coleman's Strictures on Christ-isnity, 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 polsoned the minds of the ignorant and frightened his flock against their better judgment and good sense to refuse their better judgment and good sense to refuse the use of the church for our lectures. The Up-per Church, though supposed to be less liberal and more dogmatic than the Free Wills, generous. ly opened their house and mony of their members attended the lectures. A splendid choir made up attended the fectures. A spiendid 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 apprecia-tive minds. The last evening a closely compact and crowded audience, expressed the public judg-ment upon the bad and dangerous doctrines taught, by the manner in which they listened for an horr and a half with almost breathless silence to the "moral bearings of Spiritualism." The 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 Spirit-ualists 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 depends. "Ever the right comes uppermost, 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. an hour and a half with almost breathless silence

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.

and known in the augel; that the family compact is known and fully recognized after the stroke called death.

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

2nd, That every well defined conception in ges-tative life, is an immertal soul. That after the birth of a child is an immortalized soul.

Lative life, is an "immerial soul. That after the birth ot a child is an immortalized soul. Query: Are those illegilimate 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 gen-eration useds no regeneration, hence only forced maternity can be considered a conception in sin Ohi cruel fate of the Gods, what choice has the child in birth or death, in a black skin or white, willing transmitted diseased body or imbeelle mind? In Adam's fall, we sinned all. A noborious individual who flourished a few years since, \* \* \* claimed that mankind might be conceived. In fecundity so holy, that nobe would die, but grow right out into immor-tality in old age. Is this the Gentle's idea of pro-per 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 soull or spirit comes from the par-ents, 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 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 Spiritual-ism, we shall live in hopes of this discussion being continued, and that future writers on these aub-ients will give us downers that discussion being jects will give us demonstrated facts, and not mere assignptive suppositions. The world is now staggering under the deceptions of so-called me-

diums. Brother Editor, your timely scathings, prompts us to call for correct and logical reasoning in the-ory, as well as honesty in practice. We are well able to go up and possess the land of true immor-tality 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 that E. V. Wilson, the Spiritual seer, was engaged in discussing the truth of spirit intercourse with Dr. A. Morrin. Some wag with a singular judg-ment hit the nail(on the head by amending the head-ing of a bill advertising the matter, making it read "Spiritualism Cussed "Mr. Wilson present-ed evidence of the truth of his side of the ques-tion and the number of the Martin 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 Testa-ment. It was as though in a debate on Methodment. It was as though in a debate on Method-lam, 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 scandelous doings of of every sect responsible for scandalous doings of all who professed to be live holding all who professed to be live their peculiar dog-mas. Dr. Morrin may have some ability as a lec-turer, and certainly possesses a remarkable mem-ory, which enables him to commit and repeat with some unction the most senseless rigmaroles; but he betrayed a singular is norman of formatic with some diction the most senseless rightsrones; 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 scruple to deny the plain grammatical construction of a passage He has no standing as an honest disputant, por

How about our habits, and tastes, and pursuits 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 be-long to your nature, these that me born with you, and are a part of your spirit-life, your genius, your talcot, all live in the other life. There is scarcely a presence in this earthy life but what, in some of its tastes, in some of its inclinations, is like an en-gine 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 tal-ent, your genius, your intellectual qualities, are placed on it, and therefore stands still—but when you reach the other world, then it is that your tal-ent, 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 may a goal! The world may not re-alize it, it may not dream that it is there—the per-son 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 ather 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 rolled awy, as it were, from the door of the sepulchre, and that spirit comes out in its full and its living exoreasion. On the earth, your talents, your ze. and that spirit comes out in its full and its living expression. On the eacth, your talents, your gemay seem to express themselves, compared with their heavenly unfoldment, are only like crawing worms in the dust - compared with the forms of winged loveliness when the change has come to you and they are liberated

winged loveliness when the change has come to you, and they are liberated. If is beautiful to know that death cau 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 carthly 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 cycs—one who sleeps? That is not our idea of rest. The flower which is growing and blossoning, gently expanding in the sun and in the dew, is one of nature's evidences of rest. It is the quick outer of a flowing close sub and in the daw, is one of natures evidences of rest. It is the quiet peace of a flowing river, smooth, caim and majestic. That, too, is pature'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 output of softlem. It is only the despited on of it to quitting of action-it is only the adaptation of it to its proper sphere; it is simply the harmony of ac-

