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Earth bears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Diabolical Spiritualism—A Sixth Dimension of the Modern Movement.

BY A. J. DAVIS.

In the declaration of the principles of natural selection in Spiritualism (see RELIGIO PHILOSOPHICAL JOURNAL, issue of March 15th, present year) five distinct and precise forms were nominated and described in general terms. Since the publication of that "classical" paper in your columns, some animation has been developed in yet another phase of the movement, namely, the sixth form, which upon most deliberate reflection, and in the light of justice, should be baptized under the name of "Diabolical Spiritualism."

From the loftiest peaks of philosophy, where the pure wisdom of divine love burns like a blessed beacon, "beautiful upon the walls of life's surrounding dark"—from the heavenly eminence where the bosom is filled with only intuitions of the absolutely beautiful, pure and perfect—from such an elevation there is nothing visible nor real, save the "one stupendous whole," in which imperfection is lost in the abounding perfection, and in which all transient evil appears as only a fleeting shadow upon the boundless sky of the universal Good. Happy are they who dwell, even for a few brief moments in each successive twenty-four hours, upon this holy mount of glorious "harmony," which is very far above earth's deadly darkness, and which is the nearest approach to those brave and better natures who have been long summering and blossoming in the Heavenly Home. Meditating and reasoning in and from this superior condition—from this supra-terrestrial exaltation of every mental force and faculty—you perceive that there "lies in all wrong doing a germ of retribution that will punish the wrong sooner or later." And, so clearly seeing, and so truly believing—and also that the eternal God will work to universal perfection and justice in the infinite deep of all love and wisdom—you say, "I will complain of no wrong; I will remember no injustice; I will resist no evil; but, instead, I will worship God; I will learn to love, to labor and to wait." Hopefully, trustfully, gracefully, and more angel now than human, you move onward with the combined march of mankind around you; and you appealingly say, "Let me never, by a willful act, dissever Friends that might have loved forever."

But this delightful and most harmonious mental elevation cannot be protracted. The boundless stretch of the material universe in every direction around you—the hunger and thirst of the ever-persistent physical organism—the frantic cries of little children; the loud cursings of angry men; the sharp shriekings of quarrelling women; the wild howlings of the horribly insane; the piteous groans of the pain-ridden sick—all these, combined with the insupportable necessities of those who lean against you for moral strength and daily subsistence, all this and all these compel you to descend immediately from the heavenly heights, down, down, into the lowly valleys and dark retreats of very ordinary rudimental life.

Once immersed in the savagism of undeveloped humanity—once thoroughly overwhelmed and surrounded by the uncontrollable circumstances of the day and the hour—and forthwith you behold "an injustice" in one place; in another place "a crime"; in another "a falsehood"; in another "an outrage upon public and personal liberties"; in another place you suddenly discover "deception," "fraud," "hypocrisy," "treachery," and thus immediately finding yourself inseparably a part of the moving mass, and being, powerfully inspired by the innate spirit of self-preservation, out comes your protest, your criticisms, your complainings, your heartburnings, your resistances; and thus it happens that without precisely intending it, you do "dissever friends that might have loved forever."

Diabolical Spiritualism is one of the darkest imps which tramps unrestrainedly from place to place in this most important of all modern movements. A few years ago, when we were all younger, this sixth dimension appeared in his own chosen literary character under the name of "The Diakka and Their Earthly Victims." He turned theology upside down; he twisted gentle virtue inside out; he spelled the familiar name of Boston wrong end foremost; he played high carnival with current facts, dates, persons, events and opinions; he indulged to an unjustifiable extent in anagrams and metaphors; and yet all the time he kept himself hidden from full identification, because, doubtless, he carried a consciousness that his intellectual condition "with injustice is corrupted." His insinuating saunders, his unprincipled criticisms, upon cherished principles, his lack of dignity and his suggestive insincerity—in short, his bold and heartless Diakkal treatment of every place and person gave most offense in the walks of Spiritualism.

A profound lesson was imparted in the disguise of rollicking frivolity and senseless playfulness. But straightforwardness is now demanded. The universally recognized dimensions of space are "length, breadth and thickness." In Modern Spiritualism many of our most esteemed philosophers refuse to see in some things more than one dimension, namely, the one only and indivisible Spiritualism, which

"was before all things, and in which all things consist." The language of these wholesale speculators, substantially, is: "You will not find the advocates of Spiritualism growing in hills or rows. Spiritualism is one and indivisible, having neither beginning, middle nor end, and its receivers will not submit themselves to your classification."

Thus instead of recognizing "a fourth dimension," to say nothing of a sixth, which we are now considering, the defendants almost decline the admission of more than one dimension in the supposed illimitable space which is filled by the machinery of modern demonstrative manifestations.

What is meant by the word "diabolical?" I mean anything, any influence that is deliberately calculated to work mischief; nefarious and threatening in temper and action; any scheme or effort designed to result in injury and misfortune to a fellow-being. There are many much sharper definitions to this term, which I do not choose, because they do not convey my present meaning.

While walking and investigating for the discovery of truth in this shadow, let us not be unmindful nor unjust to the bright and heavenly phases of this most attractive intercourse with our better friends, the angels. Speaking for myself, and with the fullest strength of assertion for the whole truth, I acknowledge (1) That I am thoroughly a Spiritualist, and a good deal more; (2) I have seen, and do see, persons who once lived on earth, and I have held, and do hold, conversations with such spiritualized persons; (3) At intervals in my life I have exercised, and do yet sometimes exercise, the powers and functions proper to several phases of mediumship; (4) I know that physical death is not the end of my personal existence; (5) and my philosophical deductions from certain eternal principles, or from the force of reasoning according to the laws of cause and effect, I believe in the certainty of a personal immortality, a destiny which is equally in store for everything human.

On another head I affirm (1) that the foundation of my own experience is clairvoyance; (2) that I wish to exert clairvoyance at the expense of mediumship, is wholly erroneous. My recent effort was directed toward the abuses and misapplications and absurd doctrines which prevail among people who have absorbed the wonders and delights of Spiritualism, and the neglect of the great ideas and rational principles upon which alone the world can ever accomplish such religious progress.

Having now fixed a good foundation upon which to repose the beautiful edifice of our friendship and fraternal affection toward one another, let us look at the plain symptoms of diabolism. To begin at the beginning, under the plea of charity, you behold in high places among us the practice of the theory that "the end justifies the means." Precisely the theory is, that the cause and prosperity of Spiritualism are advanced by evil spirits, and often by tricky and fraudulent mediums, as well as by the instrumentality of the good. Test conditions, therefore, are scouted as atrocities. And those who honestly advocate the total abolition of fraudulent mediums, or even the public curtailment of their participation in spiritual assemblies, are denounced as "traitors," "Jesuits," "enemies of Spiritualism," and as the "disappointed." At this juncture diabolism crops out in flying colors. An appeal is prayerfully made, through some highly gifted trance medium, to the sovereign judgment seat of a circle of Professors, Doctors, Clergymen, Scientists, or other Reformers "in the Spirit-world." They individually, if not collectively, set aside the decisions of the earthly tribunal. Enough! Henceforth all test conditions instituted by earthly seekers, must be ignored as evil and malicious and impious!

The acknowledged high moral and intellectual standard set up by true, rational Spiritualism, makes such a theory, and such a trance mediumistic criticism upon the practice of this theory, nothing less than theocratic and hierarchical diabolism.—Years ago, for example, when I had made but little personal volitional progress in the exercise of clairvoyance, many mistakes and errors necessarily occurred. Diligence and perseverance, however, taught me that the power of clairvoyance was progressive, just like every other natural mental power. At length I discovered that, instead of my whole spiritual individuality leaving the body during the period of trance and then returning to it again, it was instead the extension of spiritual sensibility with the clairvoyant sight through space. Solely in the interest of psychical truth I published my discovery, and corrected thereby many of my own previous misapprehensions and statements. I thereupon reviewed my many clairvoyant observations in the case of mediums and others, and found that I had never seen what they had claimed. This was made first in the *Herald of Progress*, May 16th, 1863; and subsequently, in more emphatic terms, in 1871, in the volume entitled "The Temple."

A remarkably dogmatic reply, under the form of a dictatorial refutation from some spirit (to me unknown) through the lips of a distinguished medium, appeared in the *Banner of Light* on the 18th of January, 1873, in these words (omitting much preface and comment):

"That the intelligent portion of mediums, called the spirit, does leave the body under certain conditions, and does communicate

with other spirits in the body and out, is a well attested fact, proven by science here, in this life, and by science there. There can be no doubt of it whatever. A. J. Davis has communicated with himself, thousands of miles separated from his physical body, while that body was under the control of a mesmerist or a spirit. He himself offers the demonstrative proof, and yet he denies it. Well, that is quite natural. Most media deny many points that are prominent facts in their mediumship; so he is no exception."

A spiritual communication of this dogmatic character was not convincing; indeed, on the face of it, it seemed to make one of two charges—(1) Either A. J. D. is ignorant of matters about which he writes, even after long continued investigation and observation, or (2) he knows the whole important truth in the premises, yet willfully misstates the truth, and is, therefore, not always to be taken at his word. The unmistakable purport of the communication was briefly this: "Mr. Davis knows that his spirit sometimes entirely leaves his physical body, and yet he denies it for motives best known to himself."

Not agreeing to repose quietly under this sort of authoritative imputation, which was accompanied with no attempt to explain argumentatively why or how I was clairvoyantly in error, I addressed to the distinguished medium a letter, asking to be favored with an explicit explanation. Instead of an explanation to which I was entitled, as an old investigator and as a constant laborer in the field, there was published (in the same department of the paper, Feb. 1st, 1873) a remarkable message purporting to come from the spirit of Theodore Parker! The position assumed by spirit Theodore Parker was that whatever individual intelligence conducted the séance, he or she was responsible, and not the unconscious medium, for the events and the teachings of that particular occasion; that this arrangement was made to protect the medium; and therefore, in case there was any fault to be found, it might be found with the presiding intelligence of that day.

Declining, as I peremptorily did, to address my letter of inquiries to a party of whose presence at the séance I had no personal knowledge, my letter was returned unanswered. But the message from the supposed Theodore Parker was remarkably unlike him, both in spirit and in language; in fact, it was contrary to anything I had ever seen or heard from him (for I knew him personally) before his departure from this world. Under the head of "clairvoyance" the message-giver thus addressed me, and also one or two others who had exercised the right of free criticism:

"I stand responsible and sponsor for all the acts that may be perpetrated through the medium, who is totally unconscious, and cares no more for what is going on at this time, and knows no more of it, than she who walls; therefore I would, at this time, say to Clairvoyance, whatever you have to say upon the subject at issue, direct your inquiries to me, and not to my medium. When you do, you will receive a proper answer; but not fill then. And this I say to all others who may contemplate opening such issues. We anticipated just these side issues when we inaugurated this plan."

While she holds the just position toward us that she now holds and always has held, we shall defend her against all these underhanded attacks that are being made from our pretended friends. We throw such friendship back in their faces. And we now give this warning to those individuals, who, under the guise of friendship, throw out these attacks, make these side parties, that unless they, in the future, mind their own business and let ours alone, we shall dispose of them with almost a single word."

Such was the answer professing to come from a higher and a brighter world! And the spirit speaking claimed to be Theodore Parker! Before his death his great heart was as tender and adoptive as a pure woman's; his scholarly intellect was as truth-seeking and dignified as it was large and magnanimous; his broad moral power was as profound and comprehensive as it was pure and faithful. And yet behold here, at a Boston séance, through the mouth of a long-tried medium, he is menacingly resisting what is falsely called "underhanded attacks!" He hysterically and spitefully throws "such friendship back in their faces!" He speaks for the great powers assembled, and feebly and struttingly says: "We shall dispose of them with almost a single word!" And further on he threateningly warns all critics, "Note, then, have a care!"

This specimen is here given as one illustration of Diabolical Spiritualism. And I say this without casting any reflection upon the mediums, and without in any manner impugning the motives of the publishers. But while it reflects neither upon medium nor publisher, it does make manifest the mischief of appealing to great names "in the Spirit-world" for authority, by which to override individual rights and freedom of reason in this world. It is the beginning of a system of intellectual and spiritual bondage to supposed heaven-ordained authority. And besides it is incontrovertibly injurious, in and of itself, as a spirit-imperial message. The honest light sought by the investigator is thus turned into bewildering darkness. When a fellow traveler, hungering, asked for "bread" he was peited with "stones"—by the irresponsible and un-

get-at-able intelligence which stole the name of the noble Parker to resist and suppress fearless inquiry.

Diabolical Spiritualism has manifested itself, also, in some late efforts to cover unreliable manifestations with psychometrical examinations! Psychometry is not yet a source of accurate knowledge. It is like clairvoyance, sensitivism, psychism, mediumship, etc., only recently discovered; but it has not yet attained to sufficient precision in detail to be valuable either as "a detective" or as a positive "test." Hence to exalt such experiments to the position of conclusive proofs, is to take for granted that which yet remains to be established. Proofs of a "deception strong as holy writ," are twisted with a questionable ingenuity into "positive tests" of the genuineness of mediums who have been completely detected.

