

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Booms at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVI. CHICAGO, APRIL 12, 1879. NO. 6

## Celebration of the Thirty-first Anniversary of Modern Spiritualism in Brooklyn, N. Y.

The Spiritualists of Brooklyn in their various organizations, united cordially and earnestly in their celebration of the onward march of our cause in the City of Churches, where many able preachers, orthodox and heterodox, are trying ineffectually to stay the tide of progress, which is slowly but surely sweeping over our city. The anniversary exercises commenced at the Eastern District Conference, so ably presided over by Charles R. Miller, who is ever ready to "testify for the truth."

Dr. Wm. Fishbough, of our city, gave the opening address on Friday evening, to a crowded hall. The Doctor is an old veteran in our faith, dating his belief, as does Prof. S. B. Brittan, anterior to the Rochester Rappings several years. Dr. F. was the scribe who wrote down "Nature's Divine Revelations," as they fell from the lips of Andrew Jackson Davis, then a mere boy. Dr. F. has the original manuscript intact, and it should be purchased by some of the great public libraries, for preservation. The Doctor's theme was, "Spiritualism in Past Ages," illustrated by charts and diagrams, and it was full of profound thought, clear logical reasoning, and was listened to with deep attention. Dr. Fishbough was a member of the Long Island Universalist Association of Ministers, and in Prof. Brittan, and J. M. Peaslee, were tried and expelled from the Universalist denomination, because they would not subscribe to an article of faith that "The Bible was the only revelation of God to man." Dr. F. is an earnest worker and an effective speaker in both of our Conferences. He has just completed the manuscript of a volume ready for the press, to which he has given many years of thought, aided by the inspiration of many exalted spirits.

Dr. F. was followed by Mr. P. C. Mills, a trance speaker from Boston, who spoke eloquently and acceptably. The meeting closed with a brief but stirring address by Mr. C. R. Miller—"The Brooklyn Spiritual Conference that meets at Everett Hall," held their anniversary exercises, Saturday evening. A severe rain storm poured down all the evening, but this did not deter the earnest men and women who composed it, from braving the storm and gathering together with one mind at their usual place of meeting, to look into each other's faces and to grasp each other by the hand, and to pledge anew their faith in the ministry of angels. Dr. W. H. Atkinson, of New York, gave the opening address. The Doctor is a ripe scholar, a clear thinker, and one who always talks so that every one who may listen, feels his earnest sincerity and loving fidelity to our glorious faith. Like Dr. Buchanan, Dr. A. is a professor in one of the many colleges in New York, and has a well earned reputation as a scientist. His subject was "Mental Philosophy," and he began his address by stating that there was no work published on Mental Philosophy, but what was founded on erroneous conclusions. The Doctor's address was an hour long, and was clear, cogent and convincing, and the thanks of the Conference were tendered him for his ready response to our invitation, coming in a severe rain-storm, and the well-filled hall of intelligent men and women who listened with wrapt attention to his address must have been very gratifying to him. Dr. A. was followed by Mrs. Dr. Somerley, a magnetic physician who has just graduated at the New York Eclectic Medical College. Mrs. Somerley spoke briefly of the rapid growth of Spiritualism and of its final triumph. P. P. Good, Judge of the City Court of Plainfield, N. J., was the next speaker. The Judge is a graduate of Harvard University, and was of the same class as Fred Willis, who was expelled from that institution, because he was a medium. The Judge was then, as now, an earnest, active Spiritualist. He is a ready fluent speaker, and showed how much all the reform movements of that day were indebted to Spiritualists for aid and moral support. He gave interesting personal facts, and was followed by Mrs. A. E. Cooley, M. D., who has a large practice as a physician; is a medium and has always taken an active interest in the Children's Lyceum, and with her three daughters, aided in the musical part of all our meetings, both vocal and instrumental. Mrs. Cooley gave some interesting experiences, and said that when at the bedside of the sick, there was now no longer any need to conceal the fact of a belief in Spiritualism, for everywhere all were anxious to know more of the facts and philosophy of our faith; and that she had great courage and hope for the success of our cause in the city, from the deep interest shown wherever her professional duties called her. She urged the friends to form circles in their own homes, as they would erect the family altar, assuring all, that in any family, if they would sit regularly and quietly they would soon be blessed with loving messages from the other home where there are "many mansions."

Mr. Fred Haslam followed with a short earnest address, urging upon all to be true and faithful to the God within. He is one of our most efficient workers and one of our best men, in the highest sense of the term. Capt. H. H. Brown gave the closing address, which in its retrospective and prospective outlook, showed that our faith is soon to be the prevailing belief of all the nations of the globe. All who were present felt the baptism of the spirit and could say

with the disciples on the mount, "It is good for us to be here."

The Sunday exercises commenced with the Children's Progressive Lyceum in the morning, with singing, recitations and marches. The Lyceum is growing, and doing a good and effective work. They have many poor children gathered in from the by-ways, who are clothed and taught a reasonable faith. Capt. Davis, C. R. Miller, Mrs. Dr. Smith, Wm. C. Bowen and others are earnest active teachers. The Lyceum is held every Sunday morning in the large hall of the Brooklyn Institute. At 2 1/2 P. M., this large hall was filled with an intelligent audience who had gathered to listen to the exercises. The Brooklyn Daily Eagle claims to have the largest circulation of any evening paper in the United States, gave the following synopsis of the afternoon meeting:

MODERN SPIRITUALISM.—CELEBRATION OF THE THIRTY-FIRST ANNIVERSARY OF ITS ADVENT.

The thirty-first anniversary of the advent of modern Spiritualism was celebrated yesterday afternoon and evening, in the Brooklyn Institute, on Washington street. At half-past two o'clock the afternoon exercises commenced, the assemblage being large, and including many persons prominent in Spiritualistic circles. The two front seats were occupied by children belonging to the Spiritualistic Lyceum, and who study the teachings of their belief under the guidance of Capt. L. Davis. Fully one-third of the audience was composed of gray-haired men, who listened attentively to the speaker, and joined in the singing. Small flags hung from the well worn pictures that adorn the assembly rooms of the Institute, and the table on the platform bore half-a-dozen small floral offerings. Mr. C. R. Miller, the leader of the Brooklyn Society of Spiritualists, presided, and seated by him on the platform were Mrs. Helen F. Slocum, of New York; Capt. Brown, who told the audience that he left the army to advocate Spiritualism; Capt. Davis and Dr. Willis H. Atkinson.

Mr. Miller announced that the exercises would be commenced by singing the verses that had been distributed among those present, the chorus of which was as follows:

Hold our flag in stainless glory,  
Angels bending nigh,  
Sing with us the sacred story,  
Love can never die.

Everyone joined in the singing, and at its conclusion Mr. Miller delivered

THE ANNUAL ADDRESS.

Another year, he said, has added its record—its glorious record—to the glories and triumphs of modern Spiritualism. Events, like the spirit rappings on the millstones of history, now can be viewed, trifling and insignificant as they may seem to be when spirit intelligence first made known their presence at the Hydesville Farm, the home of the Fox family, that event goes down into history as marking the decay and disintegration of old institutions and the dawn of a new dispensation. On the 31st of March, 1848 (the anniversary of which we celebrate one day in advance for the sake of convenience), communication was established—orderly, methodical, intelligent and responsive communication was established between the two worlds—the world of spirit and the world of matter, the world of causes and the world of effects, the world of intelligence and the world of objective realities, through which this interior spiritual life principle manifests itself. Here the speaker quoted at length from an address delivered by Prof. J. R. Buchanan, and said: "Psychometry has been in public progress thirty-six years. Hands have been materialized, and when grasped by the living have melted into air; human forms have appeared in all the perfection of life, walked and talked with their friends and vanished; messages have been written on the inside of locked slates by unseen hands; flowers and birds have been brought into private apartments that were absolutely closed and locked; small objects have been seized and suddenly carried great distances by spirit power (in one instance from Memphis to Louisville); tables have been lifted to the ceiling with their furniture undisturbed, and persons have been lifted in the same manner; musical instruments in full view, have been played on by unseen hands, and voices proceeding from vacancy conversed in an interesting and instructive and most satisfactory manner; hands have suddenly appeared on a table and written messages in full view, then faded away; substances have been created and left with those to whom they were given; alarming noises have been produced for many weeks, and houses have been shaken as by an earthquake; mechanics and others, without knowledge of art, have been changed into skillful artists, and have painted pictures of the dead whom they have never seen; blindfolded in the dark, or blindfolded in the light.

THE MEDIUM OF SPIRIT POWER

has painted pictures with artistic skill and effect and graceful combinations of color such as no trained artist could have produced in the same time. All the powers of matter have yielded to the spirit power which makes and unmake it, and thus proves that not matter but spirit is the Lord of the universe. What a wealth of demonstration have we had profusely poured out. Human mouths have been inspired by spirit power to sing with supernatural sweetness in languages they never knew, to speak of

future events in prophecy—the life, the hopes, the wishes and the advice of our departed loved ones in the Spirit-world. Continuing his remarks the speaker said, in welcoming the audience to this anniversary—the celebration of the greatest event in human history—my duty would only be half performed if I did not also welcome the angel hosts—the invisible intelligence—who are here in great numbers to enjoy this anniversary with an intensity of devotion and delight which mortals, on account of their fleshly limitations, cannot fully realize.

Welcome angels free and bright—  
Welcome angels of the Living Light.

Mr. Miller's address was followed by applause. The Howard sisters sang "The Child of the Cloud," and the Spiritualistic class of scholars was examined by Capt. Davis. To the first question, "What is the object of Spiritualism?" the answer was, "To do good." About sixty questions were put and answered. The scholars sang "There is Something for Children to Do," and Dr. William H. Atkinson was introduced. He said that man in his first stages was a helpless animal whose actions were directed by self love. This love afterward grew into "social" love, and next in the order of development came "divine" love. This last named holy love gradually brought man into a close relation and sympathy with God. In proportion as a man's soul was filled with divine love so much would he love his God. Divine love was ubiquitous. It was its presence that enabled us to see the relations of things, and once possessing it, we could walk in the light of truth without the rebuke of our own conscience or that of our fellow men." More applause followed these remarks, and those present sang "The Golden Age."

MRS. ELLEN F. SLOCUM

was now introduced as being one of the most noted mediums in the country. She was richly attired and spoke with great fluency. She said: Thirty-one years ago to-morrow the greatest question that ever occupied the minds of men viz: "If a man die, shall he live again?" received its first affirmation. After the spirit rappings, mediums began to multiply and there seemed to be a lifting up of the weight that pressed down humanity. The church finally began to modify its persecutions, and for thirty-one years Spiritualism has prospered and wielded its mighty influence. Henry Ward Beecher was among those who investigated Spiritualism and knew it to be true, yet he had not the moral courage to come forth and declare himself. If he had avowed himself he would to-day have been the greatest theological teacher in the world. What is needed in order to help Spiritualism is moral courage.

Capt. Brown delivered an address and Mr. Vandercrook sang "Beautiful Home of the Soul."

The evening services were largely attended and several addresses were made.

CONCLUDING EXERCISES.

