

# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, AND GENERAL REFORM.

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

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JNO. C. BUNDY, EDITOR.

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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 he, Prof. Brittan, and J. M. Peebles, 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 compose 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. Wins, 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 the 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. Davids, G. 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 that 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. Davids. 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. Davids and Dr. William 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 milestones of history, now can be viewed. Trifling and insignificant as the raps seemed 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 dawning 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 unmakes 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, come and bright—  
Children 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. Davids. 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 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. ELEN 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 tomorrow the greatest question that ever occupied the minds of men viz., 'If a man die, shall he live again?' received its first affirmations. 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. Vandercook sang "Beautiful Home of the Soul."

#### 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 séance, 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-month's 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 mediums 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, characters as well as physical conditions will rise in the development of mediums, and when such are found and developed, there will be no possibility of fraud, for that will be impossible. Spiritualism demands pure lives and honest, faithful work, and when this is fully acknowledged and made the rule of its 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 refining 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 9 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 Vineland Journal, 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 slate-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 séances under test conditions, which, I am told, were highly satisfactory to all who attended them. At one of these private séances, 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 a slate beneath it, pressing it hard against the under part of the table, while the latter barred 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 removed 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 séances, but three public séances 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 no distant day. The undoubted tests given here, will not only add new and lasting luster to her name, but greatly advance the cause we so dearly love.

A. J. FERRIS.

Battle Creek, Mich., March 31, 1879.

NOTES, GERM-THOUGHTS, FRAGMENTS.

BY BELDEN J. FINNEY.

RELIEF 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.

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."

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.

I am now 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.

Now that I have entered this supernal sphere, I can retrospect my life and perceive that it was impelled to make my home in the Golden State by an unconquerable destiny.

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 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.

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.

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.

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.

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.

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.

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.

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.

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.

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

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

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.

Losses.

BY EMMA TUTTLE.

We are weak when a fair deceit looks more clear than the white truth to us, Sending its lipings and glistings sweet.

Yet knowing and owning a childish heart Beats to-night in a woman's bosom, I choose for a season the weaker part.

Have I seen their ribbons flutter? Have I seen their jewels sparkle? And almost heard the words they utter.

Music as sweet as a lark in dreams Would wing us he greeted June's rosiest morning. The fairy ladies astride moon-beams

Now, I never hope when the lily-bell Rocks white and cool in the moonlight mellow, To find asleep in its fragrant heart.

SPIRITUALISM IN AUSTRALIA.

A New Phase of Mediumship being Developed, Etc.

TO THE EDITORS OF THE RELIGIO-PHILOSOPHICAL JOURNAL: Your numerous readers may probably hear but little of Australia, and of Ballarat still less, I am sure.

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.

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.

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.

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.

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.

per 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.

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 Psychical 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?"

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.

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.

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.

Spirit is the deepest, the highest, the inmost principle of the compound being man. It is a delicate essence, not advanced to absolute control of the individual until the partnership with the body is dissolved.

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.

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 subserve.

J. B. LOOMIS.

The Alleged Death-Warrant of Jesus Christ.

In the JOURNAL of October 29th, "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.

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.

"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.

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CHICAGO, March 19th, 1877. 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.

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CHICAGO, ILL., APRIL 12, 1879.

Psychic Marvels.

"Enter into thine own soul, and marvel there," says Isidore. The transcendent psychic powers of man furnish a subject for life-long study and wonder. These powers have been proved beyond all doubt. The faculty of clairvoyance, for example, has been so tested that experienced investigators know it to be a fact that does not admit of a question.

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. Still the process by which this is done is a mystery. 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. He had not read a word of the letter. The blind girl takes it, passes her hands over the envelope several times, calls for paper and pencil, and writes the letter verbatim, the seal not having been broken. Mr. Parkhurst opens it, pastes the torn fragments of the letter together, and finds that Miss Fancher had made a literal copy of the original.

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. Whence they come we do not know, and whence knowledge comes to the clairvoyant he does not know. Often it is presented to him by emblems. For instance we once wrote the name Bush with a question adjoined, in a list of departed friends; it was so concealed by being rolled in a compact pellet that it was impossible for the medium to read by his normal sense what was on the paper. He did not even touch it; but said: "I see a bush, and on it is a scroll, on which are written these words." And the words he gave were an answer to our question.