Before me, as I write, is a letter from a conspicuous defender of all mediums, in which the most outrageous charges are made from "the Spirit-world" against a gentleman in this world. And these fulminations and criminations purport to emanate from a high-toned and pure spirit! Now it seems to me that the outpourings of such mediumship are too grotesque and too weak, or they are too wicked, to excite anything more than sorrow in serious hearts, and only contempt in reflecting minds. Macbeth's frenzied terror is far more interesting:

"Start, eyes!
What! will the line stretch out to the crack of doom?
Another yet?—a seventh?—I'll see no more:
—And yet the eighth appears. Horrible sight!"

Enough! Let us ring down the curtain upon this particular stage of spiritualistic unworthiness. Exalt your wants, my reader; for you thereby exalt the supply. Desire higher and purer proofs of your future life, and let us shall invite into your presence a harvest of higher heavenly gratifications. Supply will correspond to want; and gratification will essentially resemble your desires; this law is immutable, and you should immediately begin to obey it. Of course, my friend, you will meet with startling failures; you may even become the victim of Diabolism in things professedly spiritual. But with a pure heart and with pure desires nesting in your bosom, you certainly "shall see God," and the angels, too, descending and ascending like the light and beauty of everlasting truth. Do not imagine that the Summer-land, is the refuge of evil and designing spirits. It is not; even Diakka are only the emissaries of high congresses of truth-promoting and humanity-developing minds in the Heavenly Home. Fear nothing, except your own lack of growth in goodness and self-possession.

I have urged the contemplation of the diabolical phases of Modern Spiritualism, to the end that you may turn from the evil and choose that which is good. You will read hard utterances made against every outspoken reformer in every field of progress—but why should you be checked or disheartened by the stinging words of a few misguided opponents? Let your motto be, "Excelsior!" Believe only in the Absolute Good! Let the negatives—the shadows—pass away; and thus you will slowly rise higher; and sometimes, as a reward, you will hear the musical footfalls of angels.

We are glad to learn that the Spiritualists of St. Louis are again having lectures occasionally. Sunday, April 27th, Mrs. Ophelia T. Samuel, a trance medium, lectured there, and her efforts excited considerable interest. The *Daily Times Journal* of that city speaks as follows of her address:

"She described the beauties of Spiritualism, alluded at length to those who had made martyrs of themselves because they loved the doctrine, and closed with an urgent appeal to those Spiritualists present to brave the sneers and derision of the world, and to come out boldly in expression of their fealty to the principles of truth and reason. Her delivery was eloquent and impressive, and her language at times was very beautiful. From the moment she began until she closed there was not even a suggestion of hesitation, and the stream of eloquence was unbroken. Those acquainted with the lady personally and her conversational powers, will be best able to judge whether this was natural or not. She spoke in the purest English, and some of her word pictures were of the most attractive type."

Speaking of the dying schoolmaster, Prof. Swing says:

Men trained in a profession come by degrees into the profession's channel, and flow only in the one direction, and always between the same banks. The master of a learned profession at last becomes its slave. He who follows faithfully any calling wears at last a soul of that calling's shape. You remember the death scene of the poor, old schoolmaster. He had assembled the boys and girls in the winter mornings, and had dismissed them winter evenings after sundown; and had done this for fifty long years. One winter Monday he did not appear. Death had struck his old and feeble pulse; but, dying, his mind followed its beautiful but narrow river-bed, and his last words were: "It is growing dark, the school is dismissed; let the girls pass out first."

BIOGRAPHICAL.

Biographical Sketch of W. H. Terry, of Melbourne, Australia, Editor and Proprietor of the "Harbinger of Light."

BY HUDSON TUTTLE.

One of the strongest evidences of the truth of Spiritualism is the perfect unity of its manifestations, whether given in the medicine lodge of the red Indian on the bleak shores of Lake Superior; to dreamy hermits under the dark shade of the banyan, or the still darker rock temples of India; to the cobbler's son on the banks of the Hudson, or the phisodosopher of Germany; to the rude backwoodsman of Michigan, or the trader of the antipodes. Everywhere, amidst the greatest diversity of phenomena the philosophy remains the same, and the morality taught is identical, while theological dogmas are everywhere equally condemned.

The biography of Mr. Terry possesses more than usual interest, so far as it is related to Spiritualism, because we learn from it that Spiritualism is not of place or time, but of the race, and a power superior to mortal control. The manifestations, the phenomena of mediumship, and the subject matter communicated, were almost identical in Australia with those in America. Had that remote colony been isolated, I learn that a system of spiritual philosophy would have independently sprung up and gone forward to maturity.

Mr. Terry was born in London in 1836, and in 1857 emigrated to Melbourne, Australia. He was early thrown upon the world, and compelled to labor for a subsistence, and had little opportunity for literary culture. The boy of seventeen buffeted his way in the rough colonial world almost alone and single-handed. After the usual vicissitudes incident to the state of society during the early developments of the gold field, he established, in connection with his brother, a general store at Hemington, near Melbourne, on the main road to the principal gold diggings. It was here, in the year 1859, that his attention was first drawn to Spiritualism. It is of deep interest to trace his cumulative experience, and the character of the phenomena presented to him, for they are parallel and identical in character with those widely witnessed in this country, showing a common origin. The reading of the work by Judge Edmonds and Dr. Dexter, on "Spiritualism," which chanced to fall into his hand, interested him so much in the subject, that he began to inquire if there were investigators in the colony. Hearing that there were, and that they held séances in East Melbourne, he obtained permission to attend. Arriving rather late, he found twelve persons seated around a large table. He took his seat at a small table at the extremity of the apartment, and carefully watched the proceedings. He found the people more than usually intelligent, and after a time the table moved and answered questions. Thus he had at once given him a fact to begin with. He says:

"A supermundane power acted upon the table. The next thing was to ascertain the origin and nature of that power. With that view I obtained an introduction to a private circle, the members of which consisted of one family. I found them firm believers; their conduct was kindly and straightforward, and whilst offering us every opportunity to investigate, they did not seem anxious to proselyte. When we sat at a low table, it soon began to move and respond to the alphabet, to the questions of our hostess. The spirit purported to be her mother, and the medium seemed satisfied with her identity. The table then began to imitate the motions of a ship at sea, and on inquiring, the name of a friend who had been lost at sea was given. He was asked to point out any passage in the Bible which would indicate the circumstances of his death, and the chapter and verse were indicated. Altogether the manifestations and communications were demonstrative of an unseen intelligence guiding and controlling them. Their respectability and the absence of any motive for deception, forbade the idea of collusion or trickery; moreover our friends were most desirous that we should examine every thing for ourselves, and we availed ourselves of the permission."

Mr. Terry thought that he was qualified to investigate for himself and admirably succeeded. He says:

"Never shall I forget the eventful night I realized the grand truth of man's continuous sensuous existence after death. I felt the presence of my brother, and it was indeed a happy reunion. Death had lost its sting, the grave its victory. My soul was filled with inexpressible joy, and as I wended my way homeward to tell the glad tidings, I could scarcely feel the ground under my feet. Shortly after this I was informed by my spirit friends, that I should become a writing medium. Accordingly I sat alone, and watched events. The first sensation experienced was a numbness of the hand and arm; then a current, as of mild electricity passed through it, and my hand began to rotate, drawing circles on paper, and after a considerable time the letters S. B. were written. These I recognized as the initials of a spirit who had communicated before with us, by means of the table. In a few days the influence increased and sev-

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RE-INCARNATION.

A Critical Review of the Subject.

BY LYMAN G. HOWE.

The trenchant pen of William Emmette Coleman has left little to be added to this subject. I confess to some astonishment at his revelations; but I have no reason to question his statements. On reading his scathing articles, I said, "What can reincarnation answer? Like the Dutch judge, I spontaneously exclaimed, 'You've got your case!' But as one side is good until the other is heard, I shall more than ever welcome the arguments of reincarnationists, if they have any, but they will always meet the ghost of Coleman's crushing analysis at the threshold, and if they can make way against such an array of facts and charges, and reconcile the inconsistencies and contradictions, the absurdities and abominations, and satisfy science and reason without annihilating the dread phantom of reincarnation, we may well despair of rising above the mockery of miracles. It seems that some of the devotees wince at this winnowing process. But why should they? If the facts given are correctly stated, why should any one complain? The conclusions drawn from the facts are to my mind unanswerable. If this crazy dream has so bewildered the mind that these glaring outrages upon common sense have escaped observation, they ought to be very grateful for this timely illumination.

There are some important suggestions in these pithy essays, which I have long felt ought to be more generally understood. The medley of contradictions and absurdities, that has lumbered down our philosophy and involved mediumship in a maze of mysteries which has repelled thousands in disgust or despair from the most important study that ever invited the attention of man, has been credited to ignorant or undeveloped spirits, or to our ignorance of the spiritual significance of these strange facts; but, while I am sure that ignorant or mischievous spirits, often play upon credulity, and share in crude exhibitions, sometimes even to the execution of a complex plan in which mediums and others are involved and sorely tried, I am equally certain that seventy-five per cent. of these misleading influences are referable to the social order and psychic atmosphere by which all sensitives are impressed. The positive theorist is almost certain to get a confirmation of his creed from the medium to whom he mentally dictates. If anything is established in the philosophy of Spiritualism, it is this ubiquitous fact; and it has long been a source of wonder to me, that it should be so generally overlooked, while the faithful have puzzled over the conflicts and mysteries directly due to these plain causes.

Empirics have aided the cause in their efforts to subvert it. They have demonstrated the existence of a subtle agent or force, by which mind acts upon mind, and which may also impress matter. Their object has been to show that all spiritual phenomena are due to these human agencies, limited to the present life. They have thus taught the first letters of the spiritual alphabet to thousands who would not listen to angel educators. All intelligent Spiritualists admit these primitive factors, and extend their application indefinitely. Empirics learn the a b c's and stop there, content with the permutations of these elements within the sphere of mortality; while Spiritualists rise to the study of the infinite language of which these are the introductory symbols. But the study of the first principles has been too much neglected among Spiritualists. Spiritualism is not merely a study of the future, and the far off, but it is the key to the present, a light to this life, an interpreter of all mental and social phenomena. Bro. Coleman has applied it to reincarnation, and its mysteries melt in his crucible, and the occult charm is gone. (It never had any for me) and it is to be hoped that all who have blindly worshiped this dismal dream, will have courage to look the facts squarely in the face, and the candor to renounce all errors as soon as discovered.

If reincarnationists love truth more than their creed, they will welcome every effort to discover it. If they have misapplied the lessons of mediumship, it is for their interest to be undeceived. We cannot afford to worship error. If just criticisms hurt, it is evidence of loblatry.

There are some points in Bro. Coleman's ringing review that do not appear tenable. That these mesmeric subjects were "not genuine mediums," implies some definition of mediumship not commonly understood. The same law that enables a psychologist to impress and control his subject must be operative, under like conditions when the operator is out of the flesh. In common parlance, by way of distinction the former is called a "subject" or "patient," the latter a medium. Experiments in mesmerism have shown that a subject may be taken from the magnetist and used by spirits, in spite of the will of the former! How, then, can the questioner dictate the answer? If the medium be perfectly psychologized by an independent, positive spirit the investigator is likely to be disappointed; otherwise the answer is an echo. But whether the seeker or the spirit impress and direct the communication, the function of mediumship is employed. It is none the less important that we learn to distinguish between the mundane and supermundane, especially when we rely upon answers concerning things of which spirits know and mortals guess. If we know we are taking testimony of the unfeeling, there is but one alternative. If the spirit be truthful, the evidence is conclusive; but if we are only receiving the opinions and conjectures of a mortal, however honest, they have no weight in settling spiritual facts, beyond his ken, and his theories are no more reliable for being echoed from a medium. In the varying and contradictory assumptions of reincarnationists, and the jumble of crazy superstitions repugnant alike to reason and spirituality, what is there to inspire confidence? If these wild dreams are to be taken as the authentic revelations of Modern Spiritualism, do they not present the strongest evidence against Spiritualism itself? The dogmas of endless misery, total depravity, and bloody atonement have made thousands of infidels to the Christian religion. Reason and moral sense revolt, and believing these to be cardinal doctrines of the Bible, they reject the whole rather than endorse such blighting blasphemies. In like manner, if required to accept reincarnation or reject Spiritualism, thinkers will be likely to ignore it all as confusion and absurdity. But should we repudiate a truth because its bearings are distasteful to us? By no means. But in analyzing a theory, consistency with known truths and fixed laws, is an important part of the evidence. Independent clairvoyance gives testimony against it. Reliable communications from trust-worthy spirits are against it. But suppose they supported it, would that be conclusive? In my judgment it would be strong presumptive evidence against the identity of the spirit, or of the reliability of the medium.

I cannot agree, however, with Bro. Coleman's broad assertion that "reincarnation never has been taught by the Spirit-world, and all professed communications therefrom in its advocacy, are purely mundane in their origin." It may be so, but it seems quite probable that such communications should have been received, either from mischievous spirits or those yielding natures who are ready to say "yes" to anything you desire. We have them here, who will confirm a dozen different and contradictory doctrines in a day—all things to all men. Why not such spirits voluntarily endorse "all things to all men"? Possibly St. Paul, in one of his fasciell moods, desiring to fulfill scripture and, "When with the Romans do as Romans do," may have been a reincarnationist while sharing the hospitalities of Kardec! He could support it by reference to Matt. 11: 14, where John the Baptist is said to be Elias!