The press do not now call us all fools, free-lovers or fit inmates for the insane asylums, and in the near future will give our meetings and phenomena a fair report. So the world "does move." At the close of the afternoon meeting it was announced that the hall would be kept open for all who wished to remain, and that there were several mediums present, and circles would be formed. I was not able to remain, but learn that several mediums were influenced and many excellent tests were given. Mrs. Mills of the Eastern District, held a very large and satisfactory seance, and gave many convincing tests, one only have I space to relate. A German lady received a communication from her husband in the Spirit-world, in German, which to her was very satisfactory, as the medium is conversant only with the English language. At the evening meeting, Capt. H. H. Brown, who has just closed a two-months engagement with the Society, spoke for an hour on the "Spiritual Outlook." It was the best discourse the writer has listened to from him; he gave a synopsis of the onward progress of our cause among scientists, scholars, clergymen, poets and actors, showing conclusively that the best and most progressive minds in every department of thought, morals and religion, were fast joining our grand army, and that even now Spiritualism was "getting to be respectable."

Capt. Brown announced that he should make Brooklyn his home for the present, so we are to have the benefit in a measure when not elsewhere engaged, of his voice and presence with us. The Captain is giving a series of week-day lectures every Wednesday evening, in Everett Hall, on mediumship and kindred topics, which abound in clear instructions to the novice as well as the older investigators, and if followed will aid much in giving true manifestations and a right understanding how to grow in grace day by day.

Wm. C. Bowen, who was announced as the "silver-tongued orator," of Brooklyn, gave a short radical address, in which he contrasted the belief of the orthodox world with that of the modern Spiritualist. Mr. Bowen is a living example of the power of Spiritualism; coming home from the war with a paralyzed arm, he was cured by the magnetic forces through Dr. Volney P. Slocum, of New York City. Mr. Bowen is an earnest worker and ever ready to give a "reason for the faith that is in him."

Dr. Wm. Fishbough was the next speaker. He showed that the advent of Spiritualism was ordered in the Councils of Heaven and gave, as he always does, a clear and concise statement of his views on the inward workings of the spirit upon the individual human soul. While Capt. Brown was speaking, An-

drew Jackson Davis entered the Hall, and he was greeted with applause, as he always is when he meets with the Brooklyn Spiritualists. At the close of the meeting he made a few remarks upon what he termed "Spiritualism of the Spirit," and Capt. Brown pronounced the benediction and thus closed one of the largest gatherings and most successful series of anniversary meetings ever held in our city—we feel that its results will be of good to the cause; and we take courage in our work, for we firmly believe that henceforward our faith is to grow stronger every day. We feel that the Spirit-world are seeking and finding better material than in the days that are past, and that in the future, character as well as physical conditions will rule in the development of mediums, and when such are found and developed, there will be no more cry of fraud, for that will be simply impossible. Spiritualism demands of its believers, either teacher or layman, pure lives and honest, faithful work, and when this is fully acknowledged and made the rule of this life, the angels will love to abide with us always; for this let us labor earnestly, faithfully and if we are true to the inward convictions, then will we be worthy of the name of a "Spiritualist of the Nineteenth Century." S. B. NICHOLS.

Brooklyn, N. Y.

The Thirty-first Anniversary of Modern Spiritualism in Philadelphia.

The thirty-first anniversary of Modern Spiritualism was celebrated by the First Society, in Academy Hall, Eighth and Spring-garden streets, Sunday, March 30th, in an unusually brilliant manner, surpassing every other of the kind in the career of this Society, thus giving evidence that the young giant, Spiritualism, is rapidly coming to the front. The sides of the Hall were beautifully decorated with the flags of all nations, interspersed with mottoes of gay colors, that spoke their silent language to every beholder, in an unmistakable meaning. The following are some of the mottoes: "Spiritualism Aggressive and Iconoclastic"; "Spiritualism—Theosophical and Philosophical"; "Spiritualism Harmonical and Humanitarian"; "Spiritualism anti-Alcohol and anti-Tobacco"; "Spiritualism Radical and Progressive"; "No Superstition"; "No Persecution"; "No Intolerance"; "Spiritualism Demonstrated, March 31, 1848"; "Catharine Fox"; "Margaret Fox." In the centre of the speaker's desk stood the figure, "31," artistically made with natural flowers, having green vines running along the base on the right and left of the speaker's stand were choice bouquets of flowers, with green leaves and ferns comingling; on the right and left of the platform, were stands bordered with flags, on which were vases of flowers, with stems and roots, blooming in matchless beauty, just as if they felt their importance in quickening and redning humanity. The front of the platform was decorated with a border of flowers, which, in my estimation, seemed the most resplendent footlights I ever beheld. On a stand in front of the platform, were still more flowers, rare and beautiful; no doubt, the gift for the occasion, of friends who value them very highly. On the wall in the rear of the platform, were large flags, amid whose stars and stripes could be seen circling vines and blooming flowers.

With such festooned scenes and floral beauty, who would fail to be happy? Who would fail to thank God and the angel-world, for the 31st Anniversary of Modern Spiritualism? This day was bright and full of sunshine, and every heart seemed glad and happy. The attendance was large throughout the day, and in the evening the Hall was packed to its utmost capacity. At 8 o'clock A. M., the meeting was opened with a conference, President Champion in the chair. The speaking was largely extemporaneous, yet interesting and very harmonious—each speaker was allowed ten minutes.

At 10:30, Cephas B. Lynn, the speaker for the day, mounted the rostrum, and with great fervor, earnestness and logic, gave us one of the finest lectures, that could only come from a long experience in the field of modern thought. The choir sang some very choice pieces suited to the occasion. One was announced by Bro. Lynn, as an original poem by a local poet, too modest to give his name. From this you may judge the authorship. Sang to the tune, "Coronation":

"Thrice blessed this our natal day,  
The message from on high,  
Rich treasures to our souls has brought,  
From out the starlit sky."

In the afternoon, from 2 to 3 o'clock, there was a conference, wherein ladies and gentlemen participated, relating some graphic stories of spirit interposition. I will give one: A gentleman said that a few months ago, both himself and wife were confirmed Materialists; his wife's mother, a very excellent woman, was cut down by the yellow fever in the city of Memphis, last autumn. His wife could not forget her great loss, and often said, "If Spiritualism is true, then my mother will come back to me." Two Sundays ago, my wife took a walk, and in her wandering she passed the house once occupied by her now departed mother. She thought of the happy days of childhood, which she passed with her dear mother in that house, and if she could only enter the same and sit in the corner of the room her mother used to occupy, then, perhaps, she might get some evidence that she still lived. Thus musing, she passed on, but remembering that she saw flowers in the window;—this to her was evidence—that kindness

and refinement ruled there, and she determined to retrace her steps and apply for a few moments' admission, stating her object. She rang the bell; the door was opened by a lady, who took her by the hand, and the very first word said was, "Come in, my daughter," and she led her to the place her mother used to sit, and there poured out such language, and gave such evidence as only a mother could give. The sequel is, both husband and wife are now in the ranks of Spiritualism.

The conference was harmonious; each one felt happy, and the angel world were with us. At 3:30 P. M., half-hour speeches were made by President Champion, Ed S. Wheeler and Col. Wilbur, of the Vinland Society, followed by two hours' recess, and then the hall was rapidly filled again to overflowing. Brother Cephas B. Lynn delivered his final discourse in a manner that did him great credit as an orator and first-class speaker. May the harmony and brotherly feeling that stirred our hearts on this eventful day abide ever with this society, is the prayer of the writer.

JOHN A. HOOVER.

STARTLING FACTS.

Wonderful Mediumistic Demonstrations in Broad Daylight in the Presence of Four Hundred Witnesses.

To the Editor of the RELIGIO PHILOSOPHICAL JOURNAL:

If Mrs. Rosalie C. Simpson, the independent-slave-writing and flower medium of your city, gained a signal victory over the editor of the St. Louis Globe-Democrat, a full account of which was published in your paper, she also achieved yesterday, March 30th, 1879, if possible, a greater one. She came to our place by special invitation, to attend our anniversary, and was assigned to stop at the quiet, pleasant home of Mr. and Mrs. Chas. Merritt, where she held some private seances under test conditions, which, I am told, were highly satisfactory to all who attended them. At one of these private seances, Mr. George A. Geer, of Minnesota, received in a glass of water, one red and two white carnation pinks, as fresh and real as I ever saw. Being much pleased at receiving them, he brought them in the glass of water to the meeting, and made a full statement of the manner in which he had obtained them, to an audience of four hundred persons, many of whom were skeptics. The glass of flowers was passed around, and the audience curiously examined them, after which a gentleman by the name of John Deshon, an old and wealthy settler, arose, and in a very defiant manner, challenged Mrs. Simpson, who was present on the platform, to duplicate the manifestation then and there, in broad light, before that audience, under the same test as previously given to Mr. Geer—demanding that she should produce one red and two white carnation pinks in a glass of water for him, and he would give her fifty dollars. Afterwards he raised it to \$100, but fell back again to \$50.

The house was thrown into the greatest confusion; for a few minutes it was impossible to maintain order, but in the midst of the uproar, Mrs. Simpson arose to her feet, and in a quiet, business-like manner, accepted the defiant challenge just as it had been given. She deliberately repeated the words of the challenger, and made a clear statement of what she would do. There was no dodging or equivocation on the part of either. Complete victory or utter defeat was the only alternative. Though Mrs. Simpson was not excited in the least, that I could observe, yet the spirit of undaunted courage flashed from her eyes, and the audience seemed to be awe-struck at the defiant, heroic attitude of the woman that stood before them.

Mr. Deshon now came forward, and was seated beside Mrs. Simpson upon the platform, and they proceeded to business, the former taking a glass of water with slant beneath it, pressing it hard against the under part of the table, which was held by her arm to the elbow, and seating herself fifteen or twenty inches from the table, also put her hand on the slate, and in less than three minutes, the materialistic skeptic received the slate and glass from beneath the table, and holding it up before the audience, when, wonderful to tell, the glass contained one red and two white carnation pinks, thus duplicating in every particular the test demanded. The greatest excitement followed, and Mrs. Simpson, who stood before the audience, was enthusiastically applauded.

Mr. Deshon bore his defeat with manly courage, saying that all the religion he had was to do as he agreed, and especially to pay honest debts, accordingly he took out his fat pocket-book, and slowly counted out \$50 in greenbacks, and with great tenderness and seeming reluctance, he handed the money over to Mrs. Simpson. It was received with thanks.

In conclusion, let me add, that Mrs. Simpson not only gave private seances, but three public seances before crowded houses, in broad light, all of which so far as I have learned, gave entire satisfaction. Her visit to our city has caused a great interest in Spiritualism. Much good has been done. Her lady-like deportment, pleasant conversation, and cultured appearance have won the respect of our people, and we hope she may be able to visit us again at a distant day. The undoubted tests given here, will not only add new and lasting interest to her name, but greatly advance the cause we so dearly love.

A. J. FRANKLIN.

Battle Creek, Mich., March 31, 1879.

NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SELDEN J. FINNEY.

BELIEF IN IMMORTALITY.