Its proper sphere; it is simply the harmony of ac-tion—that is the purest rest. But in the spirit land what are our pursuits? Whatever our nature adapted to to do. If the in-ventive power is within us, we develop it. If our invention is not heeded 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 thora will grow in a we know that weeds and thorps 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 after wards. Six years later, I decided to immigration this country, but, although wishing it very much, did not visit that sister or even inform her of my departure. 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 way 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. A few cases are known where an individual had a "double," who showed himself in the presence, or at least within bailing distance of his body, but

here it appears that my spirit must have traveled some two handred 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. N. 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 hoperto 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.

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 ward my brethren." To warn them of what? Of the carcless, selfish, misspent life! The hidden alent buried away under the dominant

idea of selff. The intellectual being cultivated without ref-erence to the spiritual, we find those organs which should have nourished and unfolded the spiritual nature of man, been its alds and allies had, being allied to prosperity, newlected their charge, allowing the senses like weeds to crowd and starve them until their glows shed but faint lustre upon those tyrannical glants, "love of lux-ury, 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 sur-roundings; and the merely externals, when not directly allied with spirit use, were but little bet-ter than dross (when they were all he had cultiva-'ted), in a land where they had no accredited value. He was poor indeed!

The beggar had been chastened by poverty, pain and disease; forsaken by friends, alone in his sorrow and woe, until the soul cried from the tor-tured 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 apirit. We know this from Dives, who humble apirit. 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 Lazarus 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

and: First the significant terms used to express conditions, "the great gulf that is fixed and im-passable, and the fiames 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 be-tween the rich man and the bergar, yet this great gulf is not pronounced a landmark, an unchange-able boundary line, but is "fixed."

guil is not pronounced a landmark, an unchange-able boundary line, but is "fixed." Becond, hell, its location and condition: Not away down in a deep, cavernous pit, a bottomless guil, 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 Abra-ham. 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 sproach Dives so closely as to place his fin-ger on his tongue without suffering from its "tor-ment of fiame," and that these are terma used to signify auguits, distress; and when he pleads, "Send him to warn my brethren," Abraham's an-swer 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 lead."

Dives saks mercy from physical torture, and for the loved ones of earth; not for one instant does he imagine Abraham a God, possessing the infi-nite power, which while comforting Lazarus, thrusts him into this place of torment, which he

about half and half. He used to come with Prof. C. C. Felton. Prof. Bush used to come too-the rro-fessor 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 "Yes; but people-have a delicacy about having

these matters brought up for public ridicule. You may put down Joe Jefferson as a firm belley. er, and a most enthusiastic one. There is no mis-take about that. Then there are Grace Green-wood and Don Piatt, Elder Evans of the Shakers,

"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 Three editions of the same dream in the watches of a single night with a sequel early in the fore-noon, is a psychical phenomenon worth studying. A correspondent of the Reading Edgle relates that Anthony Romig, a well-to-do farmer living about four miles from Motgantown, 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 bottly after midulet with 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 af-ter 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, ou which he arose, and, it be-ing then after three o'clock, dressed himself. At breakfast his vision was the sole subject of converpreakfast his vision was the sole subject of conver sation. 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 at-tacked his son. When he was taken to the spot, he pointed out the very place where he had seen the 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 de-grees 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 doublies have a great information but I two things doubtless have a great influence, but I think it falls far short of doing the whole work. 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 atmos-phere recently over the sea, and nat 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 diur-nal ralling 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 earthes of the earth keeps those states all the surface of the earth which I think very materially assists to make these great differences in similar latitudes. A similar effect of the atmosphere on the Atlantic and Pacific shores of the great East-ern continent, proves to me that my theory is cor-rect. rect.

The religion of humanity does not satisfy the soul. The religion of humanity does not satisfy the soul. The religion of humanity can never ex-clude the sentiment swakened by that which is behind humanity and behind all other things,--a power of which humanity is but a small and fugi-tive product.--Herbert Spearer.