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 *religula*, relics, or doubles, accompanying all our thoughts, words, writings, and acts; that inanimate objects have their spiritual counterparts. If this theory be true, does it not help us to explain some of the marvels of psychometry and clairvoyance? A sensitive enters a room, quite ignorant that it has been the scene of a murder or some other tragic occurrence. Instantly a sense of oppression or horror is felt, by her, and all at once the historical fact is presented to her mind, *how* she cannot say. By what process is this brought about? What is there to awaken these thoughts? Is it effected by some communicating spirit unconsciously to the recipient? or are there in the room spiritual *religula* which produce the impression?

"Mr. D. D. Home was once at a party in London, when he heard one gentleman say to another, 'There's that humbug Home.' The celebrated medium glanced at him, perfect stranger as he was, and instantly had presented to him an 'extraordinary' scene from the man's past life. Turning to him Home spoke words to this effect: 'Sir, in the year 1840, on the 4th of June, you were at a small town in Sussex, the name of which I need not mention. You there got into a quarrel with a young man whom you thought paid to much attention to—'

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.' The stranger subsequently became one of his best friends.

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. Spiritualism, and mesmerism, which is but a form of spiritual activity, are full of similar phenomena; and mediums and clairvoyants, differing in their explanations, really seem to know no more than the rest of us, of the *rationalis* of the thing.

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. After several months, if the paper be carried into a dark place and laid on a piece of hot metal, the spectre of the key will appear. Dr. J. W. Draper, Professor of Chemistry and Physiology in the University of New York, says: "I believe that a shadow never falls upon a wall without leaving there a permanent trace,—a trace which might be made visible by resorting to proper processes."

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. Again and again we breathe, and the moisture evaporates, but still the spectral wafer re-appears.

If such subtle effects may be produced by the agency of light, heat, or moisture, why may not thought be equally operative in leaving impressions, recognizable by clairvoyant or spiritual senses? The analogies of science we have seen, make this highly probable.

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, mingle with our being and modifies it. There are cases on record of ignorant women, in states of insanity, uttering Greek and Hebrew phrases, which in past years they have heard their masters utter, without, of course, comprehending them. These tones had long been forgotten; the traces were so faint that, under ordinary conditions, they were inappreciable; but these traces, were there, and in the intense light of cerebral excitement they started into prominence, just as the spectral image of the key started into sight on the application of heat. It is thus with all the influences to which we are subjected.

In his "Origin of Civilization," Sir John Lubbock says: "The so-called object-souls, 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." Utilitarian or not, it is probably drawn from a keen observation of actual phenomena. In giving a spiritual counterpart to plants and trees, the "lower races" may not have been so stupid as physicists credit them with being; though the counterpart may be more properly called a phantom duplicate than a 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. The existence of this spiritual counterpart of earthly objects, seems to you an extraordinary state of things, and you cannot take it all in yet, but when you consider it fully, you will see that it is only reasonable." Without accepting this doctrine thus barely stated, we think it may point to an actual phenomenon.

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. But what if it should turn out that the "lower races" were really much nearer the truth in their conceptions of Mind and Body than the whole phalanx of modern physicists and materialists, including the Bains, Huxleys, Haeckels, Tyndalls, Leslie Stephens and Newcombs?

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." They further agreed with Bacon, that *only the physical soul, which is a thin, warm, material substance, is an object of scientific knowledge.* And this is precisely the anticipation of our most active investigators in the phenomena of Spiritualism. So that what Bacon meant as a reproach to the intelligence of the "lower races," may be discovered to be one of the highest truths of an advanced psychology.

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. It is a painful consideration that by our thoughts, our writings and our acts, we are daily making duplicate spiritual impressions which substat, and may return "to plague the inventor." Swedenborg somewhere tells us that once in the Spirit-world he saw exact transcripts of writings that the author thought had been destroyed during his earth-life. Let us see to it then, that our utterances are in harmony with our highest conceptions of the truth. Let us bear in mind that not only the bad deed, but the bad thought, has its spiritual counterpart, and persists while we imagine it dead. What higher incentive to a pure and circumspect morality, could there be than that issuing from considerations like these, which carry the stamp of scientific probability?

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 Guldenstuebe, author of "La Réalité des Esprits." The Baron was a medium for physical phenomena of a most convincing kind. Independent writing was got in his presence under conditions that did not admit of a doubt. A profound Hebrew scholar, a gentleman by birth and in his feelings, and independent in his circumstances, it is not surprising that he impressed those who came within his sphere with a sense of his perfect sincerity, his intelligence, and the genuineness of the phenomena, to which he held a medial relation.