Hence God is a direct cognition of the soul, and not an inference from experience; just as sight is a direct intuition of the existence of an objective world. We are in contact with the "actuality underlying all appearances," because we are made of that original and primordial stuff the "absolute" substance of being. Since we absolutely are—we possess all the properties of absolute existence. We need not go out of ourselves after it; it is the base of us, the only ultimate substance at the bottom of both body and soul. Our very bodies are composed of the ultimates of absolute existence, for we are kept in being only on this underlying actuality, about which Mr. Spencer talks so much. Take that "reality underlying all appearances" away from under us, as ultimate essence and substance, and how much "appearance" of us would be left. The Infinite is known to us then, directly, at first hand—and spirit to spirit—body to body—and consciousness to consciousness. The independent implied by all relative existence, is one and identical with infinite intelligence implied by all knowledge, by all thought. God, as the aboriginal substance of "all appearances," is one and identical with spirit as the aboriginal intelligence. Hence the one holy reality is very near to each soul. To become more and more conscious of its contents of power, love, wisdom, beauty, holiness and justice, is the sacred mission of all philosophy, instead of, as is attempted by Mr. Spencer, to push the Divinity out of all cognizable relations to his creatures.

Returning to Mr. Mill, we see that his theory, that we cannot know things as they are in themselves, is unsound, since we do know ourselves, we being "things in themselves," and that since "space and time," and therefore all cognizable qualities in sensation, are properties of ourselves, which being things are properties of one great class of things, and hence, for aught he can know, may be, and doubtless are, properties of other things. And again we have found his assertion, that "sensation" is the only channel of knowledge, to be utterly unfounded and untrue; that the soul and mind do actually transcend "sensation" and reveal a knowledge of even external objects far beyond the reach of the senses. Are we not then relegated to the ontological and spiritual realm as very accessible to human knowledge?

S. J. FINNEY IN SPIRIT-LIFE.

[I should never have dared undertake the delicate task of arranging the writings of my dear friend Finney, had I not been assured that he would be constantly with me and guide me in my task. In making the selections I have endeavored to do what was pleasing to him, and have made no changes unless I felt sure that they were such as he desired. Among his lectures was one on the "Summer-Land," which after I had prepared for the press, I felt strongly impressed to withhold. I disliked to do so because Mr. Finney had left so little of what might be called complete work, I wished to retain all I possibly could. But I could not see my way clear, and as is my custom in such cases, I laid it aside, hoping for further light. I never mentioned my trouble to any one. Mr. Stebbins, who was then in Washington, about this time visited a medium, and received a communication from Mr. Finney. He desired Mr. S. to write me not to publish that lecture which had given me so much perplexity; that he did not want me to do so, for he was now in the Summer-land, and knew more about it, and could speak with certain knowledge. He, therefore intended to close the selections from his writings with a communication through myself which he could now date from that "Summer-land" itself. It was a dreary December night when he came to fulfill that promise.—H. T.]

I am not inclined to write an autobiography. It is too late now to fix my memory in the minds of men, if what I did while on earth failed to do so. I have no wish to recall my mortal life, with its strange vicissitudes, even though it held for me an untold treasure of joy. I now calmly look back on that life, and smile at my painful struggles to dispense the grand truths which were pressing for utterance—waiting for some one bold enough to express them. I never shrink from speaking what I regarded as the truth. I felt sustained by the hand of invincible power, and, however neglected I might be in the lesser affairs of life, in its great trials, knew I should not be left alone. I advanced by labor. I believed then, and I know now, that this is the proper course for sensitive to secure the highest, purest influx from the celestial spheres. My health failed under the strain. I see now that I was too ambitious, too active and my body avenged itself on the spirit.

Now that I have entered this supernal sphere, I can retrospect my life and perceive that I was impelled to make my home in the Golden State by an unconquerable destiny. I had nearly given my life for the New Philosophy in the East, and a work was to be done in the West which required no other agency than myself. Personally I regret having entered political life. It threw me among a class of men entirely different from those with whom I had formerly associated, and far worse, it brought around me a class of spiritual beings far different from the ages who previously impressed me. To their recklessness in the main, my physical failure is attributable. I can never regret that I was placed in a position, even though it was through the cess-pools of politics, where I could strike a death-blow at the accursed institution of slavery; where I could support the union in its darkest hour; where I could throttle a grasping oligarchy, which sought to rule my adopted state, and where I could maintain the equal rights of man, and the great fact of the future, the political equality of women.

My death was an accident—purely so. It was not the work of an assassin, nor, as was thought by many at the time, of my own hands. I ever regarded my life too sacred to be idly taken. I had duties I could not forget, nor did such thought enter my mind. The discharge of my gun was accidental, and I regretted the result for a time even more than the friends I left behind. Shall I describe to you the grandeur of the great change from death to life? How can I when words utterly fail to express its glories? As words express ideas already existing, or things already recognized, by what words shall I speak of things never seen by mortal eye, sounds never heard by mortal ear, and ideas never before expressed? I was too well prepared for the great transition to feel alarmed, when I found earth and earthly scenes were mine no more. I had no fear of death, in fact I had no time to think of it, for my first sensation was that of life and not of death. I awoke as from a sleep and I slowly recovered my mental faculties as one sometimes does when aroused from a sound slumber. Resplendent beings were around me, and everything seemed revealed in a clearer light than usual. I did not at first understand and thought I was not dreaming, but soon the spirits who stood near spoke to me and then I knew I had passed the portals of death, but how, or when I could not tell. Below me was my body, I looked intently, and then by its position I comprehended all. "Oh, I am dead!" I exclaimed in anguish. "No, not dead, but alive," replied a spirit. "Can I not return to earth? This is too sudden, too terrible, I am not prepared; I must return to my wife, my family, my friends who cannot spare me!" Then the spirit friends gathered

around me and in compassionate tones assuaged my grief, which was almost despair. They told me that it was mine to convert this fatal accident into a means of progress. I have done so. I have placed the foot of the spirit on my worldly regret. I recognize that light is the inheritance of every human soul, and I am pressing forward toward its divine, eternal fountain. The earth-life must care for itself, and although I return and for a time remain with those who were and are dear and near, I have too many growing activities in this life to allow of dreamy repose. I think it is true of all or nearly all denizens of this sphere, that during the first few years they return sometimes daily to their friends, but by degrees they come less and less frequently. Not that they forget, but their new life shuts out the old, grey, darkness of earth.

We floated away on a stream which I shall call Magnetism for want of a better word, floated onward and upward to the first sphere of the spirit-home. I have found that there are spheres surrounding this earth, created from the refined spiritual substances which arise from it, and then another zone surrounding the Milky Way. If we went out so as to grasp the universe, I have no doubt but we should find still another vast zone spanning the whole; the final abode of exalted spiritual beings, who have ascended up this shining pathway from zone to zone, and beheld the physical universe melt into the spiritual.

From these zones, or from world to world, I found that spirits could pass on magnetic streams, and that, too, impelled by a simple wish. Whenever they wished to be there they went with inconceivable rapidity.

Of the scenery on these zones, of the mode of life of spirits I can say but little. As I have said there are no words with which to describe the scenes or clothe my thoughts. If I give a description, it will be only a reflection of earthly life and convey an impression entirely too material. I found myself wrong in my idea that death was a purifier, and nothing but goodness was carried over to the other side of the grave. The mind with all its faculties remains the same, and manifests itself in the same manner, as far as conditions will allow. Heaven and hell being in the mind are carried everywhere.

I thought while on earth there were no spirits, disposed to evil, and that the faults referred to them by mediums and others, existed entirely in the minds of the latter. I have found that I was too sanguine in my belief in the innate purity of the spirit. I find all grades of mentality, and morality, and every degree of attraction for the earth-life. The less developed, as a rule, the stronger this attraction, and the more readily are communications made.

Thus far my occupation has been that of a student. If the great desire of the human mind while on earth is to know, a thousand-fold more intense is this desire in this sphere of existence. Every spiritual intelligence is a medium—receiving light from those above and transmitting to those below. Every one is a teacher as well as a pupil.

The law of crystallization, which in the physical elements aggregates like particles into exquisite forms of loveliness, here in its sublimated expression aggregates like individualities into societies of the most harmonious character. Here societies are bound together by no artificial laws, and yet are as firmly united as the laws are invincible which draw their component individuals together. In the bosom of the earth the isolated particles of carbon are drawn together and put in crystalline shape, and the diamond glows with the fires of the sun; thus these societies are formed from individuals and become perfectly harmonious. Each individual revolves in his own sphere, as the stars revolve in theirs, and there is no discord, no antagonism, or conflict of interests.

The lofty truth is well comprehended that the shortest road to self-elevation is the endeavor to elevate others. To work for others is the best way to work for one's self. As spirits go onward they go entirely out of the sphere of earth, and can then only communicate through intermediate intelligences. No words can describe to you my happiness on finding the fundamental doctrines I taught essentially true. My spiritual teachers taught far wiser than I knew. The grand idea of man as a center of the forces of the universe, and the culmination of creative energy at once allies us to the Infinite. In man all the elements and forces of nature are represented, and he therefore becomes a center of force—a creator; he understands the laws of the physical universe because he is their embodiment. He is the representative of a spiritual idea coming up into conscious being.

And as I look outward I find that creation, from the inorganic atom up to man is a glorious unity. Every law and principle has relation to other laws and principles. And so nicely is the harmony adjusted that truly may it be said that a blow of a hammer will cause pulsation in the remotest star. This is true, only the adjustment is still finer, of the Spirit-world. There is a thought atmosphere, or ether in which thoughts go forth as waves, striking sensitive minds and recreating themselves, just as waves of electricity are sent out from a battery, to find response in proper receiving instruments. The moral temperature, so to speak, of this atmosphere depends on the minds sending thought-waves through it. It will partake of the character of these waves, and no one existing in it can escape their influence, for good or bad.

Thus I find the physical and spiritual universes blended harmoniously, in a grand continuity, and mutual dependency. I performed my task so well, that it now holds me with slightest bonds. I had little to unlearn. Unlike the miser whose love of gold absorbed his mentality until he stood on this shore an idiot muttering for his lost wealth, I had little to leave, and for that I cared nothing. My family ties alone held me, and these are not broken, and will remain bright, until all are gathered here where no sorrows will ever dim their brightness.

Not being held to earth, I feel, and I am told, my work there is done, and that I shall seldom visit it, except at my own freid. My line of advance lies in another direction. It is star-ward, and not earth-ward. I am in the society of the mighty minds of whom I read and dreamed, and they constantly incite me by the almost unimaginable possibilities of the human mind they present. My love tarries and awaits those I leave behind; only a few swift swings of a pendulum, then will come eternal day.

(CONCLUSION.)

Copyright by H. Tuttle & G. B. Stebbins, 1878.

The President of the Michigan State Association of Spiritualists Indorses the Journal's "Hints."

OFFICE OF DETROIT MEDICAL AND SURGICAL INSTITUTE, DETROIT, APRIL 1st.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL:

I have carefully read your hints to investigators and mediums, and I consider them admirable. I wish all Spiritualists and scientific investigators would adopt these rules. Shysters and charlatans would soon disappear, and true mediums would find encouragement and sympathy. Push boldly on in your work of removing fungoid excrescences; the time has come when we want truth, and only truth. You need not fear; every time you weed out a tare, it will make room for two stalks of wheat. The world has taken things by faith long enough; the time has come that we must have solid facts. Hence close criticism is sure to bring good results. Yours for truth, A. B. SPINNEY.