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

In the JOURNAL, of August 10th, '78, No. 26, 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 ver-We give the quotation verbatim; it speaks for itself: '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 inten-tions! 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 im-pose upon her friends (and she has many) by ab-senting herself in the clandestine manner "T. @" secks to defend. It was be "if her friends here were alarmed, it was be

cause they did not know her, as it was evident from the first that her cousin knew more than she chose to tell, abd was not alarmed."

This only makes the matter worse, for when this cousin was interviewed she denied all know-ledge of her Whareabouts. This was adding false-

hood 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 gen-tleman is waiting for her at the depot. She runs up street on an errand-laseen to get into a cabdoes not meet her engagement-cannot be found at her home-ber cousin knows nothing of her,at her home-her cousin knows nothing of her,-mourns her as lost. The Banner and other liberal papers call for information; detectives are on the look out, the police ransack the city, the daily pa-pers advertise her far and near, persons are sus-pected of crime and the public are made to be-lieve alle, and all the time Maud-Lord, her cousin, and "T. O." are laughing in secret at the wild-goose chass, they are giving the Spiritualists, as well as the public in this matter. The facts are, that this metter.

The facts are, that this precious trio are snugly stowed away in Boston while the public are hu-manely 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, humto the law. The time has come when fraud, hum-bug impostors and such as are guilty of false pre-tenses should take a back seat. We have had enough of that. "T. O." must find something bet-ter to offer in defense of Mrs. Mand Lord's seca-pade and the cousin's short-comings, and "T. O's" apology, than the article referred to. Let there be no frands offered the public by our mediums, and we will convert the world in the next thirty years to Spiritualism.

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 abduc-tion covered up with a falschood, "T. O." is a broad writer, but a mistaken one. E. V. WILSON.

Since last century, definitions of God have been vanishing, idois have been timbling, sym-bols falling away, trinities dissolving, personali-ties waning and losing themselves; but that Being has been steadily coming forward from the back-ground, and taking possession of every inch of matter and of mind.-O. B. Frothingham.

The Journal of Microscopy says the entire Bi-ble 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.

among the people -Saratoga Sentinel.

If the last sentence is true, then Brother Wilson inust 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 Arkanas to black of black and copy from Brother Watson came to hand from his place of refuge in Arkanaas, to which I-alluded in my note. I am extremely happy to say that I think the JOURNAL has greatly improved, in both its matter and manner, since I last saw it You and I are evidently approximating toward unity of sentiment and object. I shall not stop to in-quire whether this is owing for a change in you or me, or to a modification in both of us, as the re-suit of progress in truth and bersonal experience. I rejoice in the fact, and hope you will not faiter in your efforts to rid Spirituatism of impostors and lying mediums and spirits, unbit entire sud-cess shall crown your labors. I think the tares and wheat have been suffered to "grow together" long 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 proceed of sep-aration, when they will gladly suffer themselves to be gathered with the wheat into the spiritual

arn. Most of the clergy with whom I converse now dmit "there is a vein of truth" in Spiritualian admit "there is a velo of truth" in Spiritualism. They begin to see how difficult it is to make war on our cause without ignoring or repudiating the historic testimony of both the Old and New Testa historic testimony of both the Old and New Tata-ments, and impeaching the moral integrity of thousands of the purest and best of modern sci-entists and philosophers, and many of their own dear relatives and friends. I am reminded of the wise retort of the Nagarene when accused of cast-ing out devils through Beelzebub, the prince of devils; he saked his accusers, whose som had be-come his followers, and were exercising the pifts: "By whom do your children or sons cast them 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 mapy gross impositions practiced on Spiritualism dur-

In reference to the principal cause of the many gross impositions practiced on Bpiritualism dur-ing the last decade, I will quote a philosophic ax-iom of an old Spiritualist, known in sacred histo-ry as "Saul of Tarsus;" afterwards as Paul, the apoetle: "The love of money is the root of "all evil." And I think the only reliable protection of mediums from the influence of this temptation, is such an organisation among Bpiritualists as will place all true public mediums under the control and protection of the spiritualistic body, and se-cure 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 scaudal. 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 practices, either by fraudulent mediums or free-lovism. Buch practice can never tend to har-monizes or Spiritualize, but are most discordant and impure, and should be discounteringed by every lover of truth and righteousies. Your y UNNAL in this respect is invaluable, together with the detailed accounts of the rise, and "pro-gress of modern Spiritualism and its Philosophy. THOS. G. POYNTON.