The inconsistencies apparent in Mrs. Richmond's teachings, may be due to different influences inspiring her at different times. She may not intend to withhold any truth, but true to her mediumship, what can she do but give as it is given? I have too deep experimental knowledge of inspirational speaking to ascribe inconsistencies or bad doctrine to duplicity of the medium. Such might be the case, but charity finds a better explanation.

The moral—or immoral—fruits of the reincarnation mania, as given by Bro. Coleman, are new to me. I

cannot think it is very common or widespread, but the whole scheme, if accepted, casts a dismal shadow upon the promise of immortality and makes sad wreck of the sacred instincts and social Edens so bright in the future of our faith. These masterly presentations of a subject involving such vital interests, should be thoroughly read by every Spiritualist. If the withering sarcasms sting, remember they are aimed at error, with a friendly design towards the innocent victims. The demands of our nature, the immortal longings and tender appeals of pure affection, the boundless possibilities of intellectual development and the eternally expanding capacities of the mind, are among the strong proofs of immortality. But reincarnation buries all of these in the gloom of carnal cycles, the use and end of which who can determine? In view of the depressing limitations and spiritual poverty of these morbid visions of life and its relations, Bro. Coleman's riddling review is none too thorough. Let us have truth. Fredonia, N. Y.

WHAT WE WEAVE FOR ETERNITY.

A Little Special Cookery for Rev. Joseph Cook.

The spiritual drift of the public mind is so extensive nowadays, that its no marvel to see our Boston Monday lecturer attempting to keep time with this emphatic progress of the age. But his attempt of late to quote, as authorities, in this direction the recent remarks of Alumni and savans, indicates that he is enough behind the times to second only the laggard statements of those who have not spoken until the multitude before them have been convinced. Dr. Clarke, of Boston, and Prof. Holmes, of Cambridge, as Mr. Cook says, have stated very correctly, that "the dying sometimes see into the other world," even after the "breath ceased," a "look of surprised joy" sometimes coming upon the countenance of one departing.

But why limit this recognition to a case or two of popular empirical acknowledgment like that when, for years and years, it has been preceded by the enlarged and unquestionable testimony and experience of thousands upon thousands? The Universalist denomination has, a long time ago, given to the world one of the most important facts in this line of illustration,—that of Bro. Sylvanus Cobb's little boy, eleven years of age. The narrative by the lad's mother has, I think, been in the hands and on the catalogue of our "Cornhill" publishers since the death of Bro. Cobb. My own line of illustration and detail in this department dates back to my boyhood; and certainly any one fostering himself before the people as a leader of to-day, ought to touch such a subject at least as largely as an ananias to the logic of modern human progress.

The before-mentioned display by our clerical brother, Joseph Cook, was made in his address at Chataqua last August; but it was another most characteristic point of his (at the same time and place) that I wished more particularly to touch. True to his special tendency to boast the most vital and practical questions of the times upon the pile of olden sectarian rubbish which he is determined to defend, Mr. Cook wound up the aforesaid address with his usual tribute to the anti-"Evangelic" dogma of perpetual sin and endless misery. He put it on this wise as the result of "five years of biological study," and his summum bonum of the scientific method, "to wit: that as we have begun to act and to weave (that is here) we shall continue to act and to weave forever."

No proposition under heaven could more positively contradict the fundamental idea of Christianity—aye! and the very doctrine of "the orthodox" (so called) on the subject of conversion and regeneration, than does that just quoted. What is the man thinking of when he flings out such flimsy nonsense! Why, the very grace of God which he recognizes and preaches in common with his sect (and Christendom at large) is utterly repugnant to such a conclusion; for how can grace operate to change the heart in any case if, as a man begins to weave, he must "act and weave forever?"

But from the true "scientific method" let us see where analogy would land, Bro. Cook. His idea covers the illustration of the "chrysalis." Now, take any grub, or caterpillar that changes to moth or butterfly—or, better still, take a peculiar insect, which I discovered last summer, and see what comes of it. This said insect, very few in number, I detected on my potato vines, a very limited space in one or two most shady spots. It bore the appearance of a kind of three-cornered bit of wood or bark, never changed its form or size, never seemed to grow, and never moved from the spot where it was first discovered; it had no motion, in fact, except to lift or tilt itself on one of the aforesaid three corners (which I called its beak) and which was fixed immovably in the center of the leaf. A kind of vegetable "tick" I should call it, and a very peculiar thing indeed, as we shall see. If anybody who reads this has ever noticed it, please let me know. Well, as soon as discovered, this creature began to form directly around his beak, and extending under him, and around and beyond him, a delicate green cushion, oval and finely rounded on the upper and lower surfaces, and elegantly serrated or notched on the edges; the edges looking as brilliant as an ice-plant under the microscope. This "cushion" was succulent or soft and juicy, and if broken would form again. And so the aforesaid triangular piece of insect life did "weave" for itself a beautiful and convenient throne; but mark! the throne itself was also weaving at the same time! For, this "cushion" combined the qualities both of a chrysalis and egg; and in due process produced a flat, flying-bug (rather slow to fly) which I had noticed on the potato plant for a few years back, though I never traced its origin before. Others had noticed this second insect, but no one that I have seen or heard of, seemed to know of the creature first described any more than did I myself.

Now, did the stiff and angular creature at the head of the process above described—or does any insect whatsoever that produces egg or chrysalis—weave or continue to weave for no purpose except to form the egg or chrysalis which it produces? All truth and observation, aye! and science itself answers nay! Every lesson of Nature is in direct antagonism to Rev. Joseph Cook in his dark and hideous assumptions as to a perpetuated weaving like that we perpetrate here. The example of the caterpillar passing into the moth or butterfly, is the most common and favorite of our analogies for the resurrection. Even Joseph Cook doubtless appreciates it; and its teaching distinctly is, that the shroud of death which the groveling creature weaves around himself, is broken by a higher flight of more nobly organized life for attainments that are impossible under the original. We might put this matter more clearly and profoundly still, for the benefit of Mr. Cook and the public, but we will now rest content in asking Bro. C. and all, how God can bring life out of death, light out of darkness, or break the shroud of sorrow with a joy which shall indeed be a "far more exceeding and eternal weight of glory," if, as he says, "We shall continue to act and weave forever" as we have begun to act and weave here?

Our orthodox friends in the earlier times—long before Universalism began to trouble them—were "weaving" (thus instituting and legalizing) rum-drinking, rum-selling, and various other forms of social evil under which we now are suffering. If they continued to "weave" in that life after their departure to the Spirit-world, and will continue in like manner to "weave forever," how very much like a toper's den their home of heaven must be! Is it the sum of Joseph Cook's hope and delight to meet them there? Then he had better "weave" a demijohn and bottle up a tippler's nose to carry with him, as specimens of what he will multiply infinitely after he gets there.

Atthol, Mass.

E. J. MANDELL.

INTELLIGENCE and courtesy not always are combined; Often in a wooden house a golden room we find. —Longfellow.

THERE is nothing too wonderful to believe. We do not reject the miracles, so-called, because they are too wonderful; no, but because they are not wonderful enough, because they seem so lowly and so cheap that they are entirely out of keeping with the general make of things.—Chadwick.

CRITICAL.

The Rev. Samuel Watson's Criticism on the "Duty to Preach Eternal Punishment."

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: I find in the *Northwestern Christian Advocate* of the 23rd ult. published in your city the following article: "DUTY TO PREACH ETERNAL PUNISHMENT—BY REV. SAMUEL WATSON."

"Some think that our discipline does not oblige a preacher in our church to preach the doctrine of eternal punishment. Those who think it a duty to so preach it enforced by the church concede it when they refer the whole matter to 'our standards' aside from the discipline. Does the discipline contain it? The seventh article teaches human depravity and the nature of man, of himself, to continue depraved. Now, the longer this depravity continues, the more permanently it is fixed and the harder to eradicate. Will this be obviated in a future state? The ninth article teaches justification by faith only. Will there be an opportunity to exercise this faith in a future state? The twelfth article says: 'Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable.' If this article does not imply eternal punishment it is totally useless to have these words in it, for they imply that some sin is unpardonable. The fourteenth article condemns the doctrine of purgatory. Now future punishment that is not eternal, partakes of the nature of a purgatory to such an extent that it is in all respects the same thing. The rules for a preacher's conduct also make it binding upon him not to deny eternal punishment. Rule eleven says: 'You have nothing to do but to save souls.' Of what use is it to save souls if they are in no danger of being lost, or if going into future punishment is only going into a house of correction? Rule eleven continues: 'Without holiness they cannot see the Lord.' Will future punishment, not eternal, make men holy if they die in their sins? Paragraph 135, section 3, subdivision 2.—'We have a base, man-pleasing temper, so that we let people perish rather than lose their love; we let them go quietly to hell lest we offend them.' Now, if hell be only a reformatory school, what evil is it if they do go there? I think, then, that a preacher in our church who does not believe and preach that human beings, dying in their sins, are in danger of eternal punishment, does not comply with the discipline and is hardly honest with God, himself and the Methodist Episcopal church, and could be dealt with."

REPLY BY DR. WATSON.

This writer assumes that "the seventh article teaches depravity," and the legitimate inference is "eternal punishment." This assumption proves too much, as all are depraved according to the teaching of the "standards." He asks, "Will this be obviated in a future state?" I answer, that we carry with us into the future state all of our personality as individuals, subject to similar laws and conditions as those of earth-life; hence Jesus, after having preached to mortals, went after his crucifixion and "preached to the spirits in prison." His mission to those that were in darkness, may answer our friend's interrogatory, "Will there be an opportunity to exercise faith in a future state?" It is with reference to this class of persons who are "cast into prison," that Jesus speaks of in his sermon on the mount: "Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." Here is set forth the great law of recompense which is the fundamental principle in the moral government of God.

The references to the articles of the Methodist discipline, as teaching eternal punishment, and that the minister who does not preach it, could be dealt with, is unworthy of notice in the discussion of this most important question of human destiny. As to "our standards," I recognize no human authority upon this and kindred subjects. The highest human authority which I do recognize, is enlightened reason and common sense. Authority has been combating these, and in the past has, to some extent, been victorious; but these God-given faculties are now triumphing over the mandates of "our standards" in religion. The great fundamental principle taught in the Scriptures, is that each one will receive according to the deeds done in the body, the reward of his doings. I ask in all candor, can any rational unprejudiced mind believe that a being "whose tender mercies are over all his works," can punish forever an erring mortal for the sins of a few years, living in accordance with the depravity inherited from his federal head and representative? I envy neither the head nor the heart of such. The sins of a brief life here, cannot upon any principle of justice, with which we are acquainted, receive an eternity of punishment. It is unreasonable, as well as unscriptural, and I hesitate not to say that I could not worship such a being, nor would such a being be worthy of the homage of his creatures. God does not punish any one. He has established immutable, eternal laws, which exist like himself everywhere. Obedience to those laws will insure happiness in this life, and in the future state. Violating these laws will of necessity bring suffering here and in the hereafter. The object of punishment is not vindictive or arbitrary, but reformatory. Those who have lived only upon the animal plane, and have been governed by their evil natures, have no moral qualification for pure spiritual associations,—hence they are "driven away in their wickedness," with those of like natures. There are immutable and eternal principles of right and wrong. The laws of God are unchangeable, and are the same in this and in all worlds. Virtue and happiness are inseparably united; vice and misery can never be separated.

There is what is called in moral philosophy—the laws of sequence, that certain results must necessarily follow certain courses of conduct. These laws of sequence are as immutable as any natural law. Heaven and hell begin in this world, and are made by the formation of the character in this life,—hence the truth expressed by inspiration that, "He that doeth wrong, shall receive for the wrong he hath done." Every wrong act unatoned for in this life, is engraven upon the aura which surrounds the wrong-doer and forms the walls of the prison of "outer darkness," in the Spirit-world in which he is encased. It is thus each one makes his own record, keeps his own book of life. Though no human eye may see the evil deeds, yet when the time comes of which Jesus speaks where he says there is nothing hid that shall not be revealed, there is nothing concealed that shall not be made manifest, then all will appear in their true character.

The great question is, Will this punishment be eternal? I cannot believe it for many reasons. The great principle recognized as part of our nature, is the freedom of the will, which cannot be affected by the change we call death. It is not the material part of our nature that possesses this power, which makes man a moral agent, but the real being who passes out of the material into the spiritual-world, possessing all the faculties unimpaired. Man is a probationer here, and I see nothing in his intellectual, moral or spiritual nature, in the change of worlds, to destroy that important feature of his character. As to a literal lake of fire as a place of punishment into which human souls are plunged to burn forever, I cannot nor would I believe. The very thought is abhorrent in connection with future punishment. These terrible ideas of hell that have come down to us from the centuries past, through such writers as Dante, Milton, and Pollock, have made more infidels than the Humes, Voltaires and Volneys. Such awful pictures of hell as have been heard from Christian pulpits, are enough to negate the ideas of God from the minds of reflective men.