Losses.

BY EMMA TUTTLE.

We are weak when a fair deceit Looks more clear than the white truth to us, Sending its lispings and glistings sweet, All aditler with gladness through us! Weak when the leading lines of hope Fasten to silver-winged illusions And lead us off where the wind-flowers ope While Truth walks lone with her staid conclusions.

Yet knowing and owning a childish heart Beats to-night in a woman's bosom, I choose for a season the weaker part: That my lost dream-flowers again may blossom. I feel so poor, as I sit and think About the rich faiths gone with childhood, When fairies by forties used to wink Out from the blue-bells in the wild-wood.

Haven't I seen their ribbons flutter? Haven't I seen their jewels sparkle? And almost heard the words they utter Down where the moss-groves twine and dangle? Haven't I looked for the Fairy King On moonlit patches, by shadowed fountains; And heard the hoofs of his horses ring On the shining gold of the great cloud-mountains?

Music as sweet as a lark in dreams Would sing as he greeted June's rosiest morning, The fairy ladies stride moon-beams, The fairies when my life had a cob-web awning. Woe is the day when the fabric fell, A day of losses and disillusion; It went to the land where dead rainbows dwell, With my dreams inwrapped in strange confusion.

Now, I never hope when the lily-bell Rocks white and cool in the moonlight mellow, To find asleep in its fragrant heart Some bow-lipped, lace-winged little fellow; But the reverse which I used to feel For the chosen flowers of the little people Was never won in my later years, By blazoned dome or by glided steeples.

SPIRITUALISM IN AUSTRALIA.

A New Phase of Mediumship being Developed, Etc.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

Your numerous readers may probably hear but little of Australia, and of Ballarat still less, I am sure. Spiritualism has, however, planted its standard in our midst, and has gathered round its pure white banner many earnest, noble-hearted souls, who are anxious to forward the cause of truth in every way likely to advance the interest they have so much at heart. The Psychological Association was formed and held its first meeting on May 22nd, 1878. Our first president is Mr. Becher vaise, chief officer of telegraph office, and lecturer on Electricity and Magnetism at the School of Mines, a gentleman of high education and scientific knowledge; we are just about to lose him, the Government of Victoria having appointed him to the chief command of the whole telegraphic system in the colony. We have had great cause for mutual congratulations at the success which has crowned our efforts, and regular bi-weekly meetings, kept up as they have been, no matter what kind of weather we have had, with persistent regularity.

Some time ago we had a visit from Dr. Slade, who attended several of our meetings, and gave us most astonishing proof of his great mediumistic powers—trance, physical, materializing, direct slate-writing, etc., etc., which gave us unbounded satisfaction. Dr. Slade did some excellent work, as he created a desire amongst the better educated and thinking classes, to know more. This desire was increased by the arrival of a common conjuror from America, named S. S. Baldwin, who professes to expose Spiritualism, and Dr. Slade's slate-writing in particular. Those who had sat with Dr. Slade were amazed at Baldwin's impertinence, and the reporters of the press (at Ballarat) told him on the stage, and through the daily columns, that there was not the slightest similarity. The Melbourne press, which is greatly opposed to Spiritualism, sounded Baldwin's praise daily, that he had completely exposed all the tricks of mediums. But the thinkers in our colony said amongst themselves, "There must be something more in Spiritualism than this Baldwin makes out, or why would so many shrewd, intelligent, well educated people believe in it; they would never be duped by such absurd nonsense." To discover for themselves what more there is in this much-abused and misunderstood subject, self-investigation was the only course open for them; this many have done and are convinced; others are investigating, and a great many talk of doing so, desire being a great motive power in this matter. I hope soon to have to record "a great moving amongst the dry bones."

We have now Mr. Jesse Shepard amongst us, the great musical medium, who has given a number of sances, two concerts, and has held two large and highly successful developing classes, which have been attended by the elite of Ballarat society.

[We omit the details of Mr. Shepard's sances given at great length in Mr. Lorimer's letter, as our readers are familiar with their general character.]

At the close of his first sance, our public medium, Miss Phillips, who answers all questions by the spectrum, gave a short address. The "spectrum" is an invention of Miss Phillips's guides, and is supposed to be a purely mechanical means of holding correspondence with the spheres. Should any of your readers be desirous of obtaining full directions and particulars regarding this instrument, I will be happy to supply them with the information, either privately or through the columns of your paper. Miss Phillips states that the spirit messages appear printed on the back of the instrument in gold letters, which remain until read off and written down; she is writing a book through it at present, and has shown part of the manuscript to the principal of one of our colleges, who told me that the writing placed before him was the most classical English he ever read.

JESSE SHEPARD, AND THE EGYPTIAN MARCH.

Just after his first public concert, which was attended by nearly all the principal musical talent of the city and district, speculation rose to a very great height amongst the musical critics, as to how the "Grand Egyptian March" was produced on the piano. I will not say that it caused jealousy, but certainly a feeling much akin to it. Some would have it that he had cyphers hid somewhere, which he could use unobserved, and that he kicked the strings with his feet by some mechanical apparatus; others held to the opinion that some of the effects were produced by using both hands, both elbows and one of his feet. All, however, admitted, that the music was grand. I will not enter into any exact or minute account of the concert. The public newspapers here published notices of it on the following morning, which were on the whole most satisfactory.

As a developing medium, Mr. Shepard has been highly successful the first evening; one of our most learned lecturers upon Mathematics, at the School of Mines, became developed as a writing-medium; the gift has continued with him; he sits daily for short communications, which are couched in beautifully terse language. The development of this gift has added a new interest to his life; he is now most anxious for the development of his son's mediumistic capabilities. Four other gentlemen show marked signs of development in writing; painters, ladies and gentlemen in trance, psychometry, painting and drawing, clairvoyance, etc., etc.

The Rev. Joseph Walker, of the Congregational Church, delivered a course of lectures recently upon this much-vexed subject; and he proved to the satisfaction of himself that, "the three D's accounted for everything connected with it, viz.: Deception, Disease, and the Devil." I only wish he had been present at Mr. Shepard's sances, and he would have found a fourth D, Disappearance, stronger and more powerful than any of the others. There is a strong desire on the part of a number of Spiritualists, to retain Mr. Shepard for sometime lon-

ger at Ballarat, but whether his arrangements will permit of his remaining or not, I cannot say. They are anxious to get the medium to try materializing with the aid of a cabinet, they propose having built. At one of Mr. Shepard's sances, Miss Kate Johnstone, (a young lady, whose parents reside at St. Klida, the wealthiest family in that aristocratic suburb,) came and spoke to Mr. J. Victor, the Principal of Grenville College, and desired him to go to Melbourne, and tell her mother, also her sister Mary, (Mrs. David Lee) everything she said. The communication was a strictly private one, and whispered into Mr. Victor's ear; the only part I heard was, "Tell mother, to bring my new dress out of the drawer and show it to you; now be sure, do not forget." Next morning Mr. Victor took the train, and went direct to Mr. Johnstone's house. He delivered the message without omitting anything, and then much to the astonishment of the mother, exhibited to him. The lady's maid went and brought it out; Mr. Victor was quite overpowered with the test, everything was so clear, the private communication related to purely family matters which no one could know anything of, save themselves. Mrs. Johnstone signified complete willingness, to come to Ballarat and witness the result of the attempt at materialization, as Kate stated that she would materialize, if they got a cabinet.

Should you deem my letter worthy of a place in the JOURNAL, I will from time to time keep you informed of the progress of Spiritualism in Australia, and in Ballarat in particular.

Yours fraternally, R. LORIMER, Secretary Psychological Association. Ballarat, Victoria, Australia.

Body, Soul and Spirit.

In a paragraph in a number of the RELIGIO-PHILOSOPHICAL JOURNAL, Mr. Barnum, in reference to the terms used indiscriminately by Spiritualists to designate the three-fold nature of man, very pertinently asks, "What shall these be called?" He also observes that this lack of uniformity "is not confined to those upon the earth-plane, but extends to communicating spirits." In regard to this last, permit me to say just here that, as we ourselves have no uniformity of expression, spiritual beings are constrained to speak to us, when they speak at all, in terms which, elsewhere among men, become localisms. Indiscriminate use of terms in any philosophy, when a critical point of a deep significance is involved, would not harmonize with a clear analysis. And in the spiritual philosophy this prevailing tendency serves not only to blind and confuse the student, but often repels or diverts him from the path of inquiry, dissatisfied with the pursuit.

Many beside the querist quoted and the writer of this paragraph have no doubt felt the antagonism and the great want of unity of expression that would make discourse upon these subjects clear and unmistakable to the investigating mind. Now, if it is in our order, I wish to suggest that, as Mr. A. J. Davis was the earliest writer and made the most extensive research under the new dispensation on this and related subjects, that we accord to him the courtesy of adopting his definitions, for the following reasons:

First, the term "spirit" has been used by writers from the earliest times to designate the highest, the deepest, the inmost element of human nature, or of the man. He conforms to this usage and this is in unison with the very general custom of ages.

Second, the terms body for the external; soul for the intermediate, and spirit for the highest—the inmost—appear to meet the requirements most practically, and do no violence to the accepted use of language.

It is assumed to be understood by the investigator that man has three leading component parts: body, soul and spirit. Now, in ordinary language, as we say, the "Divine Spirit," the "Spirit-land," "God is a spirit," etc.; referring thus to the highest in each case; so we would use the term spirit to designate the highest in man—the inmost—the deepest part or principle in his being. This harmonizes with nature, is simple and readily comprehended by all—requiring no special memory for new terms. Soul is, therefore, intermediate between the inmost—the deepest spirit and the material body, and refers to all vitality—to life, or life-functions, processes and sensations. It is the life of the outer body—"spirit is the life of the soul." After physical death, the soul or life of the natural body becomes the form or "body" of the eternal spirit. The material body is the outmost expression as we all understand.

Spirit is the deepest, the highest, the inmost principle of the compound being man. It is a defice essence, not advanced to absolute control of the individual until the partnership with the body is dissolved. "It is attracted to, and enthroned within, the body and soul temple, by means of the perfect order and form which the twain establish in the embodiment;" and for the evolution of this form and order the vast systems of the universe, the suns and planets were unfolded; the latter as the cradle for man. The spirit is not first, but last, in the order of development, and at the transformation its rule becomes supreme, not before.

The intermediate part or soul is the organic product or fabric of the external loom or body. The body does not create the soul-elements, remember; nor does it organize them even; but it provides, selects and assimilates foods, material, forces and elements from the animal and vegetable kingdom, aggregates their vitalities, magnetisms and inherent essences; and in virtue of this the spiritual energies through the "natural selection" of intelligent functions and bodily organs, the elements of the soul are accumulated. These are not organized, however, until the final transformation. Can we not see in this summary, brief and imperfect as it is, the stamp of a divine order and simplicity, and that it might save much confusion and misunderstanding?