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

It is with pleasure that I heartily endorse John Tyerman, of Australia, as a man of culture, elo-quence 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 fail to employ him. A. B. SPINNET.

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.... Detroit, Mich.

America was represented at the Internation-al Woman's Rights Congress in 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 word for the freedom of woman. I would remind, the gentlemen present that the enfranchisement of women invokes your interest as deeply as your own. We are so indissolubly bound together, that whatever degrades woman lowers the stature of man siso. Our growth is your development; your internation our hope your triumph; our sor-nows por victory." America was represented at the Internation-

**Bind-Beading** has finally resulted in some-thing practical in Indiana. D. O. Spenter, a prom-inent newspaper man of Bioomington, has used his power in this direction to recover a large sum stolen last March from an old couple named Har-mon, at Staaford, Ind., finding nine hundred and six dollars at first, and again, after working nearly the whole night, discovering six hundred and six-ty-seven dollars more, and a bundle of mutilated currency whose value is not yet determined. Mr. greater whose value is not yet determined. Mr. Spencer has recently detected other crimes by his subile 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 Pa-ducah, Ky.—Kenosha Telegraph.

ducan, Ky.-Aenosha Telegrapa. The missionary business is not much more popular among the Mexican mongreis than in the iands of the Polynesian cannibals. At the Mexican town of Atzala, on the 29th of September, a mob-led birative priests, massacred twenty Protest-ants and wounded many others. There have been riougis disturbances also at Pueblo. The govern-ment has promised to do all in its power to pro-tect the Protestants, but the facts, unhappily, show that the government's power does not among the much. mount to much.

God appears in the best thought, the truth of speech, and the sincerity of action, giving through his pure spirit health, prosperity, devotion and eternity to this universe. But is the Father of all truth.—Zendauesta.

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Am Austrian resident of Bangkok, Siam, named Pyer, formbriy a Roman Gatholic in religion, has publicly renounced his faith and been formally re-ceived into the Buddhist priesthood.

#### RELIGIO PHILOSOPHICAL JOURNAL. NOVEMBER 2, 1878. LIST OF BOOKS Life of Thos. Paine. Paper. 50 04 Agents Wanted. Business Cards. Light and Color, E. D. Babbill, ........ Physicians, 4.00 00 1.00 05 FOR SALE BY THE 1 Lights' and Shadows of Spiritualiam, by D. D. Home. 2.00 00 \$7 A DAY to Agents canvassing for the Fire-side Visitor. Terms and Outfit Free. Address, P. O. VICKERY, Augusta, Maine. **RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE** FRANK BAKER THE MAGNETIC TREATMENT. Mental Cure..... 1.50 10 " S. W. OSGOOD, NOTARY PUBLIC. My Weiding Gift. My weiding Gift. My was and the tarapitos - M. Munsun. Martyrdon of Man - Win w<sup>-1</sup> Reade. Marie Staff - A. J. Davie Martyrdon From the Fr. och of Allan Kardec. Masculing Cross and Z.actent Sex Worship. SEND 35 CENTS TO DIL ANDREW STONE, THOY N.Y. and obtain a large, highly illustrated book on the system of Vitalizing Treatment 251-26-28. - ,CHICAGO. BAKER & OSGOOD, WEARE ALSO PREPARED TO FURNISH MISCELLAN ATTORNEYS AND COUNSELORS. 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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 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 evangelical 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 "prehistoric supernaturalism;"-a shallow mistake, as no writer or intelligent person among them believes or advocates any supernaturalism, but all hold to the use of rea son and judgment to learn the facts of nature and the truths of the soul, in the realm of law. We are charged with "a torn for history." I never heard such scorn, but well remember the golden injunction of Andrew Jackson Davis: "Be gratefulto the past for the good it has brought us, 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 "the 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 Lon-don 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 wrong-doing" has been "ablued to a great wrant." doing" has been "abjured to a great extent." It has been taught and emphasized and the vicarious atonement has been put aside be-cause it weakens such responsibility by making a substitute suffer for our sins. The admission that "no other class is so success fully 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 Phi losophy, 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 fact shall agree 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 eatment of a 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. G. B. STEBBINS. DEVOTIONAL SPIRITUALISM. Being Short Sunday Exercises for Spiritualists.