That a God of love could so torment his creatures, will not be entertained by any one who has a correct idea of the character of our Heavenly Father, "who is not willing that any should perish;" such preaching has had its day and will live, I think, only in the history of the past ages. There is no punishment inflicted by God's law that is wrathful or vindictive, but reformatory in its design and tendency. Such teachings will either disgust sensible men with the ideas of religion, or drive them into infidelity. There must be some respect paid to what is reasonable and right, even in regard to the future punishment of the incorrigible sinner. He is human still and claims a common brotherhood of humanity. He will, as we believe, ultimately pay the debt he has incurred. In this his infant state of his being, he having received "the measure he has meted to others" by his "being measured to him again," and "paid the very last mite" as Jesus expresses it. His prison walls of darkness will be broken through the agency of good spirits, who like Jesus go and minister to those thus confined in prison, and accompany them to the realms of light where loved ones will meet and rejoice over their deliverance from spiritual bondage, Memphis, Tenn.

A RESPONSE.

An Open Letter to Rev. Charles Caverno.

DEAR SIR:—I cannot resist the temptation to answer a question raised in your article to the JOURNAL, in the following language: "Upon what meat does this our Caesar feed, that he has grown so rapidly?" It is quite natural that the unprecedented spread of Spiritualism to every nation and people upon the face of the earth, without organization, missionary effort or money, to that extent that in thirty years its numbers should be estimated all the way from 10,000,000 to 20,000,000, should excite the surprise and curiosity of many, especially when it is remembered that Christianity scarcely attained its equal in eight hundred years. Having had an experience of forty years in an orthodox church, and what to me is far better, another of six in the investigation of the phenomena and philosophy of Spiritualism, I felt that with the light of my experiences, I might do something towards answering the question you have raised.

When Jesus asked Peter, "But whom say ye that I am," Peter answered, "Thou art the Christ"—not Christ Jesus, John Christ, nor Mr. Christ, but the Christ, i. e. the logos, the unfoldment of a truth; and that same truth that was with the Father in the beginning, by which he made the world, and without which there was nothing made that was made; the same of which the divine redeemer of the Brahmins said, "There never was a time when I was not; I am not subject to birth and decay, but exist in all ages, and whosoever virtue has a decline, there I appear."

The answer that Jesus gave to Peter was, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto you, but my Father in heaven. Thou art Peter, and upon this rock [i. e. upon this fact of intercommunion between the two worlds, that is made evident through you and me], I will build my church, and the gates of hell shall not prevail against it." My church—that is, not the Catholic church, nor the Protestant, but the spiritual kingdom which it is the mission of truth (the Christ) to set up on earth. In the realization of intercommunion of the two worlds, will "I build my church, or set up my spiritual kingdom, and the gates of hell [falsehood and error] shall not prevail against it."

This, my brother, this intercommunion, is the "meat upon which our Caesar doth feed, that he has grown so rapidly." This talking face to face with the loved ones gone before, is positive knowledge, strong meat; not faith or idealty, but the positive knowledge of the sense of sight, hearing and feeling, that never has been rejected as evidence in any human tribunal upon earth. The evidences furnished by and through the external senses, are integral parts of the being, the living and realization of the fact. No longer obliged to group in the dark among uncertainties, of the time and manner in which Jesus would bring immortality to light, our Caesar knows it, and it has become as being and life. Faith is lost in reality. He can lay aside that staff upon which he has been leaning, and make better progress without it.

The Christian feels that his spirituality is exalted and enlarged when he reads that Jesus came (in some way or other) to bring immortality to light; but how differently he would feel could he talk with the loving Jesus who lives to-day as in the past, or with any one in whom he had implicit confidence; none can tell like them who have had the personal experience. Could he have all the convincing evidence that he was conversing with a reliable one from the higher spheres, and receiving a knowledge of all the facts of their life and being there, that he does have of the existence of his neighbor, whose familiar face, voice and idiosyncrasies are stereotyped upon his own being, he would understand well why "our Caesar" doth grow so rapidly.

Now, this is precisely the way that Jesus did "bring life and immortality to light." The angel said to the two Marys, "He is not here; he has risen" (he the spirit Jesus, not the matter). "Tell the disciples he goeth before them into Galilee." They met him as by appointment, when they were recognized on both sides, and when Jesus inaugurated on his part the bringing of life and immortality to light by establishing what he kept up so faithfully on his part, that intercommunion between him and his disciples, as well as all who were spiritually minded enough to desire and avail themselves of the opportunity. In the repeated visits and manifestations that followed the evidence of the physical senses, science, philosophy—and reason, all proclaim; that this was none other than the spirit Jesus that manifested to them; for he next appears in different forms of body. Then he appears twice in an upper chamber, coming in when the doors were shut, materializing with a wound in his side to convince a doubting Thomas. Many times he appeared and was recognized when he walked, talked, ate or broke bread, and in every instance disappearing suddenly, thus contradicting all assertions that it was his material body. But seemingly to put the matter beyond a doubt when Paul asked, "Who art thou Lord," his voice came from space, saying, "I am Jesus, whom thou persecutest."

In Rev. 1: 1, John says that he (Jesus) sent his angel to give the contents of that book, which God had given unto him, unto his servant John. In 22: 9, John, in view of what the angel had accomplished, fell down before him to worship him, but the angel forbade him, saying, "I am one of thy brethren, the prophets." In the 16th verse of the same chapter, Jesus confirms the whole by saying, "I, Jesus, have sent mine angel to testify unto you these things in the churches." But this communion had been established many years before between Samuel and Saul, between Jesus in the flesh and Moses and Elias, spirits, who talked with Jesus of his decease at Jerusalem, and to those who are spiritually developed there is scarcely a chapter from Genesis to Revelations but what abounds with this strong "meat upon which our Caesar doth feed," and it is this that makes him a sort of a self-reliant individuality; a bold, aggressive, diffusive, daring kind of a missionary, who is intruding himself not only into the church when he whispers soul elevating messages into the ears of both minister and people, but is to be found in the city, village and rural districts, crossing the sea as a missionary, without organization or a missionary fund, seizing from the masses, the rich and the poor, the learned and the unlearned, of which to make prophets, seers, orators and heifers, and like the sword of Jesus, setting "a man at variance against his father, and the daughter against her mother, and a man's foes shall be those of his own household. Curious being! the oftener crucified, the higher he rises; the oftener dispersed, the more he expands, and for peculiar favors, helping him to enlarge and grow, he is under the greatest obligations to that class known as professors, who "expose."

But you may ask, Does not the Christian partake of this same meat. I answer, in a measure, with some, this may be so; but with the masses, before they can partake of it, they must believe that it exists. They must discover and believe that the book they so much revere has a spiritual as well as a material side, and that the spiritual side is the largest and the brightest; that notwithstanding it contains many specimens of high inspirational thought; yet it came from God through finite and human channels, which necessitates a finite and human adulteration. But why don't it come through the church, God's chosen people? The angel world are managing this matter: "Are they not all ministering spirits?" They certainly are our superiors, and it becomes us to keep cool.

The mission of Modern Spiritualism is to dispel the darkness of materialization, and by intercommunion with higher spheres, promote more spirituality by "fol-

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CHICAGO, March 10th, 1877.

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CHICAGO, ILL., MAY 10, 1879.

Hear Religion and Head Religion.

Mr. W. W. H. Baxter, of Urbana, Ohio, writes us as follows:

Please explain what heart-religion means, and how much it differs from head-religion. I always supposed that heart was no more than the liver or stomach. I find a good many people foolish enough to think that the heart is the seat of consciousness, and that the head is not of much account.

We suppose that Mr. Baxter's inquiry is aimed at the following passage in number Thirty-six of Devotional Spiritualism: "Heart-worship, not head-worship, makes a man's religion."

Our correspondent is probably aware that the ancient philosophers placed the rational faculties in the head and the emotional in the heart; and though modern science may have proved that there is no known ground for the distinction, yet in literature and common usage it has been kept up, and everybody knows what we mean when we say, "He has a good heart," or "He has a sound head."

Heart-religion and head-religion may be illustrated by reference to two characters, whose prototypes are not unfrequently met with in the world.

In all the externals of life Mr. W. is a model of propriety. He calls himself a liberal Christian. He has Sunday services in his house, and reads prayers and sermons himself in a very effusive manner. He figures among the officers of benevolent institutions. He is very fond of having clergymen to dine with him; attends religious conventions and likes to see his name in print in connection with charitable enterprises. Yet Mr. W. is capable of great meanness when it suits his purpose. He does not scruple to violate a trust or utter a slander. He has been known to betray a strictly private and confidential correspondence. He is at heart a tyrant, a sneak and a coward. But he is very hard on atheists and unbelievers; and looks upon every man who differs from him in opinion as having no rights which he is bound to respect. He will play the bully or the traitor towards him whenever he gets a chance. Without being absolutely sordid, he takes good care to bestow his charities in such a way that the world shall know of them. Such is Mr. W., all whose religion is head-religion.

Mr. A. is a very different character. He hates priests, churches and all formal shows of religion. He believes neither in a God, nor in a future life, nor in an absolute morality. Without being a very deep thinker, he sees nothing but chance in the universe, and believes that there is no such thing as free will. He has read one side of the argument, and been converted to it, as he has not had time to read the other side. And yet Mr. A. would sooner cut off his right hand than betray a trust, whether from friend or foe. He is prompt to relieve suffering, and never asks whether the sufferer is a sinner or a saint. A thousand noble disdains flame up in his soul at an act of meanness or treachery. His word is literally as good as his bond. You may confide in his honor as you would in gravitation or the sun's rising. His heart is perpetually contradicting his head, and knows better than his head. His religion is heart-religion, and we would give more for his chances of "salvation" than we would for Mr. W.'s with all his prayers, puffs and pomposities.

If we have not made clear to our correspondent the difference between head-religion and heart-religion, we must refer him to the words of Christ, who seems to have had a very clear notion of it; a notion which he endeavored to make intelligible to the scribes and Pharisees of his day.

THREE MONTHS ON TRIAL, for fifty cents. Friends, please remember that we are now sending out the JOURNAL to new subscribers on the above terms. We earnestly ask that you will aid us and the cause of Spiritualism by obtaining new recruits for our grand army. We are certain that every three-month's reader who carefully studies the paper, will gladly renew at our regular rates. Those who are owing back subscriptions, too, we hope will respond with alacrity.

St. Bernard—Eleventh Century.

It is well to learn of the past, not in order to look in despair on the present, but to make to-day rich with the wealth of yesterday and add to that heritage the living and growing thought of the hour. Whoever gives us a just idea of a great man of olden times, his excellence and error, does good service.

Rev. R. L. Storrs, D. D. gave a lecture at Princeton Theological Seminary last winter, on St. Bernard, the great Abbot of Clairvaux, the consecrated servant of the Catholic church, who devoted his splendid genius to the spread of ideas which neither Mr. Storrs or ourselves believe in, yet whose wealth of spiritual culture revealed great beauty of life and thought in some directions. "Without particular bias" he gives us a fine idea of a great leader in the church. Of the authority of that church over individual conversion, Bernard held strong views, yet they were softened by a sweet and intuitive ideal of Divine love in the soul. Dr. Storrs says:

Three cardinal principles were held by Bernard. First, that the spiritual consciousness of the Church on any point which had been distinctly declared was a secure guide to the meaning of the Scripture and an authoritative witness to the truth; secondly, that reason held an office subordinate and auxiliary, to unfold and defend revealed truth; and, third, that an inward illumination of the spirit in men through Christian love was essential to the understanding of the truth. This final state is the goal of desire, the prize of endeavor, and the state of direct knowledge of the invisible by the purified heart. That God was only known by his attributes was to Bernard a fatal error. The hidden life of God in the soul was pure and perfect love. Love was the fulfilling of the law, and so vital in his system that Bernard was called by his contemporaries: "The Apostle of Love." God was revealed not to the soul, merely, but in the soul of the saint.

The two first principles were outward and of his ecclesiastical education; the last was interior and of his spiritual nature, and so divine and saving. Like all great religious leaders he had a rich interior life and found strength in the repose of the soul, in visions and contemplations, out of which he came to counsel kings, to urge crusades, to guide in great affairs, to sway the people by a wondrous eloquence, to lift souls into the realm of love, to teach a theology of immense power. Saints in heaven, he held, were interested in us and ready to aid us. Seen in the light of our day, his life had rare spiritual experiences, mediumship, and the opening of the interior senses.

Dr. Storrs finely says: He was a contemplative, yet practical mystic. His heart was kept sound and sweet by his earnest zeal for man. He believed that the divine illumination of inspiration abode in a subordinate sense, in the disciple called to teach, and that there was a meaning beneath the mere letter of the Word revealed to the wise. Yet his sobriety of thought was in marked contrast to the fanciful conceptions of our day. Love was the center of the face of man the stamp of Deity. Knowledge, he said, makes us learned; but disposition makes us wise. We must thirst for truth, as well as for righteousness.

The cruel limitations of dogmatic theology, ground into his intellect by monastic training, made him look at man as satan's thrall, and the Atonement, as cancelling the devil's claim on the sinner's soul!

Yet his aim was to reach toward a divine life, and lead men to like high attainment, and the best heritage he left was a fervor and exaltation of the spiritual faculties that transcended Catholicism and helped toward the Protestant reformation, centuries after he was gone.

He lived before printed books were in being, and when scholars wrangled and theologians disputed in Latin. Even then heresy came up, pantheism was taught and transubstantiation assailed, for men will strive for better things. He was no heretic, but a pillar of the Catholic church, dying in its communion, teaching its tenets and authority, but filling its cloisters with the light of his own great soul, and so opening the way for a larger and freer future.

The lesson of his life is, that whoever cultivates his inmost spiritual nature, no matter by what false creed he may be hampered, helps, even if all unconscious of it, to dispel the clouds and break the fetters.