Mr. Davis, than whom no one living has given clearer definitions or a better exposition of the laws and principles pertaining to spirit, thus designates these departments of man. These terms have been applied by him with the utmost care after repeated and prolonged surveys of these domains of being and of the varied offices they subserv. We have not all of us the same interior light which he has, and I submit that it would be well if Spiritualists would adopt these definitions for the sake of a needed uniformity.

J. B. LOOMIS.

The Alleged Death-Warrant of Jesus Christ.

In the JOURNAL of October 26th, "Scholasticus" referring to an alleged "Death-warrant of Jesus Christ," in which the crucifixion is dated March 27th, A. D. 31, says he doubts if any respectable authority ever fixed the event as early in the year as March 27th. That may be true; nevertheless it is a fact that the Jewish Passover sometimes comes as early as March 26th, and Easter is sometimes celebrated, in modern times, as early as March 22nd, (Chamber's Encyclopaedia) though the best ancient Christian authority, based on astronomical science, namely, the "Paschal (or Easter) Table of Anatolius," A. D. 270, fixes March 27th as the earliest limit of the Passover or Easter. But this does not help to authenticate that pretended "Death-warrant," nor any other document of its kind. In "McClintock and Strong's Cyclopaedia of Religious Knowledge," not yet completed by the Harpers, the writer of an article entitled, "Chronology," says that the crucifixion cannot be placed earlier than A. D. 26, and that no inquirers of any note put it later than A. D. 33. But the same writer admits that astronomical science has demonstrated that on none of those six years, A. D. 26-33 inclusive, did the Passover-day fall on Friday, according to strict Jewish usage, except the year 29 when it would be the 18th of March. That is certainly many days too early for a Jewish Passover.

This and other kindred questions relating to incipient Christianity will be fully elaborated in a forthcoming work of four hundred pages, in which the undersigned, assisted by the valuable researches of "Scholasticus," will prove that Jesus Christ, born of the virgin Mary and crucified under Pontius Pilate, is the creation of the 2nd century. ANTIQUARIAN.

"TRUTH crushed to earth shall rise again; The eternal years of God are hers."



Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION: One Copy, one year, in advance, including postage, \$3.25

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO, ILLINOIS.

In making remittances for subscription, always procure a Post-Office Money Order, if possible. When such order can not be procured, send the money in a Registered Letter.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of JOHN C. BUNDY, Manager.

LOCATION 93 and 94 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., APRIL 12, 1879.

Psychic Marvels.

"Enter into thine own soul, and marvel there," says Isidore. The transcendental psychic powers of man furnish a subject for life-long study and wonder.

But what is clairvoyance? The word is used to comprehend a large class of phenomena; psychometry and prevision, as well as that clear-seeing which can read a page of a closed book or describe what is going on in an adjoining house.

Mr. Parkhurst, of Brooklyn, N. Y., takes a letter from the waste-basket of a mercantile friend, tears it into strips and squares, shakes the pieces together, puts them into an envelope which he seals and takes to Miss Fancher.

By what process was this done? Does clear-seeing (or clairvoyance) rightly describe it? Ideas, visions, previsions, forms of language, and phantom fac-similes of writing seem to start up and present themselves to the clairvoyant's mind precisely as, in an effort of retrospection, by-gone scenes, words, and experiences come before the normal memory.

Was this a simple act of clairvoyance on the medium's part, or did it involve an impression produced on his mind by some independent spirit?

The theory has often been broached by thoughtful seers and investigators that there must be spiritual reliquia, relics, or doubles, accompanying all our thoughts, words, writings, and acts; that inanimate objects have their spiritual counterparts.

Mr. D. D. Home was once at a party in London, when he heard one gentleman say to another, "There's that humbug Home."

Here the stranger turned pale, seized Home by the arm, dragged him away to a distant part of the room, and said, "For God's sake, not another word! I see you have the power that is claimed for you. I ask your pardon."

Schopenhauer, the great German philosopher, tells us that he once manifested a similar gift, in telling his hostess the numbers of the tickets she had bought in a lottery; and Zschokke, the Swiss writer, relates in his autobiography, how he would give long accounts of incidents in the lives of perfect strangers whom he accidentally met.

The action of light will impress an image on the surface of inorganic objects. A familiar experiment is to lay a key, or some other object, on a sheet of white paper, and expose it for a few minutes to the action of sunlight, and then lay the paper away where it will not be disturbed.

If a wafer be laid on a surface of polished metal, which is then breathed upon, and if, when the moisture of the breath has evaporated, the wafer be shaken off, we shall find that the whole polished surface is not as it was before, although our senses can detect no difference; for if we breathe again upon it the surface will be moist everywhere except on the spot previously sheltered by the wafer, which will now appear as a spectral image on the surface.

Truly has it been said that every man we meet, every book we read, every picture or landscape we see, every word or tone, we hear, mingles with our being and modifies it.

In his "Origin of Civilization," Sir John Lubbock says: "The so-called object-souls, souls of useful articles,—tools, implements, armor, houses, canoes,—have a place among the spirits of the inferior races;" and Sir John calls this "a purely utilitarian conception of the soul."

In a book recently published in London, entitled "Life Beyond the Grave, described by a Spirit through a Writing Medium," we find these statements: "There are two worlds interblended, the natural and the spiritual, and the one is an exact counterpart of the other."

In his "Mind and Body," the late Alexander Bain remarks of the uncivilized races: "We may very fairly say that the sole theory of mind and body existing in the lower stages of culture, is a double materialism;" and this does not badly express the fact.

The simple truth is that these lower races held precisely the opinion that Lord Bacon held and modern Spiritualists hold on the subject. Our savage brethren went into no metaphysical speculations as to the origin and nature of the life-principle and the thinking principle; that was beyond their conception as it is beyond ours; they might call it God, or "the Unknown;" they doubtless agreed with Bacon, that, so far as their limited science went, the principle was "scientifically incognizable."

This "double materialism," recognizing the existence of two bodies, the visible outward and the invisible inward, each occupying space, and therefore not immaterial

may co-exist with the most refined conceptions of that divine influx, continually acting, by which we live and think, and which is the soul of our souls. Nothing, therefore, can be more false than the charges brought by our adversaries, that Spiritualism is equivalent to a low form of materialism. On the contrary, it is the highest conception possible of spirit, since it makes it the lord of matter, and an influx from the one energy by which the universe was created and is sustained.

Honor to Fichte.

Immanuel Hermann Fichte, now in his eighty-third year, is one of the most celebrated philosophical writers of Germany. Some twenty years ago he was convinced of the fundamental facts of Spiritualism. It was his good fortune to learn them through one of the most disinterested scholars and powerful mediums ever connected with Spiritualism, the late Baron Guldenstube, author of "La Réalité des Esprits."

Fichte anticipates the greatest possible benefit to the cause of religion and morality from the progress of Spiritualism. "The proof that the future state is a continuity of the present one," he says, "and to be affected by all earthly experiences, and by our fundamental sentiments and affections while here, whether pleasant or grievous, empowers us to meet the moral obligations of life, entirely abstracted from considerations of future reward or punishment."

These are golden words from the venerable German sage, and we can assure him that they will be profoundly appreciated by our best American Spiritualists, and that his testimony, so earnest, so clear, and put in so philosophical a form, will be prized, and have great influence in the future.

Anniversary Exercises at Utica.

The First Society of Spiritualists of Utica, New York, celebrated the thirty-first anniversary of modern Spiritualism, at Carlton Hall, March 31st. Mr. A. A. Wheelock made the principal address, an abstract of which was published in the Utica Herald.

Alonzo Noble, L. D. Dibble, F. W. Clapp and Ed. W. Freeman, of Battle Creek, Michigan, attended a séance given by Mrs. Simpson while there during the late convention, and they all attest to her genuineness. Several messages were received; writing was produced under a tumbler of water sitting on a slate, and several flowers were brought, all being accomplished in a satisfactory manner to those present.

Spiritualism in Australia—The Harbinger of Light.

It is with pleasure we receive this ably conducted monthly, from Melbourne, Australia. It is under the management of W. H. Terry, who has thrown his whole soul into the success of the cause he so nobly advocates. From the last number we learn that Spiritualism is rapidly extending in the Australian continent.

The Victorian Association of Spiritualists hold regular meetings for investigation and discussions, which are popular, and attract crowded audiences.

Mr. L. E. Hareus gave an admirable lecture before the Adelaide Secular and Free Discussion Society, on the 12th of January. It was one of the largest attendances of the season. At its close he received a vote of thanks, and astonished the voters by saying, "he would not give a snap of the fingers for any of them who were convinced by what he could tell them."

The Compass and the Spirits.

Dr. Slade is at Melbourne, Australia, and his remarkable tests there are exciting a profound interest. The Melbourne Argus speaking of his tests, says, "A gentleman in Sidney called on Dr. Slade, and took with him a compass. Placing it on the table, he requested the doctor to put his hand on it, but, contrary to his expectations, the needle moved not. They then joined hands, and the doctor putting one hand to the needle, covering his visitor's hands with his other one, was astonished himself to see the needle deflected more than sixty degrees."

The Thirty-First Anniversary at Battle Creek, Mich.

The thirty-first anniversary was celebrated at Battle Creek, Mich., commencing March 29th and continuing three days. Great interest and enthusiasm was manifested. Mrs. Olie Child, Dr. J. V. Spencer, Rev. A. J. Fishback, Mrs. R. Shepard, Geo. A. Geer, Mrs. R. C. Simpson, Miss Hildreth, Mr. Sanborn, Mrs. C. H. Talmadge, H. Willis, Dr. P. T. Johnson, Mr. Earle, Mrs. A. A. Whiting, Henry Willis, Mrs. Child, Judge McCracken, Mrs. L. E. Bailey and others were present, and took an active part in the proceedings.

Strange reverses happen in New York. Suffice it to say that Lawrence Stanton, a wealthy man residing there, was reduced to abject poverty, and being sick, he was taken to a Roman Catholic hospital.

Stranger turned pale, seized Home by the arm, dragged him away to a distant part of the room, and said, "For God's sake, not another word! I see you have the power that is claimed for you. I ask your pardon."

dom of Christ. A millennium is certainly not impossible.

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

The report of Mass Convention at Cleveland was received too late for this issue.

The interest in Mr. Thomas Walker's lectures at Melbourne, Australia, continues unabated.

Mr. Fletcher, who hails from Boston, Mass., is still entertaining the Spiritualists of London, England, with his lectures and tests.

The debate between E. V. Wilson and Rev. Uriah Clark, at Hartford, Ct., has closed. On the last night the audience was very large.

It is to be observed that kings are often very ardent Spiritualists. Louis Napoleon never wearied of what Mr. Epes Sargent calls "supersensual manifestations."

J. Madison Allen informs us that the Spiritualists of Atlanta, Ga., duly celebrated the thirty-first anniversary. There was a large attendance, and everything passed off very pleasantly.

The Northwestern Christian Advocate (Methodist) publishes the advertisement of Rev. Adam Miller's book, "Life in the Other World." It is a book devoted to the spiritual philosophy.