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 good-ness 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 reflection. 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 centa-tive, disciplinary and rudimental; and suffering may be inseparable from the end to be attained. But what we do 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 observe 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 induite ages?" Now; evil ending in evil can 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 di-vine authority of conscience, as enlightened by knowledge and reason—these are the elements of all that is highest and most essentist 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

eyes.

I gaze aloof.

On the tissued roof, Where time and space are the warp and woof

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-exerlasting firmament: When the blaze of the skies,

Comes soft to the eyes.

Through the veil of mystical imageries.

#### 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;

### Revelations of a Clairvoyant.

Many of our readers will doubtless re member the statements through the public. press, that on the 3rd of September Mary tannard, a young woman residing in Madi son 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 New York Herald, of Oct. 10th, con

tains a lengthy statement of "What a clair-voyant saw in Trance," through which a to facts were furnished that warrant ed the re-arrest of Mr. Hayden, and has since caused his indictment by the grand jury of New Haven county. We can only priefly 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 coun-sel 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 1 would find it in he 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 dext 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 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. Stanhard had re-ceived from Dr. Hunte even to the two rocks near here the tragedy was enacted --a seat of 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 pocket-knife, 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 place 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 office he is what I could call a first close 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 - 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 in-tended 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 pocket handkerchief and brought it away with me." The stone somewhat resembled a shoe-maker's lap stone, with a sharp edge which made the incised wound on the head through the surrbonnet. Dr. Jewett subse-quently testified in court that the edge of this stone fitted the hole in the head. Several distances given by the clairvor-ant in his description at his home, were af-terwards verified to an inch by actual meas-urements. by the county surveyor. Also urements, 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 ver-ified. "Mr. Scranton, a gentleman sixty years of age, threw all the wood in seven minutes that Mr. Hayden claimed occupied bim the antihim 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 person who was to try the accused party would have great personal pressure brought to bear upon him, if there was the slightest loophole, for escape, and that the public prosecutors being harassed in all their movements, a conviction would be equiva-lent to a miracle." So true was this that on his first examination he was discharged. "In conclusion" said Mr. Haves "I report "In conclusion," said Mr. Hayes, "I repeat that both Judge Harrison, the senior coun-set, 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 hean impressed by the avtraordinate both been impressed by the extraordinary proofs of the accuracy of the clairvoyant in 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 cluic ward facility as a second clairvoyant, finally acknowledged that there was something wonderful in the revela-tions. Of course none of us attempt to account for them. After writing out his interview with Mr. Hayes, the reporter, in company with Mr. Hayes and several other gentlemen, visited Dr. Hunt, and had an interview with him. Several questions were asked by the report-er, 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 after 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 re alize that we were distinct and apart." "Had you ever been on the ground?" "Never; if I have I don't know it."

#### IN ATRANCE.

At this point there was a pause in the conversation, during which the clairvoyant underwent a curious change. He was sit-ting on the sofa with his head reating 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 ob serves in a case of nightmare. Neither of the persons present spoke a word, but rec-ognized 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, be-ing taken in short-hand "I saw that I was taken into a country place. I saw woods a road—corn and putato fields; I saw a spring and a big rock.<sup>5</sup> And this man—Qh! this man!<sup>6</sup> (The hands of the medium strag-gled contralsively 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-knife, which he washed in the water; then I saw 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 ex-posure." (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 clairvoyant 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 as one would do from a dream where he has been in a strange land, and the trance was ended.

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 clairvoyant state. Xou may rely on the Herald article. JAMES J. HAYES.