Fichte has recently put forth a pamphlet on Spiritualism, in which he tells us, that notwithstanding his age and his exemption from the controversies of the day, he feels it his duty to bear his testimony to the great fact of Spiritualism, and he thinks it the duty of every man with equally earnest convictions to do the same. "No one," he says, "should keep silent." Spiritualism, he tells us, is the ratification of the belief in the immortality of the soul by means of the evidences of psychical experience. He refers to the phenomena through Slade, which are "decisive for the cause of Spiritualism in Germany." Their genuineness was made clear to some of the first physicists of Europe—to Zöllner, Fechner, Scheibner, and Wm. Weber, the celebrated electrician from Göttingen. There is no retreat from what has been gained, and the advance of the great fact is fully secured. The Slade phenomena, he says, were observed under conditions that "preclude all imposture or grand delusion."

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. Here in earth-life we have it in our power to seize our future destination. 'Certainly,' he adds; "is this a serious revelation at a time when mankind has long since become accustomed to *displace their care for the future from their daily routine*, as a consideration not affecting their interest."

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. We send our greeting to our venerable brother in the faith, and hope that there may be some happy years of the earth-life still in store for him. But if not, he may rest assured that his noble teachings will not be unfruitful. They will be a seed of life for generations yet to come.

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. He said, "From a mediumship of twenty-three years I have positive knowledge of this unseen world, and my experience does not differ from that of thousands of others." After the lecture an entertainment was given by the ladies.

Alonso Noble, L. D. Dibble, F. W. Clapp and Ed. W. Freeman, of Battle Creek, Michigan, attended a seance 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 clergy and the bigots who control the press, are arrayed against the trance speakers who every Sunday evening draw crowded audiences at the largest theatres. Mr. Thomas Walker is speaking at Melbourne, Mrs. Brittan in Sydney, and Dr. Slade, and the musical medium, Jesse Shepard, are also holding seances. It would seem that the gifts of all of them are greatly enhanced in the far away colony.

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

Mr. L. E. Marcus 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. All he desired to do was to awaken an interest in the subject and get them to investigate for themselves. He had no faith in a Spiritualist who had not been convinced by his own experience for the experience of others was never satisfactory." The Victorian Association of Spiritualists, through their secretary, attempted to arrange with Mrs. Brittan for a course of lectures to follow Mr. Walker's. It was found that that lady intended to visit Melbourne at her own convenience and to ignore both the Association and Mr. Walker, and was determined to speak whether he was lecturing or not. The editor adds: "It is to be regretted that Mrs. Brittan has taken this course, which will certainly lower her in the estimation of many who were her friends. A full committee of eighteen have unanimously passed a resolution to ignore her and her movement here."

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 day following I was up again to see him, and he told me of this, bearing out exactly what my friend the scientist had said, and turning round to his side table he took a small compass from it, and placing it between us, joined hands with me and said, 'This is the way we did it,' but to his surprise the needle did not move. 'Why,' said he, 'that is curious, it moved yesterday, but perhaps the spirits want you to do it.' I disengaged my hand from his, and held it towards the needle, and it immediately followed my finger whichever side I put it. He then pushed the compass far from us, to the extreme edge of the table, and we sat away, but in full view of it. 'Now,' said Dr. Slade, 'Will the spirits please revolve the needle, if we wish it?' Three raps answered him, and the needle, with no one near it, turned round several times. Perhaps scientific men will explain this, but before they attempt it, let them take their own compasses, and the doctor will, I doubt not, be only too happy to convince them."

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. Qlie 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. Mrs. Simpson gave several seances, the most important of which is related by Bro. A. J. Fishback in another column. We would be glad to give a full report of the proceedings, consisting of lectures, conferences, singing, etc., but our space forbids.

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. Finally the physician said he was dying, and a minister, Rev. Mr. Smith, came and administered the consolation of the Gospel. He sprinkled the forehead of the dying man, baptized him in the name of the Father and of the Son and of the Holy Ghost. The writer well remarks that—probably such a Christian combination never before occurred on earth—a Baptist minister in a Roman Catholic hospital, reading an Episcopal baptismal form, and sprinkling a penitent believer, with a sister of charity acting as an assistant, and Presbyterian and Episcopal ladies witnessing and rejoicing in the reception of a new disciple into the king-

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 \$23 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 "Stenographic Teacher," 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 SCOOTEN, 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 seances, all along the line, should write at once to box 627 Atlanta, Ga.