Daniel Ayres has received an excellent communication from his wife, through the mediumship of Mrs. Mary C. Jacobs, of Louisville, Kentucky, which gives him great consolation and comfort.

Prof. Cooke, the exposé on Spiritualism, would like to be seen about \$33 worth by Arnold Bros., of Sycamore.—Sandwich Herald.

Anybody who will trust such a fellow, ought to get beat.

T. P. Barkas, F. G. S., says: "I have, in good daylight, had writing produced within the covers of a tightly-tied book, when it was quite impossible that such writing could, under the circumstances, be produced by any trick or deception."

It is said that Kaiser William, of Germany, kept Mr. Home with him throughout the Franco-Prussian war, but while trusting in a general way to spiritual counsels, he looked out that the materialism of heavy artillery and needle-guns was not lacking.

We have received the second edition of the "Stenografik Teicher," by John Brown Smith. We have no doubt it answers the purpose well for which it was intended. For particulars, address E. B. Parke, P. O. Box 104, Chicago, Ill.

We regret to learn that Dr. E. W. Stevens has been confined to his room since March 1st, afflicted with inflammatory rheumatism and neuralgia of the heart and lungs. For several days his life was considered in great danger. He is now gradually recovering.

The debate between E. V. Wilson, and the Rev. Dr. Clark, at Hartford, Ct., excited a great deal of attention. The Hartford Daily Times gave a fair report of the arguments presented. The cause of Spiritualism will not suffer in the hands of Mr. Wilson.

FIFTY-ONE NEW SUBSCRIBERS were secured for the JOURNAL by Bro. Hudson Tuttle, at the late Cleveland Convention. A united effort by all those who approve of our course and feel that it represents their views, would soon give us an immense circulation.

In London, England, there is a "Spiritualists' Improvement Class," that meets every Wednesday evening. This class is meant for the spiritual and moral development of its members, by readings and original papers, followed by a conversation, so that all can take part.

"The Bible of Bibles," by Kersey Graves, and "Chapters from the Bible of the Ages," by Giles B. Stebbins, are unlike in idea and aim, the former a Bible criticism mainly, the latter a compilation of rare gospels, old and new, which is now in its fifth edition, some thousands having been sold.

A vote of thanks was tendered to Mrs. Shepard at the Battle Creek (Mich.) meeting for her valuable services in the state, and a resolution was adopted recommending her to the friends in the East where she is going. She has given excellent satisfaction as a lecturer.

Mr. Wilcox, of Milan, O., has secured the Grange Hall at Spears Corners, for the purpose of holding spiritual meetings. He wishes lecturers passing on the Lake Shore Railroad to stop on their way, and invites correspondence. Both Mr. and Mrs. Wilcox are zealous in the cause, having been convinced through their own mediumship.

L. VAN SCOTTEK, invites correspondence on the route from Cleveland to Denver, Col., in regard to arrangements for lectures on Spiritualism. He has practiced law for several years in Cleveland, and is said to be well versed in the spiritual philosophy. Parties wishing to engage his services should address him at once at 67 Ontario street, Cleveland, Ohio.

J. Madison Allen has closed a very successful six weeks lecture engagement in Atlanta, Ga., and is now re-engaged for the month of April. He would like to make further engagements for the spring and summer. He will probably revisit Chattanooga, Tenn., and thence by Huntsville and other points in Northern Alabama and Tennessee, through Arkansas, etc. Parties desiring lectures and séances, all along the line, should write at once to box 627 Atlanta, Ga.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Don't Stop My Paper.

Peter Banker, in renewing his subscription, says: "The following poetry, cut from a newspaper, expresses my sentiments. I am like the fellow who had his printer printed and pasted on the head of his bed. All he had to say was, 'These are my sentiments.'"

DON'T STOP MY PAPER. Don't stop my paper, printer, Don't strike my name off yet; You know the times are straitened, And dollars hard to get; But tug a little harder.

Is what I mean to do, And scrape the dimes together, Enough for me and you. I can't afford to drop it, I find it doesn't pay, To do without a paper, To cover others' may; I hate to ask my neighbors, To give me theirs on loan; They don't just say "no" mean it— Why don't you have your own?

You can't tell how we miss it, If, by my fate, Should happen not to reach us, Or come a little late; Then all is in a hubbub, And things go all awry, And, printer, if you're married, You know the reason why.

The children want their stories, And wife is anxious, too, At first to glance it over, And then to read it through; And I to read the letters, And scan the book reviews, And scan the correspondence, And every scrap of news.

I cannot do without it, It is no use to try, The other papers take it, And, printer, so must I; I, too, must keep me posted, And know what's going on, Or feel and be accounted A fussy idler.

Then take it kindly, printer, If pay be somewhat slow, For cash is not so plenty, And wants not few, you know; But I must have my paper, Cost what it may, I'd rather dock my sugar, And do without my tea.

So, printer, don't you stop it, Unless you want my frown, For here's the year's subscription, And credit it right down, And send the paper promptly And regular on, And let it bring us weekly Its welcomed benison.

It is a well known fact that for a dozen years the JOURNAL has never been refused to a subscriber because he had not the money to pay in advance. We are aware that "cash is not so plenty," and have been indulgent; we have now a right to ask that the thousands who have said to us, "Take it kindly, printer, It pay be somewhat slow," will make every exertion to pay their indebtedness to the JOURNAL. Each debt is small, but in the aggregate amounts to many thousand dollars. Resolve to do your duty and pay up forthwith.

An Excellent Test.

In one of your issues of the JOURNAL, you ask those who have treasured up evidences of spirit phenomena to write out such facts for the public. I have been an investigator of Spiritualism for more than twenty years and am somewhat dramatic, but have labored under many disadvantages in development. Previous to 1874, I wrote rapidly in ancient characters, while in my normal condition, said to be Chinese, Sanscrit, ancient Hebrew characters, etc. In December, 1874, I met with the misfortune of losing an eye and employing Mrs. Jesse Miles, a fine healing medium of this city to treat me magnetically. After four months I recovered so as to move about. During the time she treated me, there seemed to be a change in development, and I was occasionally impressed to write little poems. In July, 1875, a sister of my mother, Mrs. Alexander Martin, of Niagara Falls, Ontario Co., N. Y., passed to Spirit-life. One evening soon after while sitting alone, I seemed to feel her presence, and I was impressed to write a poem addressed to my mother, expressing much joy at the change and describing many beautiful scenes in her new home. This my mother copied and sent me, telling me how it came. He replied in a short time, thanking me kindly for the communication, thinking it beautiful, but expressing doubt in regard to its coming from his wife, saying she never wrote poetry. He said, however, that if she could come and tell where he could find some pamphlets giving an account of their golden wedding which they had celebrated two years before, and which had saved their grand-children, it would be a fine test, and very convincing. He stated that himself and family had searched the house thoroughly, but were unable to find them. My parents expressed themselves quite certain that I would be able to tell him where they were, but I told them I could get no impression in regard to them. Several days after, while at work on the farm, a few lines of poetry were constantly in my mind. Just after dinner, while father and I were still seated at the table, he read a letter just received from the uncle and turning to me said, "I believe you can yet tell where those pamphlets are." I said to him: "Give me your letter and I will tell you," and I immediately wrote the following lines on the margin: "You've looked in green, now look in white, Quite near the bed just at the right, As you go in and turn around, 'Tis there the pamphlets can be found."

I passed the letter back to him, and after reading the communication he said he would write and send the lines to him. I begged him not to do so as I had no faith in the directions given, and felt that the friends would only laugh at me. But I finally consented to their being sent. In due time an answer came, saying the pamphlets were found just as directed, in my uncle's sleeping room. Query: Where were they previous to the finding of them? We are assured by the family that they had searched the entire house thoroughly, but had failed to find them until getting my communication. The cousin who was reading the letter to his father glanced over the lines, arose and stepping into his father's room, brought out the box containing the much searched for pamphlets. Said box being a white pasteboard one. I would say in conclusion that I had not been to my uncle's house for over five years, and then only while on a visit, as I have resided West since 1865.

Z. M. CHURCH.

Wm. Eddy Distracted.

Henry Cobb, of Mantus, Ohio writes: "Your efforts to expose fraud in spirit manifestations, meets my entire approval. Wm. Eddy has been held in winter holding séances, at which the usual manifestations occurred, but he would not submit to fraud proof conditions, consequently the 'jury' disagreed in their verdict, and but few were satisfied, and no good accomplished to the cause of Spiritualism."

"Wild Beasts" in Chicago.

"One of the editors of the San Francisco Occident (Presbyterian), writing from Chicago, says: 'Socialism and infidelity and Atheism and Spiritualism, are here active powers. They will ever be kept in chains. But if these shackles are broken, then there will be a 'reign of terror.' It is an assurance, however, to think that if these wild beasts are ever loosed, from the surrounding country will pour in a host of sensible villagers and farmers who will hunt them down even to the death.'"

I enclose the above slip cut from the Sunday Chronicle of March 2nd, a paper published in San Francisco. It occurs in the column headed, "Spirit of the Religious Press." I confess that I was shocked to read what clearly expresses the real spirit of the writer. If he really desired to bring the system of religion into disrepute, which he would sustain, he could do nothing which would more successfully accomplish it than to give utterance to such sentiments as are contained in his article. This editor, who doubtless calls himself a Christian, is living in the wrong age. His time should have been in the days of the rack and the Inquisition. If he had not been made happy then in seeing others tortured, who differed from him in belief, he might have had the privilege of being "hunted down, even to the death."

Whatever the errors of the Atheist and the Infidel, I have yet to learn that they are possessed of a bloody-minded spirit. If they really desired to express it, if not established in a living faith, it certainly is not through obstinacy or because they are vicious. As a class I believe they are honest, certainly too honest to assent to what they are not able to comprehend or believe in a doctrinal sense. If he is not misquoted, would have a "host of sensible villagers and farmers pour into Chicago and hunt them down, even to the death." If these "wild beasts" cannot be kept in chains, the followers of the gentle and loving Jesus should, to-morrow in hand, enter upon this work. Verily this is "peace on earth and good-will to men."

Now, what is the offense of the Spiritualist that he is styled a "wild beast," if only to be hunted down by Christian sharpshooters? Well, he believes that a God of justice rules in the universe; that if a man sows the wild, he will reap the whirlwind; that he can sin in any good that without being compelled to pay for it in just such a way as God, who knows the nature and extent of the offense, shall provide; that he cannot cheat the widow and the fatherless by paying ten cents on the dollar, run away with another man's wife, forge notes, break hearts, lie, steal, be a hypocrite, and hide up nothing that is good, his sins forgotten, washed away instantly by the simple asking or the deepest penitence, while others, who are guilty of none of those sins, shall be eternally punished, because of the want of that peculiar faith which prompts the murderer and the hypocrite to plead for mercy. Further: he believes that God is a spirit, and should be worshiped in spirit and in truth, in an immortal being, made spiritually in the image of the Father, partaking of his attributes and becoming more nearly allied to him as he grows in purity and is loyal to truth; that death is not an endless sleep, but simply the passage-way from a lower to a higher world; that those who have been stricken here from sickness or will be in the after-life, which will atone for privileges denied them on earth, while bearing the burdens which came to them, it may be, because of others; that it is one of God's mercies expressed through law that a risen mother may be the guardian angel of her children left behind, and applying them as necessary to make her presence felt; that the spiritual world overshadows this, and is constantly flooding this with holy influences whether the people recognize the fact or not—no particular class or sect being the special recipients, but like God's love they are offered to all; in short, that God is too wise and too good to punish a man for his desert, and to just to allow a criminal to escape such punishment as he truly merits.