QF THE TRUTH! Coming from Parties Whose Word is Above Reproach, and who are Wholly Disinterested. INTERESTING EVIDENCE. COMANCHE, IA. Bates & Hanley-1 have given these Pads a faithful trial in two secret chronic cases, and am faithful trial in two sector coronic cases, and am surprised and delighted with the results. I shall now procure them in quantities, so as to be able to furnish them to any of my patients. Yours, C. D. MANNINO, M. D. Holman's Pad has cured a number of my friends; cured my wife of chronic difficulties; my eldest child of protracted fever, and infant child of a hopeiess case of cholera infantum. DR. L. S. CARTER, 920 Chestnut street, Philadelphia. Oswgoo, 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 travellog, 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. CURE 5000 BY ABSORPTION THE Better Way. THE HOLMAN Liver Pad And its suxillaries, the Medical Body and Foot Plasters and TRADE-MARK. Absorption Medicated Foot Bath. The cure by absorption rather than drugging the ystem. They have proven, beyond peradventure, the cheapest, the most pleasaut, convenient, sur-est and most satisfactory curative, also permanent est and most satisfactory curative, also permanent and thorough system regulator in the world; and are applicant to the infant, youth and adult of both sexes. Experience has led to an honest be lief that there is no disease that cas be kept in subjection or that can be modified by the use of medicine, but that can be acted upon in a far more satisfactory manner by the HOLMAN REM-EDIES (the Pad, Plaster and medicated foot baths, known as absorption sait). It is also believed that there is NO DISEASEpthat medicine cau cure but that can be cured more promptly and effectually by this treatment. Certain it is that times with-out number diseases universally acknowledged to

out number diseases universally acknowledged to be beyond the reach of medicine have melted away under the action alone of these remedies, and the work was done so quickly, with so little inconve-nience to the patient, that in many cases the pain was gone before he or she was aware. More than a million witnesses bear testimony to these state-ments. These are no idle words or base represen-tations, but are susceptible of proof. In the name of humanity to these tations, but are susception of humanity, try them, Price, \$2. Special Pad, \$3. The Holman Plasters, Foot, by the pair, 50 cents; Body, 50 cents each. Medicated Foot Baths, 25 cents a package; six

### NOVEMBER 2, 1878.

[NUMBER TWENTY-THREE.]

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

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 eyes whose mechanicism communicates with no recipient sout. 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 vibrations.

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.

are without.
These considerations are suggestive of the videly different manner in which the facts of spiritualism are received by different which the facts of spiritualism are received by different which the facts of backgroup and yet the stupendous fact fall their human sympathies and faculties falls on the stony places of his mind of the stony places of his stone here the stony places of his stone here the stony places of his stone here the stone there are varied of light and life, wakening hopes, aspirations, enthusiasmin entry in the common proofs offered by the stone of the stone there the scone due to the stone of the stone there is the scone due to the stone there is the scone due to the stone there is the scone due to a consciousness not only of the life
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or an into the scone due to any house and awakened meto a consciousness not only of the life These considerations are suggestive of the

And without a screen, At one burst be seen, The presence in which I have ever been. Oh! who shall bear Of the majesty that shall meet us there? What eye may gaze, Ou the unveiled blaze,

Of the light-girdled throne of the Ancient of Days

#### INVOCATION.

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 exil. 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 legislaters that are incorruptible, infraud, all partisan cunning, all sordid self-seeking. May they look singly to the pub-lic weal, to the right, the honorable, the true.

true. Let thy mercy be upon us. O, infinite Par-ent! 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 neces-sary discipline and by beneficent laws, to an eternity of progress in all good. eternity of progress in all good. . Purity 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 ad-vancement. Give us our daily bread. Deliver us from evil. -Help us to shape our lives aright; and grant us thy peace in the transi-tion by death. Amen.

1.

#### 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 wor 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 Plook 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."

ously correct." "Have you any objection to mentioning his name?" "None; it is Dr. Brewer. He died a num-ber 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 be-ing 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 of those teachings that are in this case of those teachings that are in this case represented by the guilty." Since that interview some of those " posi-tive circumstantial evidences " have come.

to light, by the finding of arsenic in the stomach of the murdered girl, and tracings 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. have found a true bill against Air. 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 clairvoy-ant 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. *Herald*, and could be endorsed by him as true. In reply to which we have required the following letter:

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