SOMNAMBULISM.—It is claimed that Mrs. Roberts who shot Theodore B. Weber in this city, was a somnambulist. Sergeant Hatheway, of the Chicago Avenue Station, says that last fall Mr. Roberts, who was then boarding on North LaSalle street, near Chicago avenue, gathered up a number of pieces of wearing apparel formerly worn by her son, got out of a third-story window—how has never been explained—and went to the residence of Theodore B. Weber, which was but two blocks from her boarding-place. She deposited her bundle on the front steps and laid down. About 4 o'clock in the morning she was discovered by a passing private policeman, who repaired to the station and notified the sergeant. Together they brought the woman to the station in an unconscious state and laid her upon a bench in the office. She was attired in nothing but her night-dress. Dr. Cunningham was hastily summoned, who examined her, and found her limbs and body perfectly rigid and cold. After recovering she did not know where she had been, or what she had done. At another time she was brought from the neighborhood of Graceland cemetery at a late hour of the night, whither she had wandered in the same scanty attire. The woman is well known to the police of the North Side as a chronic somnambulist.

Rabbi H. M. Bien, of this city, is not an admirer of Col. Bob Ingersoll's heresies. In fact, he despises him from the bottom of his heart, and thinks a man who can make sport of and denounce the Bible as that eminent lecturer did in his address on "The Mistakes of Moses" and "Skull," is not fit to live. It is a notable fact, however, that only about fifty persons turned out to listen to the eminent Rabbi, who, too, spoke in Haverly's theatre, the same place in which Ingersoll had an audience of over three thousand.

A Woman's Golden Words.

Miss Frances E. Willard, of this city, is President of the Woman's Christian Temperance Union of Illinois. Her good mother writes her these golden words:

"Don't be discouraged, my child. First it is a thought; then a conviction; then it is an argument; then it is the great heart of the people; then it is victory. That is coming, and we have but to wait."

The life-experience of this mother has given her faith in the progress and power of right. What her creed may be, is of small moment compared to this; and this is one great lesson that every spiritual thinker should learn. (With that lesson in the heart and soul, comes fidelity, heroism, perseverance and victory at last. Of course we work while waiting, and so we win. This applies not merely to temperance, but to every great reform. We see it to-day in the steady growth of Spiritualism, and of all persons in the world, the thoughtful believers in the spiritual philosophy should be most inspired with this faith, for the law of progress, the uplifting tendency in all things, is a part of that philosophy.)

This woman's Temperance Union has just presented a great petition to our State Legislature that women may be allowed to vote on liquor license. Some one hundred and ten thousand names, of which fifty thousand were voters, were signed to this petition, which was stretched from pillar to pillar over the heads of the peoples' servants in the State House, lugged up to the speaker's desk by two men, presented with fit addresses by three women, treated with high respect, and a special and brilliant reception given its advocates at the Governor's house. It had the largest list of signers ever given to any petition in the State, and will win; not to-day, but in good time women will vote on that question, as surely they should, as having their all at stake—the sanctity of wifehood and motherhood and home. Then they will vote on other questions, equal rights will help peace and justice, and the world will be the better for it.

The newspapers tell us that in Lansing, the State capital of Michigan, the daily receipts at the bar of the large hotel, where politicians and business men congregate, were over \$32,000 two years ago, but are about \$9,000 this season—"Small by degrees, and beautifully less!"

A few years ago Zachariah Chandler was elected United States Senator by the legislature, and he took that hotel for the night, filled it with his friends, made wines and liquors free and plenty, and had a "high time." This winter he is elected again, fills the same hotel with his friends, furnishes no liquor, and pays the owners to shut up their bar. Customs and feelings change, and public and private men conform, and so the truth wins, and at last "Ever the right comes uppermost And ever is justice done."

Ever the right comes uppermost And ever is justice done.

Mrs. C. E. Eddy.

Mrs. C. E. Eddy, a very good medium of this city, resides at No. 666 Fulton street. For twenty-three years she had been a devout and exemplary church member, and though she has become, not only a believer in the grand truths of Spiritualism, but a medium also, she has lost thereby none of her former friends. She possesses several phases of mediumship. When an entire stranger enters her séance room, she will sometimes see his name standing out in bold relief over his head, as if some artistic hand from the Spirit-world had engraved the same for the purpose of conveying a test. In case spirit friends present themselves; they will often convey the intelligence they wish to give, by holding forth their hands upon which words and sentences will appear, as if in golden letters; she reads the messages thus presented, and sometimes the information conveys some remarkable test—a spirit friend is recognized, or a past event in the history of some one is brought to light, or the intentions of some person are revealed. To one who called upon her recently she said:

"Your father's name was John; I see the implements of a shop, indicating that he was a blacksmith."

The statement was correct. Sometimes a lesson is conveyed by symbols, to those consulting her. By symbols, if correctly interpreted, important lessons are sometimes imparted by spirits. She sees flowers which the departed friends bring—each one, of course, conveys a language and lesson peculiar to itself, and perhaps at all times the medium may not be able to translate the meaning conveyed; but when words and sentences occur, written over the head of the investigator, or on any part of his person, there then can be no doubt. The fact is there, as plain as a communication in a newspaper, and then the medium rarely, if ever, makes a mistake.

Mrs. Eddy is a plain, unpretentious, uneducated woman, often getting spirit messages clothed in words she cannot comprehend; she has been mediumistic from her infancy. It is said that when a child she had the gift of discerning spirits, and then, even, she made some startling prophecies. The church, of course, was not progressive enough in its nature to retain her permanently, so after many years of membership, she broke her connection therewith, and became a professional medium, and we have no doubt she is doing a good work in her humble way.

The Washington Post says that the preaching of Brother Moody is said to have induced burglars and other thieves, in many instances, to return stolen money and valuables.

The Brahmo Somaj.

Of the rise and growth of this broad and free religious movement among the educated Hindoos, the New York Independent gives an idea, as follows:

The Brahmo Public Opinion, of India, has a review of the history of the Brahmo Somaj, the Theistic church of India, from its beginning, forty-nine years ago. This history it divides into three epochs—the Vedantic, the Puranic, and the Eclectic. In the first period, which closed with the death of Ram Mohun Roy, there were "strong and earnest protests against idolatry, along with evident indications of a belief in the infallibility of the Vedas. In the hymns and songs there were symptoms of a belief in the transmigration of souls, along with traces of a corresponding faith in the Vedantic doctrine of unification with the Divine essence." When the Vedas were given up, Babu Debendranath Tagore came forward with the great truth "that religion is based on the intuitions of the soul." He also "directed his attention to the construction of a new form of church-service and a new and undolourous code of ceremonies. In doing this, he did not depart from the Hindu Shastras." He collected his texts from them alone, and published that remarkable book known as the "Brahma Dharma." This is called the Puranic period, because the development of the Puranic idea of separate entity of the Godhead from the human soul and also the development of the Puranic practice of worshipping that Godhead took place in it. "We are all debtors," says the Opinion, "to the venerable chief of the Adi Brahmo Somaj for the purity and sweetness of theistic worship that still characterize our Church."

While Tagore was preaching his doctrines, another leader was growing up—Babu Keshub Chunder Sen. Mr. Sen and his friends fretted, as it were, under the conventional barriers of the Shastras, and longed to proclaim a broader and more catholic faith to the world, and to inaugurate an era of nobler self-sacrifice. This growing spirit finally caused a split between the old and the new school. They separated, and from the day of the separation dates an unusual expansion of our church. From that day Brahmoism has been presented to the world as a perfectly broad and catholic faith, eclectic in its principles and universal in its character. This we consider," adds the Opinion, "to be the greatest service that Babu Keshub Chunder Sen has done to our church." As to the present condition of the church, there has been in the past year "an unprecedented rival in every direction. . . . A separate and powerful organization has been formed [the Sadha-Fan Brahmo Somaj, a schism caused by the early marriage of Mr. Sen's daughter]; one weekly English and a number of Bengali papers have come into existence; as many as six marriages according to theistic rites have taken place; two new houses of prayer have been consecrated and subscriptions opened for four or five more; and, above all, active and friendly correspondence has been opened with mofussil Somajes." Besides this, the Somaj "has sent its missionaries to the Punjab and to the remotest corners of Eastern Bengal. Its executive committee have regularly held meetings every week; have raised and expended money; have issued two journals; have secured a press; have purchased a piece of ground, for the purpose of building a house of prayer of their own."

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

Dr. Peebles is to lecture in Brooklyn, during the month of June.

Mrs. Simpson has been making a professional visit to Watska, Ill.

The Rev. Samuel Watson has been lecturing in Arkansas. His lectures are always well received.

John A. Dix made this sublime declaration just as he was dying: "I am at enmity with no man."

Out of four hundred and seventy-six students at Cornell university not more than seventy-six can be called Christians.

It is estimated that there are 923,000,000 of people professing other religions than that of christianity, there being only 371,000,000 of christians in the world.

Speaking of the Ethics of Spiritualism, the Harbinger of Light says: "We consider it a most important addition to the standard literature of Spiritualism."

Mr. M. C. Vandercook, the medium and singer, who has long been with Capt. Brown, having taken a rest, is again thinking of another engagement. His present address is Allegan, Michigan.

A Brooklyn correspondent, speaking of Mr. Colville, says, "He is the best trance speaker we ever had, and answers questions the best of any one I have heard; he remains through May."

One peculiarity of Mrs. Bell Young's séances in Boston, is that she will, in full light, sit down by a large piano, and commence playing, and the instrument will begin at once to beat time to the music with its front legs.

Reklaw Samoht in the Harbinger of Light claims that "The foundation of all religion is sensuous; it primarily depends on the use of the senses. We must be slaves to our senses before we can be servants of religion."

It is claimed that Miss Fancher is on the border land of the other world very many times, and whenever she is just there, she can hear sounds that are utterly inaudible to common ears, and can see sights that no human eye can discern.

Mr. Roff, of Watska, whose name is already familiar to our readers, is about to settle in Kansas. We bespeak for him a hearty welcome in his new home, and commend him to our friends there as an honest business man and a thorough Spiritualist.

The Royal Templar says: "Lottie Fowler, a Bridgeport Spiritualist, predicted some years ago that an explosion would occur in a certain cartridge factory, and the building was soon shattered. Lately she said that a boiler in a brass foundry was going to burst, and the female employes have since refused to work."

Mr. Thomas Walker has delivered his fourteenth lecture at the Academy of Music, Melbourne, Australia, on which occasion the house was filled from floor to ceiling. The subject was "Heaven, Hell, Purgatory, or Free and Imprisoned Spirits."

It was the celebrated Bishop Cox who wrote these—not very Christian lines: "To new crusades let faith inspire, Down with the crescent to the mire. To arms! To arms! To vengeance dire!"

Geo. W. Taylor writes as follows from Lawton's Station, Collins, N. Y. Falling to secure the services of Mrs. E. L. Watson, of Titusville, Pa., for the quarterly meetings to be held at Ridgeway Corners, Orleans County, N. Y., as announced in the JOURNAL, the same is postponed until the 7th and 8th of June.

Chicago merchants have sent \$3,000 to help give a good send-off to the negro settlers in Kansas. That is about a dollar a head for the drummers we send in that direction, and who will bring back after harvest an hundred fold in return. One good turn deserves another, and no class appreciates this more than the negroes, unless it be our merchants.

Col. Ingersoll informed us the other day, that Robert Collyer's reply to him was nothing but "taffy," and Dr. Ryder's criticism was "idiotic." Bob must have made the same remark to others, as the Universalist organ, the New Covenant, accepts his judgment of Collyer's sermon as its own, but discreetly refrains from telling his opinion of the Universalist Dr. Ryder's effort.

Our valued occasional contributor, Mrs. Saxon, of New Orleans, is to be one of the prominent participants in the convention at St. Louis, and we hope she will find time to visit Chicago. She is laboring hard to get Woman's Suffrage prominently before the constitutional convention of her own State, and is meeting with much encouragement.

C. Fannie Allyn passed through the city last week, from Kansas and Missouri on her way to fill an engagement in Philadelphia. We hear good accounts of the labors of this active worker. She informed us that after her lecture on the fourth, she would have given twelve lectures, done two large washings and ironings, and two thousand miles travel, in two consecutive weeks. Who can beat this?

The Rev. Dr. Gans, recently pastor of the Reformed Church, Baltimore, Md., was lately received into St. Ignatius Loyola (Roman Catholic) Church, together with Mrs. Gans, his wife, Arthur L. and Edgar H. Gans, his sons; Miss Mary L. Gans, his daughter, and Mr. and Mrs. E. L. Geiger, two of Dr. Gans' former congregation. Dr. Gans resigned a pastorate of several years and twenty years' identification with the Protestant ministry. His conversion created a profound sensation at the time among all denominations throughout Baltimore.

The eminent Prof. Swing, in a late lecture said:

"So late as the sixteenth century, all the leaders in the new Protestantism freely held to the idea that persons who should stubbornly refuse to be converted should be put to death. Luther and his companions believed in religious conquest by persecution, and, up to the very border of our era, the leaders of the Gospel cause spread their domain just as Caesar extended the limits of the Roman Empire."