For this faith this model Christian editor is pleased to call the Spiritualist a "wild beast," and finds comfort in the assurance that he may yet be "hunted down, even to the death." Of such we can only say, "Eternal forgive them, for they know not what they do." A. E. STANLEY.

A Strange Manifestation.

To the Editor of the Religio-Philosophical Journal: I am again enabled, by my mother's courtesy, to respond to your standing invitation to submit facts, and enclose one of her experiences, hitherto unpublished. Respectfully, etc., ALFRED BULL.

I was sitting in my room, my oldest boy (now 30 years of age), a baby on my lap, a servant engaged in removing the tea things, and feeling very happy. I was humming a tune. Suddenly I noticed in a corner of the room a small oval mass of misty whiteness. I looked at it, and it came at the girl to silence her, and looking intently at this strange object, it rapidly increased in size until several feet in height; growing gradually denser and more opaque, and slowly opening, it revealed the glorified form of my dear sister. I say glorified, since language utterly fails to convey any idea of the glory which she wore. She had died in her twenty-third year of lingering consumption, ten years before; and had borne great suffering with Christian fortitude, joyfully looking for speedy release. Unselfish and lovable, a beautiful soul fully clothed, she gradually wasted under the fell disease, and died a length in my arms. But now I saw her again, the crown of lingering disease had vanished, she looked radiantly beautiful as, holding back the surrounding envelope, she leaned towards me, the dear sweet eyes gazing into mine with a look of unutterable love. She wore a long, loose robe of dazzling whiteness, hanging about her in graceful folds, and there emanated from her a powerful light, making the atmosphere about her glow. She gazed only at me, and I could not gaze upon it without pain, nor do I think that natural eyes could have seen it; but so soon as I had thoroughly realized this angelic presence she gradually drew the encircling mass about her, and ever steadily regarding me, was gradually hidden from view, the traces of lingering cloud, darkened slowly, shrank, and disappeared. My incoherent exclamations of delight and wonder frightened the girl, who had seen nothing save my own wrapt gaze; but I had seen my sister, and I shall see her again in our heavenly home, where there is no more sorrow, no more parting, no more death. ELIZABETH BULL, London, England.

Mary P. Davis, of Sacramento, Cal., writes: The First Society of Spiritualists was organized here last fall. Mrs. C. M. Stowe, inspirational speaker, addressed the Society on Sunday evening for several weeks, speaking to large audiences, and winning applause. Since the close of her labors, the Society have enjoyed the ministrations of Mrs. Wm. H. King, a trance speaker, and test-medium of finely developed powers, who is, I believe, well known both in the east and the west. She has invariably spoken to crowded houses, her control has been, with scarcely an exception, those who were shining lights upon earth, and the eloquence to which her hearers have been treated, has been sufficient proof of their identity. Mr. King is a healer of superior power, who treats his patients according to the diagnosis of Mrs. King under the control of Dr. Harvey. During their labors here Mr. and Mrs. King have revived the Children's Lyceum, which was down under adverse circumstances, a year and a half ago. We hope that they will continue with us a long time to come.

The Hon. Chas. Case, of Washington, in renewing his subscription says: Suffice it to say, that to me manifestations would be little better than mockery unless so occurring, that under all the circumstances, reason can say they are genuine, and I think that we almost inevitably must and should be content with the assurance that they cannot endure such reasonable tests as will verify reality.

Dr. E. W. Stevens writes: I cannot let this opportunity pass without expressing to you my full approval of the manner in which you conduct the JOURNAL.

Inventions.

BY D. NOTEMAN.

Once saw in the JOURNAL what purported to be a communication from Mr. Slager, inventor and proprietor of the Singer Sewing Machine. His Spirit-life seems to have been unsatisfactory—remorse of conscience caused by a misappropriation of his vast wealth for selfish and sordid purposes, seemed like an incubus, holding him down, and surrounding him with those earthly and sensual conditions in which he indulged after securing the reward of his genius, that of immortality he returned and poured into his impressive brain the ideas that enabled him to perfect his admirable labor-saving invention. I am satisfied that many of the valuable discoveries in science and mechanics, originate in the Spirit-world and are impressed upon the brain of sensitively organized mediums, who are best adapted for the purpose of receiving and appropriating the same and giving them to the world for the purpose of ameliorating the condition of the laboring poor, and elevating the great mass of humanity. And herein lies the great mistake of Mr. Slager: he appropriated the great wealth given to him by his Angel-world self, to purchase the best of his kind, and left the seamstress to toil by the midnight lamp, making shirts at six cents a piece, thus bringing to starvation, pauperism and infamy most of those whose hand labor brought them in competition. But time, the great equalizer, will right all these inequalities, and his labor-saving machine of to-day, and of the greater discoveries that are to be made in the near future, which will enable every temperate, harmonial man to live like a prince, support and educate his family by laboring four hours per day, leaving the balance of the time for cultivation of mind, spiritual improvement, and healthful recreation.

I have had some singular experiences regarding spiritual impressions, as I call them, in practical mechanical inventions. Up to the age of fifty, I was not aware that I had any inventive genius. I certainly was not a mechanic, from a Yankee standpoint, as I could scarcely write with a pen and pencil, and I could not make a machine. In a depot waiting for a train, a car-load of wheels was being shipped of the Sabin & Oils patent, now in general use in this Western country. A voice said to me: "Iron must supersede wood; in a few years our forests will disappear; good timber is now scarce, and new discoveries in mechanics will be made, and the most durable, and by the application of science, will become the most practical for every kind of carriage wheel." The following night I could not sleep, but fell into a semi-trance, the most happy feeling I ever experienced, seeing every kind of wheel ever used, from the wooden wheel of the present time, and finally the iron wheel of the future. It was afterward given to me through a section at a time, until a perfect iron wheel was indelibly fixed on my mind. I then hired a mechanic to make a model, and I sent it to the Patent Office, with my claims which cover hub, spokes, tire, felloe, splines, and bearing, and I have since made a few cheap, durable, elastic, unique, noiseless, and easy to keep in repair. Other inventions have been given, which I shall present to the world in due time.

Now, Bro. Bundy, I wish to correspond with a few substantial Spiritualists and free-thinkers, with a view of putting this matter in making one, which will be a grand, useful, and durable, elastic, unique, noiseless, and easy to keep in repair. Other inventions have been given, which I shall present to the world in due time.

Now, Bro. Bundy, I wish to correspond with a few substantial Spiritualists and free-thinkers, with a view of putting this matter in making one, which will be a grand, useful, and durable, elastic, unique, noiseless, and easy to keep in repair. Other inventions have been given, which I shall present to the world in due time.

Medical Supervision Prevented in Indiana.

By a timely veto the Governor of Indiana prevented the adding upon that State of a system of medical supervision to the existing one. The Legislature after a long trial, proposed to abolish it. It is unquestionably desirable that persons who undertake to serve the public in the capacity of physicians should be properly qualified to render that service. In like manner capable cooks and shoemakers and preachers are desirable, but the State does not assume the duty of controlling the education of these other professional people before permitting them to engage in business. The people are presumed to be capable of choosing for themselves the persons who shall make their boots, cook their food, and supply their theology. It is also fair to presume that they may be safely trusted to select the doctor whose play they will take. The laws are sufficient for the punishment of ignorant or incapable doctors for any injury that may result from malpractice, and that seems to be the limit of the State's legitimate authority. The question of the constitutionality of the Illinois medical practice act has just been presented in a case before Judge McAllister, in this city, and the Indiana case is pending in the Supreme Court, which will test the right of members of the State Board of Health to exercise the powers conferred upon them by the act. If the Repeal bill should fail in the Legislature, therefore, the abrogation of the objectionable act may be effected through the courts.—Times.

Valuable Testimony.

Mr. Rees Lewis, of Cardiff, at a recent meeting on the occasion of a visit by Mr. J. J. Morse, made the following important statement, and said that there were many persons present who would readily testify to its truth: "For upwards of two years at our regular weekly séances our spirit friends have shown themselves visibly, times out of number, and in the broad daylight, clothed in white garments. They have likewise dissolved gradually and slowly by being in a long one, and entered a double bedded room, when some fruit was handed to the form, who carried it to the séance room; and all this was done in a good light. Possibly some may think this was delusion, but if the senses of seeing and feeling are to be relied upon it was no delusion. It is too late to cry humbug. Spiritualism is a demonstrated fact, and as the bed makes that interested parties, who are the best judges, will not alter the facts."—Spiritual Notes, London.

M. T. C. Flower writes: Although there seems to be a little surface movement here in St. Paul, yet I know there is a great though quiet inquiry by the people, and some very excellent mediums being developed, and that, too, among some of our better and wealthy classes. You have my most hearty sympathy and support in your efforts to weed out fraudulent mediumship, for if there is anything under the light of the sun that deserves the extreme of all honest and true Spiritualists, it is that man or woman who will for a little paltry gain trifles with the holiest affections of the human heart, in thus palming off upon honest investigators their miserable counterfeit for genuine communications or manifestations from our dear friends who have passed from this stage of life. I feel assured that Spiritualists owe much to the JOURNAL for the fearless manner in which it has met this question, and exposed and driven from the field much of this class of mediumship, and in consequence saved Spiritualists and Spiritualism much mortification and humiliation. Fear not, brother, for you may be assured the true friends of our glorious philosophy will labor to hold up your hands in the contest.

A. H. Frisley writes: I send again for the good old JOURNAL, which affords me great pleasure to read. Give us truth or nothing; it will stand when error and falsehood will fall to the ground.

J. W. Whittemore writes: I cannot think of doing justice to the JOURNAL, as hard as I try. It is the most precious exponent of the spiritual philosophy that I know of.

A Strange Illustration of the Revival of Conscience Just Before Death.

BY D. NOTEMAN.

A curious incident is related by the Mineral Point (Wis.) Tribune. It appears from that paper, that Mrs. Ellen Ryan, of Ridgeway, died recently in her 50th confinement. She had been married but a year when her babe was born dead and buried. A short time after the mother, to all appearance, died also; she was straightened out, and the mourners were busy making preparations for arraying the corpse in the habiliments of the grave, when in half an hour after her death, or supposed death to the consternation of all, she opened her eyes, and in a loud, clear tone called for her husband. He came, when she told him that she had been to another world—to heaven; that she had passed through a dark alley to get there, and had recognized there her mother, (who has been dead some time) and her babe; and described in glowing language the pleasures being exceedingly beautiful, and that at half-past two she would again depart, and wished to be buried in her bridal clothes, and that her babe should be taken up, dressed in its best clothes, and laid on her arm, with her bridal veil thrown over their faces. At half-past twelve, precisely, she died, and all her directions were implicitly followed.