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Table listing various books such as 'Life of Thomas Paine', 'The Ethics of Spiritualism', 'The Genesis and Evolution of Spirit', 'The Philosophy of the Bible', etc., with prices.

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WHAT IS THE BIBLE? AN ATTEMPT TO ANSWER THE QUESTION IN THE LIGHT OF THE BEST MODERN SCIENCE. BY T. W. DEWEY.

THE ETHICS OF SPIRITUALISM; A SYSTEM OF MORAL PHILOSOPHY, Founded on Evolution and Continuity of Man's Existence beyond the Grave. By HUDSON TUTTLE.

THE INDIVIDUAL, THE GENESIS AND EVOLUTION OF SPIRIT; THE LAWS OF MORAL GOVERNMENT; ANALYSIS OF MIND IN REFERENCE TO ETHICS, APPETITE, THE PROPENSITIES, LOVE, WISDOM, CONSIDERATION OF THE INDIVIDUAL, OF SOCIETY, OF DUTIES AND OBLIGATIONS; DUTIES OF THE INDIVIDUAL; OF SELF-CULTURE, DUTIES OF SOCIETY, MARRIAGE, ITS FOUNDATION AND RESPONSIBILITY.

THE ETHICS OF SPIRITUALISM, while running in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, was widely noted and commended by the public and the press.

THE ETHICS OF SPIRITUALISM, now being published in the RELIGIO-PHILOSOPHICAL JOURNAL, is also worth the subscription price to that journal.

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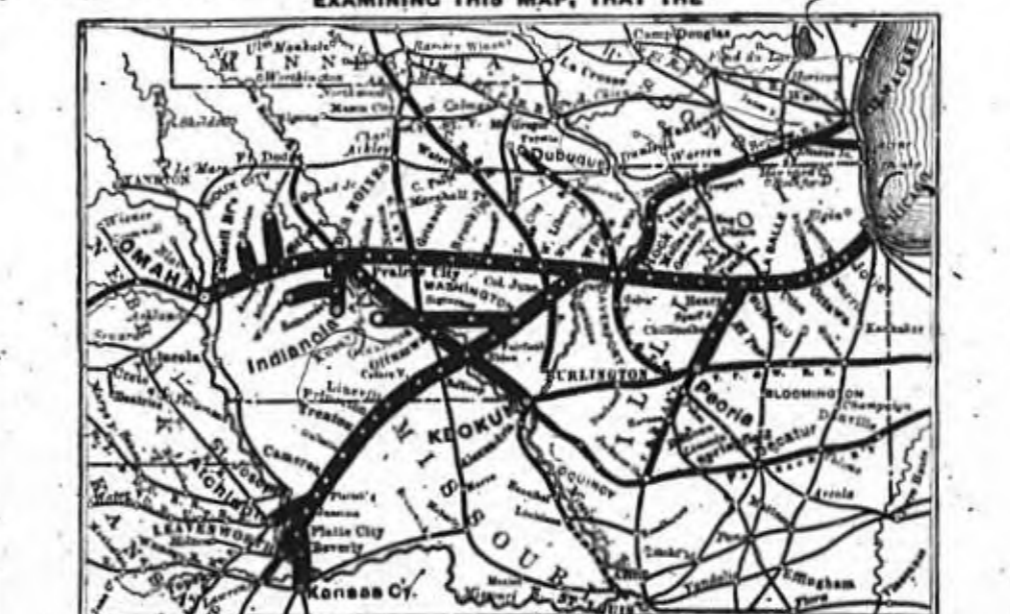
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THE Formation of Plants and ANIMALS. By REV. STEPHEN.

THE CLOCK STRUCK ONE AND Christian Spiritualist.

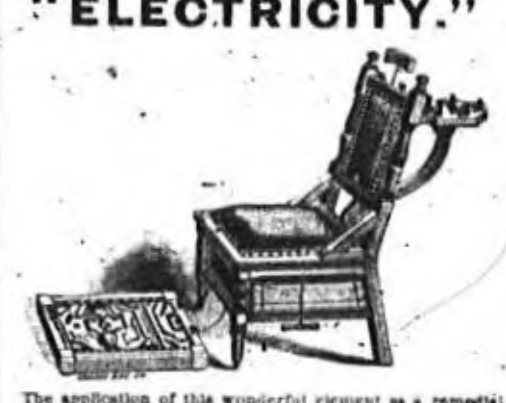
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