Mr. Fred. Alles, editor of the Pontigo Sentinel, was in town last week and favored us with a call. Mr. Alles is one of the striking examples of what energy and ability can accomplish. Only a few years since he came West, and though a mere boy he was, from overwork, already broken in health and threatened with blindness. His guardian spirits brought him to the notice of Mr. S. S. Jones, in whose family he rapidly regained his vigor, and now, without a dollar of money except what he has earned, he is owner of one of the best country papers in Illinois, and on the high road to fortune. May success always attend him.

"It is said in Job iv. 'Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up.'"

Whenever a devoted christian writes in reference to the Spiritualistic phenomena, the peculiar tenets of the church almost always shade the views. One says:

"But there is no fear, for we cannot see into the world of spirits without having our eyes opened; and if God saw fit to open them for some wise purpose, would he not also give us strength to bear the sight? Whether satan can accomplish the same seems doubtful; but we do know that he has no power over the saints, that he cannot touch a hair of their heads without God's permission. The christian, therefore, has nothing to dread; for God is love, and would not cause his children needless fear."

B. F. Underwood lectures in Pittsburgh Pennsylvania, on the eleventh, soon after which he is to appear for trial at Greensburg, Pa., for, we believe, the grave crime of delivering a materialistic lecture in a school house in that Christian (?) town. Mr. Underwood is not a Spiritualist, but his lectures are generally such as meet with the respect and attention of all minds which have broken loose from the bonds of theological superstition, or are seeking to do so. He stands head and shoulders above all the materialistic lecturers in the country, and is still a growing man. We know of no public speaker in the Liberal ranks, either in this country or Europe, who would be so great a gain to Spiritualism as Mr. Underwood, and we hope he may yet be convinced of the truth thereof.

Rev. Edward Eggleston is of the opinion that sermon stealing is quite common in this country, but less so than in England, where clergymen think more of their case than with us.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Homes in Spirit-Land.

BY MRS. BERNIA MILNER.

I've often heard of the happy bowers Where angels dwell amidst fadeless flowers, By murmuring waters, whose silvery flow Breaks into music as onward they go.

RESPONSE OF THE SPIRIT.

Your thought flash'd its way to my spirit's home, And on wings of love unseen I've come: They are earned, my child, by well spent lives; And each who earnestly, honestly strives To live a life that is spotlessly pure, Will one of those beautiful homes secure.

Beautiful Aspiration and Spiritual Foresight.

In the large book store of E. B. Smith & Co., yesterday I was shown a very interesting book, the biography of Laura C. Bridgman, born in Connecticut some forty years ago, deaf, dumb and blind.

"Heaven is my holy home, Holy home is from everlasting to everlasting. Holy home is immortality. I pass from this dark home toward a light home."

The Last Witch-Burning in Europe.

It is generally stated that the last witch was burned in Europe in 1793, in Prussian Poland. But this has now become a mistake. She was burned Feb. 29th, 1879, in Vratislava, in the Government of Moravia, Austria.

Questions by a Skeptic and Answers by a Spiritualist.

Q. What makes you believe in Spiritualism? It seems to me you possess too much good sense to believe in such nonsense—that the spirits of departed human beings come back here, rapping, moving tables, untying ropes, writing on slates, etc.

A. I don't believe in Spiritualism. Q. You don't believe in Spiritualism! Why, you are quoted as being the most confirmed Spiritualist in town.

A. Yes, I suppose so, and it is true. Q. What do you say?—A Spiritualist and don't believe it?

A. Yes. Q. Well if that isn't a paradox. What do you believe? I believe in many things that I don't know to be true. I believe there are such places as London, Paris, Egypt, Chicago, Peru, and Australia.

Q. How do you know of them? A. By the appeal of certain facts or phenomena to my senses of seeing and hearing. Others claim to know by the senses of feeling, hearing and feeling.

Q. You may have been deceived by your senses. A. Yes; any one sense is liable to be deceived at one time; two senses much less so, and three senses seldom or never. It is by repeated experiments, and under different circumstances of the same subject, that we finally arrive at truth.

Q. It teaches me to be more loving and forgiving to mankind, more charitable to their faults, and more anxious that people may know more and believe less, knowing that much of the crime, misery, vice and unhappiness of the world can be attributed to the ignorance of mankind, while knowledge and truth are the sure remedy.

Q. Well, suppose it is true, as you say,—what good is it? I believe it leads to immortality, licentiousness and vice.

A. It teaches me to be more loving and forgiving to mankind, more charitable to their faults, and more anxious that people may know more and believe less, knowing that much of the crime, misery, vice and unhappiness of the world can be attributed to the ignorance of mankind, while knowledge and truth are the sure remedy.

Q. Then why don't you Spiritualists organize and go forth to convert the world? A. Because we do not think that is the best way. I know there is a class of Spiritualists who are very anxious to do so.

Q. I know there is a class of Spiritualists who are very anxious to do so. They feel so happy in the knowledge that they possess, that they want to extend it to every human being. It is a grand thought and full of love, but lacks wisdom.

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A Psychological Phenomenon.

The San Francisco Chronicle publishes an interview with a noted physician of that city, in which he relates the following peculiar experience:

"It was in the fall of '51, in the days of primitive morality and laxer justice in San Francisco, I had been but a few months in the city, and had become moderately established in my practice.

Early one morning I was called to attend a man who had attained some prominence as a speculator and operator in real estate. He had been discovered lying upon the floor of his lodgings in a dying condition from half a dozen knife wounds, the horrible instrument of his death still remaining where it had last been thrust into his body to the hilt, penetrating through the right lung.

There were evidences of a desperate struggle having occurred before the unfortunate man yielded to his fate. He was entirely unconscious in the spasmodic gasps of death, and he breathed his last in a very few moments after I reached the spot.

As his last breath went out I became conscious of a new and mysterious presence, and my mind seemed to pass under the control of a superior mental power. I yielded a passive obedience to this influence, and immediately the scene of a death struggle passed before my mental view.

It seemed for an instant as if I was myself bearing witness to a marvellous attack. With one hand my assailant held a suffocating grip upon my throat, while with the other he plunged the deadly knife again and again into my body. I saw his clenched teeth, and his fierce, cruel eyes gleaming into mine with the malignancy of a demon.

Such was the force and horror of the impression that I staggered and fell as in a faint. The bystanders, who were hurried to my assistance, supposed that I had been overcome by the spectacle of the murdered man, and his comments were anything but complimentary to my nerve and experience as a physician.

But the cool and careful manner in which I subsequently performed the autopsy dissipated what might have been a fatal suspicion cast upon my professional capacity. I found the marks of clenched fingers upon the throat of the murdered man.

I saw that the incidents of his death struggle precisely as they were impressed upon his own mind. The stout, burly man of my vision, full-whiskered, with a red shirt, slouched hat, and a black kerchief tied loosely about his neck, and that fierce, fiendish glare of countenance I could never forget.

But I did not recognize the man, and in those days suspicion was not safe based even upon those foundations that the profession of a seer or a clairvoyant did not care to hazard either my life or my professional reputation in a manner that could accomplish no good purpose.

"Years after the occurrence in the early part of the '60's, I was returning from a trip to the east when I met a gentleman on the steamer on the way up from Panama. He came aboard at one of the Mexican ports, accompanied by one or two others. Acquaintances were made, and the usual sociality of shipboard was cultivated.

One evening we were seated at a game of whist, and the gentleman I specially refer to had taken a hand as my partner. I was leading out a suit, and incidentally glanced across the table to catch an inspiration from the countenance of my partner. Instantly a strange spell came upon me.

The features of the gentleman assumed a malignant expression; his full gray beard was matted, and his eyes were staring and wild. A black kerchief, a red shirt—it was the horrible incarnation of my vision standing beside the murdered man. The shock overcame me, and I reeled, limp and helpless from my chair.

A glass of brandy and water revived me, and a disposition to sudden attacks of vertigo was the explanation I gave to the sympathizing group.

The following morning the gentleman approached me while I was at the table, and accosted me with a cordial salutation. "Have we not met before?" he inquired. "Just as you were taken ill last evening I seemed to catch a sudden glimpse of familiarity in your countenance."

"I do not know," I replied; "were you in San Francisco in '51?" "Yes—no, as I recollect," he again stammered. I was looking in his face again; his features seemed again to gather that horrible suggestion of malignity that I had seen in the eyes of a serpent and a desperado. I turned away and hurried from his presence.

No explanation was asked or offered on either side. I have met the gentleman often since—a wealthy and respected person—but there seems to be a repulsive force between us, and of mutual accord we keep aloof. Do we know each other's minds? I cannot tell."

The alleged exposure of Mrs. Hueston, in Canada, was authoritatively denied at the time by reputable people, whose names were connected with the affair. Whatever Mrs. H. may have done before or since, let us be just enough to adhere to facts.

Wm. Dunning writes as follows: There is no writer whom Darwin quotes so often as Alfred R. Wallace. In his Origin of Species and Descent of Man, you see Wallace quoted as authority on almost every other page.

In "The Descent of Man," vol. 1st, part 2d, chapter 9, "Colors of Caterpillars," Darwin writes: "I am applying to Mr. Wallace, who has an intimate acquaintance with the difficulties." Now Mr. Wallace applied his genius to solve the difficulty about spiritual phenomena, so called.

The result was, that after having applied himself earnestly and honestly for a long time, and using the severest scientific methods, in spite of natural prejudice, and the certain contempt of his scientific associates, Mr. Wallace became an avowed believer in the genuineness of the phenomena.

Very many other great scientific persons have within the past thirty years done the same. Yet the most learned, and who owe all his notoriety to his violent, unfair treatment of Spiritualism, declares that those who believe have never pursued scientific methods. Millions believe on the same grounds; they believe they live, move and have their being. According to Beard, he who maintains the negative is also respecting, sane and worthy of hearing.

The Independent Voices.

One of the most interesting spiritual phenomena is that of independent voices, especially when the relatives and friends of the sitters come and converse freely with them, giving satisfactory evidence of their identity.

For a year past we have had a medium in this city, who, during that time, has been developed for that phase of manifestations in a remarkable degree. I refer to Mrs. Lowe, formerly Louie Kerns. A special circle has been formed, regularly once a week with her, something like that of six months, with the most satisfactory results.

Quite a number of the invisible who regularly speak in her circles, converse with the sitters and with each other freely, in tones quite as loud and distinct, and apparently with about as much ease, as persons in the form converse with each other.

The deceased friends of the members of the circle almost invariably converse with them in perfectly audible voices, giving satisfactory evidence of their identity. The singing of the spirits is perfectly wonderful, many singing in voices much louder than any one in the circle can sing.

These invisibles sing alone, and do not require to be accompanied by any human voice; and some sing with a considerable degree of skill. Independent writing is generally obtained when called for, and paper and pencil furnished.

To such of our readers as were in the habit of attending the sances of Mrs. Hollie-Billings, late of your city, it will perhaps be interesting to know that her controls, James Nolan and Skiwakee, now speak regularly in Mrs. Lowe's circles, and manifest their identity beyond all shadow of doubt.

I suppose I have heard Nolan speak in Mrs. Hollie's sances at least forty or fifty times, and of course was perfectly familiar with his voice and manner. The first time he spoke in Mrs. Lowe's circle, some six months ago, so perfectly familiar was I with his voice that I saluted him by name before he had spoken more than half a dozen words.

He has continued to speak regularly in her circles ever since, in the same dignified and apparently sincere manner that he was accustomed to speak in the sances of Mrs. Hollie. I have often tested the memory of both Nolan and Skiwakee, as to occurrences in Mrs. H.'s sances, and have seldom, if ever, found either of them at fault.

Inasmuch as Mrs. Lowe never saw Mrs. Hollie, and of course never heard either Nolan or Skiwakee speak in her circles, the perfect manner in which these spirits identify themselves in Mrs. H.'s circles, is very interesting. It precludes the possibility of their being produced by Mrs. H.'s illiquium, even if that theory were not precluded by many other circumstances.

Mother Shipton's Prophecy. The prophecy of Mother Shipton, so often quoted, is often denied as being authentic. I would like to know whether it is genuine. In my search I have come to the following items, and if our English friends can find that lady's volume in the British Museum, the question may be settled.

I know not where else to look for a copy. That the woman actually lived and prophesied I have this evidence: In the "Diary of Correspondence" of Samuel Pepys, F. R. S., Sect. to the Admiralty in the reign of Chas. II. and James II., published in London, 1848, 8vo. in Vol. 3rd, p. 316, in the entry for Oct. 30, 1666 this remark: "He (Commissar Midleton) says he was on board the Prince when the news came of the burning of London."

and all the Prince (Rupert) said was that 'now Shipton's prophecy was out.'" A note in the margin says: "Mother Shipton's Prophecies, often printed." In vol. 5, p. 333, addenda to the Diary, I find this note to the above passage: "Evidently the concluding passage of Mother Shipton's prophecy, viz: 'A ship come sailing up the Thames to London, and the master of the ship that weep, and the mariners shall ask him why he weepeth, being that he had made so good a voyage, and he shall say, Ah, what a goodly city this was; none in the world comparable to it, and now there is scarcely left any house, that can let us have drinks for our money.'" Addenda adds: "Quoted from the edition of 1641, which Prince Rupert might have seen."

If a copy of these prophecies can be found in any library, the question of the genuineness of that in regard to 1831, may be set at rest. Will our friends that have opportunity search the Harvard and the Astor Library, and will some Spiritualist in London search the libraries there and report through the JOURNAL? H. H. Brown.