A Presentiment in a Dream.

On the Sunday evening of the departure of the troupe for Bremen, a Telegram reporter met Mr. Porter at the Barnes House, and during the conversation Porter related a dream he had had the previous night. His story is now recalled, as it is one of those singular premonitions that are often terribly realized. Said he, "Do you know that, for the life of me, I cannot shake off a feeling of gloom and despondency that has hung over me to-day? I am not superstitious or given to believe in dreams; but, for the life of me, I cannot believe in my thoughts a singular dream I had last night. I only recall it even now with a shudder. I thought we had met with an accident of some kind, and poor Barrymore, I thought I saw his mangled, bleeding corpse, mutilated and bloody. I also saw Miss Cummins, cold in death, but without a solitary word or cry. A beautiful smile shone on her face, and she was as beautiful as I felt. I should dream of such horrors I can not imagine, yet something tells me we shall meet with a calamity soon, and I shall breathe easier when we have crossed the Texas line. I have not opened my head to any one of the company about it, as they would smile at my silly fears."

This dream is all the more singular when it is taken into consideration that Miss Cummins was the lady insulted by the despicable scoundrel Currie, and Mr. Barrymore was also wounded severely by the murderer.—Houston (Tex.) Telegram.

That "Home" of Contentment.

Nicho Francis Cook, M. D., writes as follows to the Inter-Ocean, of this city: "The war upon defunctly medical education, inaugurated by the great, has produced a healthy tendency to reform. Yet the spirit of rivalry among the competing colleges bids fair to prostitute the reform movement to selfish purposes. Where all are so vulnerable, it hardly seems right that any should be allowed use of newspaper columns to play cut-throat, and so escape detection by blinding their pursuers. We have been making a list of the colleges in the city which have been guilty of the crimes they are so diligently charging upon their neighbors. The most curious feature of the cut-throat warfare is afforded by the present pitched battle between the Hahnemann Medical and its offspring, the Chicago Homeopathic. Both are affording hungry for patronage, and both have been making a great deal of cheap and inferior material. In this regard they are not exceptions, however, to the vast majority of medical colleges in America. But it is too rich a joke to be longer concealed, that the present faculty of the Chicago Homeopathic College is mainly composed of Hahnemannian alumni. No less than three are one course graduates, while one professor obtained his diploma from the Hahnemannian, with less than one course of lectures, and without the formality of an examination. 'Oh, ye Gods and little fishes!'"

The Watsaka Wonder.

We have on our table a pamphlet sent to us from the publishers of the Religio-Philosophical JOURNAL, entitled "The Watsaka Wonder," containing a very remarkable narrative of a cataleptic girl (whose parents reside in the town of Watsaka, Ill.), who was obsessed by spirits, and especially by one, that of a young girl by the name of Mary Ross, who committed suicide some years previous to the girl's catalepsy. It is a very strange and wonderful revelation, and the names and affidavits given would indicate that everything in connection with the phenomena occurred just as it is herein related. The pamphlet can be had by remitting fifteen cents to the Religio-Philosophical Publishing House, Chicago, Ill.—New Church Independent, Oct. 26th, 1878.

A Query.

Can one of your readers explain the following: On the 23rd of February, about midnight, I awoke, and my thoughts were directed to a brother who resides a few miles from me. About a week previous I had some photographs taken, and while I lay awake, I was thinking that I ought to send him some. I occupied a double bedded room, with a friend, each sleeping alone, and the beds were about eight feet apart. I did not speak a word to my companion during the night. On seeing him in the morning, the first words he said were: "I have seen your brother to-night in the room, and as soon as I recognized the features he vanished." Was this an instance of the power of mind operating in such a way, or what was it? TRUTH SEEKER.

The Don Cossacks of Russia, have a peculiar way of detecting thieves, and the results of it are sometimes peculiar. Five thousand roubles of the government money, appropriated for the equipment of a body of Cossacks, was locked in a trunk, which for safe-keeping, was deposited in the hands of a judge, being intrusted to a judge. After a time the attorney required a portion of the money, but the judge, who went to the church to obtain it quickly returned with the report that the whole of it had been stolen. Following the custom of the Don Cossacks the attorney ordered the villagers to send him their handkerchiefs, which he delivered to a fortune-teller, most things, and the thief was discovered. He was blindfolded, and at once seized two of the handkerchiefs, exclaiming: "These are the thieves." They belonged to the judge and the priest.

Dr. S. B. Brittan says: "In every stage of life, and in all honorable pursuits, men require teachers, and, if you please, masters; for every man is our master, who, by virtue of his superior attainments, stands at the head of his profession. Men of commanding intelligence often find it necessary to temporarily subject themselves to the control of others, as I did at Mammoth Cave, or even a coal-mine, we are glad to accept the services of a guide. If we propose to explore a wilderness, we may find it expedient to implicitly follow some child of the forest."

G. W. Davis writes: I have been a Spiritualist for nearly thirty years, and I would like to add my approbation to the course you have pursued in regard to all classes of bogus mediums. I hope you will continue till every one of them and their occupations gone, and the people become educated to that degree that they will be able to discern the true from the false.

W. H. Lehigh writes: The JOURNAL clings true to its motto, "Truth wears no mask," etc. We seldom have the pleasure of having a good lecture here. We have to depend almost entirely upon the JOURNAL and our home circles. We have some very good private mediums not yet fully developed, and but little opportunity for development.

J. H. Cotton writes: I wish I had strength and means to substantially help the dear old JOURNAL onward in its fearless mission of truth. I heartily approve the course of the JOURNAL in most things, and think it the best spiritual paper published.

Notes and Extracts.

Idioms are the souls of which human institutions are the organic forms.

Spiritualistic tramps are merely the weeds of the Harmonial Philosophy.

Matter can be rendered as invisible as the soul and spirit of man now are.

Jesus taught the law of love, which, if followed, leads to the kingdom of heaven.

As aids this life, we must live simply, purely, lovingly, prayerfully and contentedly.

But if the sins of the parents are visited to the third generation, so also are the virtues.

The fire of inspiration has not been quenched during the last eighteen hundred years.

The visible earthly body is not the man, but only the mechanism used by the soul, which is the man.

Spiritualism is the very essence of science, because it teaches a man to know in what his own nature consists.

Mrs. Hardinge-Britton announces her determination to return to England, and end her days in her native land.

When men learn to do right, without getting or expecting reward, we shall have a better state of society than we have now.

Spirits freed from the grosser elements must advance, and be more intelligent than ourselves, and in a great measure be clairvoyants.

The Mahometan writings are full of stories, which show that the doctrine of spirits has, from the earliest times, prevailed amongst them.

"Springs the immortal from the mortal! Heaven is twin with earth!"

Man is made the spirit's portal, And th' invisible hath birth."

We must act upon the ancient and wise advice to try the spirits; to prove all things, and hold fast only that which appears to us the true and the good.

The Protestant position, that the Scriptures themselves are infallibly inspired, but that they are left to fallible men to interpret, is untenable and absurd.

Spiritualism may be said to be a recognition of the spiritual, and a demonstration of spiritual existence. In this respect it is the very opposite of Materialism.

It is true that the progress of Spiritualism has been rapid beyond comparison with anything to be found in the whole history of civilization and the progress of ideas.

In the history of the world there is found evidence of the universal belief in the spirits of the dead, and the phenomena bear a remarkable resemblance throughout.

Jesus took Peter, and James, and John up into a high mountain, and was transfigured before them so that his face shone as the sun, and his garments shone as light.

Lucan, in the sixth book of his Phasalia, introduces Pompey consulting a sorceress, and requiring her to call up a departed soul that he might learn his future fortune.

Poets, orators, artists, musicians, statesmen, divines and others, in different ages, have caught the hallowed flame of inspiration, and left the fruits of spiritual illumination behind them.

Pope says: "Teach me to feel another's woe, To hide the faults I see; The mercy I to others show, That mercy show to me."

The prophets and apostles were mediums, and their communications are to be judged on the same principles as all other manifestations, by the accordance with our best reason and conscience.

More and more, as we study the actual manifestations of the spirit in all ages, at the gates of Eden, on Horeb, on the Plains of David, we shall perceive the great truth bodying itself forth in various forms.

It is the common opinion of the Turks and Russians that, near the close of life, many persons have some sort of extraordinary revelation of the event. Even the most ancient of their writings prove this.

The term occultism means the practice of that which is secret or hidden, and has been generally applied to the practice of the secret arts of magic; and by Christian occultism is meant the esoteric doctrines of the mystics.

Jesus exclaimed, "Blessed art thou Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven;" and he charged his disciples that they should reveal unto no man that he was the Christ.

Everywhere, under the appearance of concretion and hardness, living elemental forces are latent, and the slightest variation in the equilibrium and correlation of these forces alter the face of the universe, and the most solid substance might vanish like a dream.—Epes Sargent.

But though inspiration has been more or less enjoyed in every age subsequent to the completion of the "Ten Commandments," the age of modern Spiritualism it has been more general and marked than at any previous period.

The Catholic priest has always had the advantage over the Protestant clergyman in dealing with the Indians. The one can give his converts some visible and tangible voucher of his religion, but the other must tell his flock to find their religion in their hearts.

Moses, when descending from Mount Sinai, where he for forty days communed with God, his face shone so that the people dared not approach him; and Saul, when sleeping, the great Christian martyr, whose face the people saw, "had been the face of an angel;" and like events have happened in modern times, and in all times.

The poet, Wordsworth, writes: "Our birth is but a sleep and a forgetting; The soul that rises with us, our life's star, Hath had elsewhere its setting, And cometh from afar; Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory, do we come From God, who is our home."

As the humble chrysalis is by the transforming power of the sun's heat converted into the glorious butterfly, so the careworn and travel-tired Jesus by the force of his spiritual prayer was transfigured, "when his face shone as the sun and his raiment became as light;" and Peter, and James, and John fell on their faces to the earth before him.

During the revolutionary period, this country had produced a remarkable seer in the person of Dr. George de Hennepin, who lived at Reading, Pa. This gentleman's spiritual development enabled him to accurately describe events at great distances from the scene of their actual occurrence. He thus announced the precise hour that the British evacuated Philadelphia.

A gentle wind is never lost, Oh, never, then, refuse one; It cheers the heart when tempest-tossed, And lulls the cares that bruise one; It scatters sunshine o'er our way, And turns our thorns to roses; It changes every night to day, And hope and love discloses."

The times which loomed up before the vision of ancient seers, when a glorious influx of light and power from the spiritual realms would be experienced, have come to pass; and by the facts which are now being evolved in so many parts of the world, the theological assumption that would send up the fountain of inspiration after the last writer of the Bible drank at it, is completely and forever swept away.

The following is from Blair's poems of "The Grave": "Tell us, ye dead, if ye in pity can, Beyond this sphere what is the future plan? Some courteous ghost, if any such there be, Tell us, in after life, what things ye see; For some of you, we know, in days of old, The fatal story to mankind have told; Forwarning them of death—oh, then comply, As tell us clearly, what the doom is, And but you're withered, no matter death must call, The curtains drop, and time will clear up all."