The Olive Branch speaks as follows in reference to new-born Spiritualists. The new-born Spiritualists are excusable in a measure for this overflow of jubilant feeling. They are liberated slaves. They have been yoked to low forms of superstition. They are like men who have just been reclaimed. From early childhood they have been travelling through a barren desert, with burning sands beneath their feet and a covering of brass overhead, parched and footsore; they were met in this condition by some angel visitor, and by a spirit application, their eyes were opened, and they saw by the company held by the angel guide, that they were wandering further from the true path.

Under the guidance of their newly-found pilot, they retrace their steps, but they do not have to travel far before new scenery greets their vision. Now they see in the distance the foliage of evergreens. As they draw near, they hear the murmuring of waters, and then as they drink from those waters, there is borne to their ears, soft, sweet strains of music, and while they sit listening and drinking, they fall asleep in the arms of their angel guides, who wrap them in the motherly arms of angel guardians; the spirit is borne away from earth, and enters the land of rest. 'Tis but for a moment—then the spirit is conducted back again, and entering the sleeping form, arouses it, and together they retrace the journey.

D. D. Home in a letter dated at Paris, April 18th, says: I had a beautiful letter from Mary Hueston in which, speaking of her husband, she says: "He too looked forward cheerfully to his recovery till about a week or ten days before the close, then meekly and cheerfully he submitted. He was ready for the change, and it brought no fear or anxiety to his mind—nothing but a very natural sorrow to leave us and to close an outward life which had been made so dear by long unchanging affection."

His departure from earth is a great loss to our cause, for he was an honest and earnest investigator, and a man most richly endowed with a sound judgment and common sense. Would we had more, and many more like him.

Richard Fens writes: I was at a camp-meeting two years ago, and when I was returning home I heard music around me like the rushing of waters. When my mother died, about nine years ago, my grandmother lived a mile away. When I told her of my mother's death, she said: "I saw her come into my room as plainly as I ever saw her in life. At the time you say she died. My father has seen the spirit of a woman in a house that we lived in. I was looking for work in a small town in this state, and falling to find anything to do, I started to go fifteen miles further, when a spirit told me to go back, as I would find employment in driving a team. I did so, and a man employed me for that work. I often see signs of spiritualism; sometimes pictures of rare beauty; beautiful fields of flowers with a river of water flowing through them."

A. W. Wallace writes: I like the JOURNAL, especially the "Independent Voices," coming as it does freighted with knowledge from a philosophical standpoint, giving us the ways and wherewithal of all matters pertaining to the spiritual cause, and I should be in case of its absence, like a lost child in the wilderness.

B. Gillett writes: As to your course in conducting the JOURNAL, it is all right. The truth is what we want. Better have ten true mediums than one thousand uncertain ones.

E. C. Spiller writes: I like the good old JOURNAL, and cannot afford to lose a number. I like the way that you serve false mediums.

Jan. H. Miller writes: I like the way you handle fraud and deception, and sustain honest mediums.

Notes and Extracts.

The new birth into spirit-life the soul may be likened to a bird, caged.

No just interpretation of miracles has as yet been given to the world. Like all your most valuable possessions, mediocrity can be abused in the use.

As long as each day comes singly, each freighted with its own load only, people can bear a great deal. A medium used by undeveloped spirits is injured, when recklessly employed for their own idle gratification.

You will be a rational being in the other state, have capabilities adapted to that state, as you are adapted for the life in this state on earth.

By obeying the true spirit within him, every man can be his own king and priest, and help to maintain order amongst, and elevate those around him.

All are the subjects of spiritual guidance and inspiration; not only the poet and patriot, but the humble husbandman and the industrious mechanic.

Sacred writings, so-called, because they give evidences of spiritual purposes, have in all times been esteemed by man as above all other forms of knowledge.

When all men become more spiritual, then our lawgivers will be more spiritual, and we shall again be ruled by spiritual precepts, and led onward by true heroes.

The spiritual body is not a gift fresh from the spiritual wardrobe manufactory every time a man dies, but is the result and outgrowth of our bodies in this state of being.

There has been Spiritualism in the past—many waves of it. There is Spiritualism now, coming in a form suitable to the needs and state of man at the present day.

The power which spirits exercise over mortals is the same as the power which the earthly man exercises over his subject, viz: the power of will and mutual sympathy.

The life germs that are inherent in every human soul, are offshoots from the great Tree in the eternal realm of spirit-life, whose leaves never wither, and whose roots never decay.

A tree is known by its fruits. The devil would not incite men to lead holy and moral lives. If he did he would be a fool, and he is generally credited with being a very sharp-witted customer.

This life is a school where the spirit gains experience and knowledge, and we should make it our object to learn all that we can; that this will not be lost, but carried into spirit-life with us.

While science is doing a marvelous work, through mortal agency, revealing hidden forces in material things—touching the earth-life—it is evident the spirit spheres are also doing a great work.

The Christian theory and teaching is that man's future depends upon belief, faith, hope. He knows nothing about it, and hasn't a particle of evidence to prove it, while the Spiritualist has every evidence.

As soon as the mind is emancipated from the necessity of keeping the bodily system from death, its inner senses are opened and strengthened, just as they are a few moments before death, in almost everybody's case.

If you had a barrel of gunpowder, we dare say you would be careful, knowing its indammable nature, that it and the fire were not brought into collision. Just so with mediums: take care that they are not placed in dangerous conditions.

"From small beginnings are great results," is a true proverb. The grain of mustard seed, the despisable, almost invisible thing, to-day the great tree, providing lodging for the fowls of the air, and alas, too, for the brute harpies, to-morrow.

It is only by love and devotion that we can devote ourselves to the higher spheres, and thereby make our work really and truly a spiritual blessing; our present agencies are, most of them, mere scaffolding for temporary use, and which hides the beauty of the building.

When we take a journey into a new country we usually like to know something of it; but what will become of one after death the great majority of people are not able to tell, but they believe they will go either to heaven or to hell, neither of which places of existence they are able to define.

Is the occupation the same in the Spirit-world as it was in this world? For the time being it must be the same, as spirits are continually attracted to the old scenes of life and labor; but directly the spirit becomes awakened to a consciousness of all its powers, then the spirit pursues that occupation best suited for it.

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THE GOSPEL OF NATURE. By SHERMAN & LYON. Authors of "The Hollow Globe." This book contains many startling ideas that are calculated to dispel the mysticism and unrealism of the numerous religions.

THE PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Spirits to Theology, Morals and Religion. By EPIS SARGENT.

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From the above will be seen the practical nature of the work, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Boston Medical and Surgical Journal said: "Aside from any particular feelings of dislike or partiality for the subject of Magnetism, candor obliges us to acknowledge that this compact manual is a very captivating production. There is a peculiar manifestation of honesty in the author, who writes what he considers to be substantially true, without any reference to the opinions of the world. Having no guile himself, he seems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the ridicule to which the devotees of Mesmerism have been subjected, he shows no disposition to show the criticism of those who have endeavored, from the very beginning, to overthrow the labors of those who are toiling in this field of Philosophy." The book will be sent by mail, post-paid, price \$2.00. *For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

coal, through its contact with atmospheric oxygen, contains a dynamical energy equivalent to the mechanical raising of 11,250,000 pounds one foot high. If the dynamical energy of matter is under the control of advanced spirits, how incalculable and inconceivable is their power.

Paine Hall.

We are requested to publish in the JOURNAL, the following statement of a committee appointed to examine the accounts of J. P. Mendum in connection with Paine Hall. Our correspondent thinks that as Mr. Charles Ellis was one of the committee which investigated Paine Hall transactions, and reported there was no evidence discovered of intention to misappropriate funds, his recent representation in the JOURNAL regarding this matter, put him in a position before the public that is somewhat difficult to understand; that this report - if it be a fair and truthful statement, of which the names appended seem to be a sufficient guarantee, in the transactions referred to - vindicates Mr. Mendum, and throws discredit on subsequent statements by Mr. Ellis so far as they conflict with this report.

We have no personal spite or interests in this matter, and the following report we now publish, as we have published communications from Mr. Ellis, only with a view to eliciting the truth on a subject to which the liberal public cannot be indifferent. We express no opinion at present; as to the merits of the controversy.

REPORT OF THE EXAMINING COMMITTEE. The Committee appointed at the Convention held at Paine Hall, Boston, January 27, 1877, to investigate the financial transactions in connection with the Paine Memorial, having met and examined the books, accounts, vouchers, etc., of joint tenants, and heard their statements, submit the following as the result of their investigation:

Table with financial data: Total receipts from all sources, including donations, loans and incomes from Hall, \$107,176.07. EXPENDITURES AS FOLLOWS: Miscellaneous expenses prior to commencing work on Hall, 475.43. Whole cost of erecting and furnishing the Building, 97,230.71. Running expenses of Building, including interest, taxes, etc., 9,033.00. Total, \$106,739.14. Balance in hands of joint tenants, 447.53. The indebtedness of the Memorial Building is as follows: Amount on first mortgage, \$50,000.00. Accrued interest to January 27, 1877, 1,294.50. Second mortgage, 12,000.00. Accrued interest, 3,554.52. Miscellaneous debts, 4,762.50. Total, \$70,611.54.

And the Committee submit further that, while they find some errors, they discover no evidence of intention to misappropriate funds donated to the Building. A. B. BROWN, Chairman. CHARLES ELLIS, Secretary. OWEN JONES, B. F. UNDERWOOD, J. S. VERITY.

The Independent Age, of Alliance, Ohio, says: "The Ethics of Spiritualism is a book which should be in every family. Price in cloth, sixty cents; in paper cover, forty cents."

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act with a thoughtful and cultivated, liberal and catholic mind, from which he cannot fail to derive a healthy and useful result. This is, perhaps, the highest service that any book can render.

One lesson, of no slight value, may be learned from Mr. Beecher. He may help us to perceive more clearly that Spiritualism is no trivial question of the origin and imperceptible of the physical phenomena, but that, on the contrary, it is one of the greatest magnitude, attended with momentous issues; that it is ultimately associated with the deepest problems of thought and life; that it stands in the present, reaching back into the far past, and forward into the unknown future, and in some degree unveils our relation to the world of invisible and eternal realities.

A. J. DAVIS' CLASSIFICATION OF SPIRITUALISTS. After reading with considerable interest the recent article in your JOURNAL, from the pen of Mr. Davis, classifying Spiritualists as rational, christian, magical, phenomenal, and reincarnation, the thought occurred to me, that the division or classification, would admit of not a little emendation. To wit: Robert Dale Owen was an avowed Christian Spiritualist. These are among his published words:

Spiritualism is the complement of Christianity; spiritual phenomena are the witnesses of Christianity; all thoughtful observers, when convinced by these phenomena, will be Christians as soon as they make sharp distinctions between the simple goodness of Jesus Christ's teachings given in the gospel and the Augustinian version of Paul's theology.

Prof. S. B. Brittan is a Christian Spiritualist in the same sense; so I understand it, that Dr. Watson is. These are among Dr. Brittan's eloquent teachings: "When the world was faithless and disobedient (to Jesus Christ) stood alone - sublimely great - in his solemn trust and his immortal fidelity. That heaven's peace of the soul, that deathless love of humanity and God, like forgotten offenders were incarnate in the revelation of Jesus. The church of the future must be built on the same foundation as the church of the past. Other foundations can no man lay, but it is certain that we require a new and in many respects, a different superstructure. We must have a church whose articles of faith shall be the moral precepts of Jesus, etc., etc."

"Dr. J. R. Buchanan is an 'out-and-out' Christian Spiritualist. After showing the marked superiority of Jesus to Socrates in his anniversary discourse at Boston, he pronounces Jesus Christ the 'Great Commander in the Army of Heaven' adding: 'If there are any Spiritualists present, who are disposed to neglect or ignore his moral authority on earth, I would call their attention to his authority and rank in heaven. Interrogate the wisest spirit - whom you can rank and bid - and you will find that they all recognize his lofty rank and his overriding power.'"

Mr. A. E. Newton, the candid reviewer and essayist, is also a Christian Spiritualist in the same sense that Dr. Crowell, Dr. Watson and others are. I could quote pages from his writings to this effect. Gerald Massey, the English essayist, poet and author, speaks his convictions in these words: "The special characteristic of Christ, above that of all other delegates of God, was the indelible largeness of soul with which he represented that which is universal: the common fatherhood of God, the common brotherhood of man. It was on this he founded his spiritual kingdom: it is the loftier humanity of Christ that I would like to climb by, nothing doubting that it is divine. I do not deny the incarnation of God in Christ. What I object to is the physical mode of stating it. And herein Christ - was the beloved Son, the chosen recipient, the perfect medium, whose human purity made him so diaphanous to the Divine as to be a reflecting lamp for the eternal love to shine through without obstruction. In him our humanity most nearly touched the Divine. I see no difficulty, from the spiritualistic standpoint of believing that God could possess and control this medium so fully at times as to be audible as well as visible through him who would thus personify the Deity in presence, and speak with the voice of very God."

While in no way questioning the good motives of Mr. Davis, still it seems to me that through some oversight, he put Robert Dale Owen, J. R. Buchanan, S. B. Brittan, A. E. Newton and a few others in the wrong column. Their writings so show and so testify. And further, I seriously question the wisdom of thus dividing, assorting and classifying Spiritualists. There was no appreciable necessity for drawing such lines of demarcation. And what is more, I fear that it will tend to widen existing divisions rather than to promote unity of feeling and concord of action. Blessed are the peacemakers.

If I rightly understand the doctrinal position of Christian Spiritualists, as they stand classified by Mr. Davis, they not only repudiate cramping, narrowing creeds of the church fathers, but they utterly ignore the more modern theological dogmas, such as "original sin," "the fall of man," "total depravity," "trinity," "infallibility of the Bible," "vicarious atonement" and "endless hell torments." But they are not mere negationists; they have positive convictions. If I may be allowed to say, they believe in the existence of God, in moral law, in moral responsibility and moral obligations. They believe in the existence of Jesus Christ, and hold in high estimation his inspired utterances and ethical teachings. They believe in the beauty of faith, the necessity of repentance and the pursuit of every lofty endeavor for the higher good. They believe that ancient Spiritualism, including the signs and wonders, the trances and visions of the New Testament, to be in strict accord with modern Spiritualism; thus recognizing the perpetuity and immutability of law and the unity of history. The truly-inspired Mary F. Davis embodied many of the above sentiments in the following paragraph:

Spiritualism is not the opposer, but the handmaid of pure Christianity. It adopts the essence of the sublime institution given to the world by Jesus and his disciples.

THE SPIRITUAL OUTLOOK IN THE NEW ENGLAND STATES. So far as I have been able to judge while lecturing here in Connecticut, visiting in Boston and other eastern cities, the spiritual movement seems to be making substantial headway. The lectures in Boston have been well sustained. Bigotry is less rampant; science is pushing superstition to the wall; cumbrous exorcisements are being lopped off from Spiritualism; and the public exhibits towards it a much healthier tone of mind. Prof. Wm. Denton is lecturing upon subjects related to science nearly every evening of each week. In Willimantic I met and listened to his delivery of a most able and timely funeral discourse - a discourse while argumentative and logical was at times pathetic and aglow with the beauty and moral grandeur of Spiritualism.

Mrs. Dwight, whose guest I am, is a superior healing medium - her medical examinations - I speak from observation and experience - are wonderfully clear and correct. Stafford, Conn. The power of the higher spirits must be very great. Their advanced knowledge of material and spiritual laws, gives them such a control of the elements that humanity on the earth plane would scarcely be able to measure or comprehend the same. When science, for example, has taken one pound of charcoal, and heated it to the point of incandescence, the atoms of carbon of which it is composed will have reached a startling velocity; then it is that oxygen finds it necessary to take an active part in the experiment - the oxygen-atom "by its impact upon the coal, has its motion of translation converted into vibratory motion, which immediately appears as heat." And science has demonstrated that this one pound of

ner, of the Melkourpe Eclectic Association, read a paper on Spiritualism, in which he severely criticised and disparaged the writings of A. J. Davis. The paper was so favorably received that it was printed and circulated, and Mr. Terry felt, as there was no other champion in the field, it was incumbent on him to reply. He had no literary experience, but the consciousness of the truth of his position gave him strength, and his reply was widely circulated, eagerly read, and drew the attention of thinking persons to the subject.

He had an antipathy to advertise himself or his mediumship, and located in a small room over his book-shop in the city, he awaited the coming of the patients who were to supply him with the means of subsistence, for the sale of books was so small it scarcely paid the rent of the premises. The spirits sent them to him, and little by little his practice became established. A diagnosis of a complicated case had previous to this time, brought him in contact with a liberal-minded medical gentleman, who having had considerable experience in clairvoyance, was somewhat prepared for the reception of Spiritualism. Some sances held by Mr. Terry with him and another medical gentleman, led to their conversion, and the development of the latter to writing and trance mediumship of an excellent quality. The first of these, Dr. Motherwell, one of the oldest and most respected practitioners, and member of the Council of the university, has been an open and consistent advocate of Spiritualism ever since, and regards but little the social and financial losses incident to such a position in comparison to the mental and spiritual profit.

About 1869 the necessity for a Spiritualistic journal was impressed deeply on the mind of Mr. Terry. He could not cast it off, but certainly pondered over the enterprise. With his deficient literary training and want of means he hesitated, and while he waited, Mr. B. S. Naylor, a recent convert, who after giving a series of lectures on Spiritualism, started a paper called the "Gleaner", which had a brief career of only five months. At this time, an exceedingly sensitive patient described a spirit holding a scroll on which was written "Harbinger of Light," and the motto: "Dawn approaches, error is passing away; men arising shall hail the day." This influenced him, and in August, 1870 he set to work to prepare the first number, which appeared on the 1st of September of that year and has continued to be regularly issued to the present.

There was no organization in the Australian Colony, and Mr. Terry saw the advantage and necessity of associative movement. He consulted a few friends, and in November 1870, he organized the first Victoria Association of Spiritualists. A hall was rented and Sunday services, consisting of essays and readings by members, enlivened by appropriate hymns, were held. In October, 1872, impressed with the desirability of forming a Lyceum, he called together a few willing workers, and held the first session October 30th, 1872. It is, and has been from the first, in a flourishing condition, numbering one hundred and fifty members, with a very handsome and complete outfit, and excellent library. He has remained an officer ever since, and conductor four sessions. He assisted in the establishment of the Spiritualist and Free-thought Association which succeeded the original one, and was its first president. He has lectured occasionally to appreciative audiences, and his lectures have been widely circulated. His mediumship which gave such fair promise, both in regard to writing and speaking, became controlled especially for the relief of the sick. Without the assistance of advertising he has acquired a fine practice. With this he combines a trade in reform and Spiritualistic publications, as extensive as the colony, and the publication of the "Harbinger of Light," a spiritual journal that is an honor to the cause, and well sustains the grand philosophy of immortality. No man is doing more for the cause, or has done more efficient work. He has been true to the dictates of his guides; he has labored unselfishly for the good of others; he has kept himself pure and unsullied, and they have never failed him. In all these respects he is a model for mediums everywhere, and his experience is a lesson for the guidance of the conduct of their lives.

A LETTER FROM J. M. PEBBLES.

New England Items - Spiritual Outlook - Beecher's Book - Davis' Classification of Spiritualists.

To the Editor of the Religio-Philosophical Journal. Stafford is a quiet, pleasant village near that railway station, Stafford Springs, Conn. The surrounding scenery is fine and the town is of interest to Spiritualists, because the home of Calvin Hall, a successful healing medium for fourteen years. He healed as did Jesus without money and without price. And further, being a substantial well-to-do farmer, he started a subscription with a \$1,000, for an elegant hall. Others contributed, resulting in the construction of a fine hall or church edifice. Nor was this all; he set apart \$5,000, the interest of which was to go in sustaining Spiritualist lectures and other meetings in the interest of Spiritualism.

Dr. Hall, now ninety-three years old, is comfortable, patient, and calmly awaiting his translation to the better land of immortality. Mr. and Mrs. Dwight, the excellent family with whom he resides, do all in their power to make his remaining time peaceful and happy. I have had good meetings in this society. Mr. Cephas B. Lynn, the eloquent and the valiant, speaks during May and part of June, and then comes Frank Baxter who besides his lectures, sings like a seraph and gives remarkable public tests.

THE EAST HARTFORD SOCIETY. Two evenings of the present week I lectured in the Town Hall at East Hartford. Here Spiritualists have an organized society and managed to sustain (on week-day evenings) some of the most prominent lecturers in the field. They pay a monthly subscription, and occasionally resort to a small door fee. This latter practice, however, is going out of date, as it should. Mr. Baxter being too unwell to fill his engagements at a distance, kindly discoursed sweet music both of these evenings. The people were delighted and none more than myself. He sings under a glorious inspiration, and what is so admirable in a singer he enunciates each word distinctly. CHARLES BEECHER'S WORK ON SPIRITUAL MANIFESTATIONS. I am surprised - and I may say happily surprised, too - to see so many copies of this book in the homes of Spiritualists. It must be having an immense sale. Thomas Brevior, alias Thomas Shorter, one of the soundest and clearest-headed Spiritualists of England, writes in this style of Beecher's book: "A great charm of the work is its transparent sincerity and self-speakness. Its author is, in the true and highest sense of the word, a free-thinker - a term we would gladly see rescued from its conventional abuse. The careful reader of the volume must feel himself in con-

Continued from First Page. eral messages were written and signed by my brother and many others whom we had known and loved while in the body." "About this time one of our circle received a letter from England, informing him that a ship named the City of York, on which an intimate friend of his was an officer, was long overdue and supposed to be lost. At our first meeting afterwards, a communication was written through my hand, giving an account of the foundering of the steamship City of Boston, and signed S - s - n, the name of the friend alluded to. We said it was the City of York that was supposed to be lost; but the spirit adhered to what he had written, and when the next mail arrived from England, the papers contained an account of the loss of the City of Boston. Many similar instances have occurred in my experience, proving the identity and independence of the influence."

Of course great excitement prevailed in the neighborhood, and the conditions for successful sances were disturbed. The masses wanted physical manifestations, and were dissatisfied with mere spirit writing. In 1869 he visited a friend for the purpose of establishing a circle. Six or seven gentlemen met there, and some received manifestations. One who held himself aloof as a spectator became interested, and received a communication from his father, of whom he inquired of his sister in England, and received a very truthful reply, afterwards confirmed by mail. During this time, Mr. C - had been annoyed by the levity of certain members of the circle, and invited Mr. Terry to his house for special investigation of the subject. Here the communications became more elevated, but when questions on theology were asked, the answers were opposed to the received religious notions of the questioners, and although Mr. C - was convinced of the bona fide character of the communications, he withdrew from the circle, which from various causes was after a year broken up. Not having any circle, Mr. Terry concluded to sit alone, and trust to his spirit friends to prepare him for the work. He soon began to feel the magnetic influence, and was enabled to carry on a conversation with his guides by means of magnetic shocks on the forehead, and when thoroughly influenced, whole sentences were vividly impressed. He speaks of this early stage in the following words:

"My inmost thoughts seemed open to their inspection, and were frequently commented upon, often unexpectedly. I well remember on one occasion during business hours my mind reverting to the subject and thinking of the probable effect of the powers that were given (and promised) to me on my worldly position and prospects. - I felt the magnetic shock, indicating the desire of the spirits to communicate, when the following was spelled out: 'We see your thoughts. They are not what they should be; you are thinking of the leaves and fishes.' This brief message made a profound impression on me then, and caused me to endeavor to exclude from my mind all selfish and impure thoughts, and everything which might pain my kind preceptors. My great desire was to gain a condition that would enable me to receive communications by writing. I seemed disqualified for purely mechanical writing, and my guides told me not to lay myself open to inferior influences, as my doing so would retard my development to the conditions to which I aspired. It was promised that on a certain day these uncertain influences would leave me, and the good and wise spirits would be enabled to communicate through my brain. On the evening of the day named, a calm soothing influence came over me, and feeling as though I were relieved from a great burden, I sat down and received a most encouraging communication. Every day during the following week the same pleasing sensations came over me, and I was influenced to write instructions and exhortations of which the following is a specimen: 'Attend to the conditions of your body. It has a great influence on the spirit, and is the spirit's abiding place while in mortal life. Should you not be in health, we will aid you to recover; should you be in trouble, we will assist you; should you want a friend, we are with you; all we ask in return is that you aid us to carry on the good work by assisting your fellow-men, and instructing them in spiritual wisdom. Power will be given you to heal the sick and suffering. Make a proper use of the good gifts bestowed on you, and you will bless the day you began your investigations.'

After about a fortnight, I was directed to fix upon an hour which would be most convenient for me to devote to the reception of a series of instructive communications, one of which would be daily given. I selected 4 p. m., and punctually at that time, however occupied, the magnetic shock (which served as a signal of their presence), called my attention to the time. * * * It was during the reception of these communications that a new power was developed in me, which has ever since been of great service to myself and many others. A young friend was visiting us. She seemed cheerful and vivacious, and beyond a more than ordinary paleness, showed no signs of ill health. She had fallen asleep on the sofa when my attention was attracted to her by my spirit friends, and I was informed that she was suffering from an internal complaint, and a prescription was given for her cure. Subsequent inquiry proved the correctness of the diagnosis. Since that time I have been enabled when in the proper condition, to accurately diagnose the most complicated cases, and as the knowledge of the disease is half its cure, it has been of great service to many who could derive no benefit from ordinary treatment.

"Being unable to procure spiritual literature in Victoria, I sent for a parcel of works to America, thinking at the time I should derive great pleasure from their perusal. In this I was disappointed, as my guides advised me not to read them, as they wished my mind to remain unbiased on the subjects treated, so that when they wrote through me, I would be more independent. But I found my books good to lend. I have from the first, avoided every attempt to proselyte, but whenever persons have applied to me for information I have presented plainly and impartially the results of my experiences, and advised them to be guided by their reason in this as well as in other things."

For several years after the development of the power to diagnose and prescribe for disease, the gift was used among relatives and personal friends only, and no fee taken. In 1868 the calls upon his time increased to such an extent as not only to occupy all his leisure, but seriously encroach on his business, and it became evident that he must abandon one or the other. Advised by his guides, he determined to devote himself to the spiritual work, charging a fee when the applicants could afford it, and using all his available means in the diffusion of spiritual literature. About this period Wm. H. Tur-