Gruth Gears no Mash, Bows at no Buman Shrine, Seeks neither Place nor Spplanse: She only Asks a Bearing.

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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.

To the Editor of the Religio-Philosophical Journal:

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 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" at they fell from the live of Angray Jeach 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. 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, alded by the inspiration of many exalted spirits.

spirits.

Dr. F. was followed by Mr. P. C. Mills, a trance speaker from Boston, who spoke eloquently and scceptably. 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 bray. 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 teach 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 accress. The Doctor is a ripe scholar a clear thinker and one who always 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 repu-tation as a scientist. /His subject was "Men-tal 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 s severe rain-storm, and the well-filled hall of intelligent men and women who listen-ed with wrapt attention to his address must have been very gratifying to him. Dr. A. was followed by Mrs. Dr. Somerley, a magwas followed by Mrs. Dr. Somerley, a magnetic physician who has just graduated at the New York Ecletic Medical College. Mrs. Somerley spoke briefly of the rapid growth of Spiritualism and of its final triumph. P. P. Goed, Judge of the City Court of Plainsfield, N. J., was the next speaker. The Judge is a graduate of Plaryard University, and was of the same class as Fred. Wilks, who was expelled from that institution, because he was a medium. The Judge tion, 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 has always taken an active interest in the Children's Lyceum, and with her three daughters, aided in the musical part of all 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 falth, and that she had great courage and hope for the success of our cause in the city, from the deep interest shown where-

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and hope for the success of our cause in the city, from the deep interest whown where ever her professional duties called her. She urged the friends to form circles in their own homes, as they would erset the family altar, assuring all, that in any family, if they would sit regularly and quietly they would soon be blessed with loving measages from the other home where there are "many mannings." Mr. Fred. Haslam followed with a short carnest address, urging upon all to be the 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 car faith is soon to be the prevailing belief of all the nations of the globa. 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 do-ing 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 2½ P. M., this large hall was filled with an intelligent audience who had gathered to listen to the 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 after-noon meeting:

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

The thirty-first anniversary of the advent of modern Spiritualism was celebrated yea-terday afternoon and evening, in the grookterday afternoon and evening, in the Brook-lyn Institute, on Washington street. At half-past two o'clock the afternoon exer-cises commenced, the assemblage being large, and including many persons promi-nent 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 guid-ance of Capt. L. Davids. Fully one-third of the audience was composed of gray-haired men, who listened attentively to the speak-er, and joined in the singing. Small flags 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-adozen 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. Will-lam H. Atkinson.

iam 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

Another year, he said, has added its re-Another year, he said, has added its re-cord—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 avent goes down of the Fox family, that event goes down into history as marking the decay and dising tegration 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 savance for the sake of convenience), communication was estab-lished—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 spiritnal 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; humsh 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 spartments that were absolutely closed and locked; small objects have been seized and suddenly carried great distances by spirit power (in one instance from Mem-phis to Louisville); tables have been lifted to the ceiling with their furniture undis-turbed, and persons have been lifted in the same manner; musical instruments in full view, have been played on by unsten hands, and voices proceeding from vacancy con-versed in an interesting and instructive and

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 cut. Human mouths have been inspired by spirit power to sing with supernatural sweetness in languages they never knew, to speak of THE MEDIUM OF SPIRIT POWER

most satisfactory manner; hands have sud-denly appeared on a table and written mes-sages in full view, then faded away; sub-stances 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 earth-

and houses have been shaken as by an earth-quake; 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

future events in prophecy—the life, the hopes, the wishes and the advice of our sainted loved ones rights Spirit world. Consainted loved ones for 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 dufy 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

are here in great numbers to enjoy this anniversary with an intensity of devotien and delight which mortals, on account of their fieshly limitations, cannot fully realize.

"Welcome angels free 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 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. to a close relation and sympathy with God. In proportion as a man's soul was filled with divine love so much would be love his God. 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 Goldern 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 fluwas 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 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. wielded its mighty influence. Henry Ward Beecher was among those who investigated Spiritualism and knew it to be true, yet he had not the meral 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

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 meet ings 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 sev eral mediums were influenced and many ex cellent tests were given, Mrs. Mills of the Eastern District, held a very large and satisfactory scance, 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 conversantonly 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. was the best discourse the writer has listen ed to from him; he gave a synopsis of the onward progress of our cause among scien-tists, scholars, clergymen, poets and actors, showing conclusively that the best and most progressive minds in every department o 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 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 ingiving true manifestations and a right understanding how to grow in graceday by day.

W.m. C. Bowen, who was announced as the "silver-tongued grator," of Brooklyngave a short radical address, in which he contrasted the belief of the brithodox 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. Voiney 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. Flabbough 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, Ansoul. While Capt. Brown was speaking, Ansoul.

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 "Spir-itualism of the Spirit," and Capt. Brown pronounced the benediction and thus closed one of the largest gatherings and most succeasful series of anniversary meetings ever held is our city—we feel that its results will be of good to the cause; and we take cour-age in our work, for we firmly believe that henceforward our faith is to grow stronger 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 straply impossible. Spiritualism demands of its belivers, either teacher or layman, pure lives and honest, faithful work, and when this is fully acknowledged and 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. Nineteenth Century.' 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 Aggressive and Iconoclastic": "Spiritualism Barmonial and Humanitarian": "Spiritualism Harmonial and Humanitarian": "Spiritualism Badical, 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, havunusually brilliant manner, surpassing evartistically 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 leafs 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 hu-manity. The front of the platform was dec-orated with a border of Rowers, which, in my estimation, seemed the most resplend-ent 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 through-out 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

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 choica pieces suited to the occasion. One was announced by Bro. Lynn, as an original poem by a local poem too modest to give his name. From this you may judge the author-ship. Sang to the tone, "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, yelating 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 occupled 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 In the afternoon, from 2 to 34 o'clock, there

and refinement ruled there, and she deter-mined to retrace her steps and apply for a few moments admission, stating her object. She rang the bell; the door was open-ed 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 broth-erly feeling that stirred our hearts on this eventful day abide ever with this society, is

eventful day abuse eventful day abuse the prayer of the writer.

John A. Hooven. STABILING FACTS. .

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

To the Editor of the Halioto 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 scances under test conditions, which, I am told, were highly satisfactory to all who attended them. At one of these private scances, 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 receiv-If Mrs. Rosalie C. Simpson, the independ-I ever saw. Being much pleased at receiving them, he brought them in the glass of water to the meeting, and made a full state-ment 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 plat-form, 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, herole attitude of the woman that stood be

fore them.

Mr. Deshon now came forward, and was seated beside Mrs. Simpson upon the plat-form, 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 bared her arm to the elbow, and seating berself fifteen or twenty inches from the table, also put her hand on the state, and in less than three minutes, the materialistic skeptic removed the state 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 andience, was enthusiastically applicated.

and Mrs. Simpson, who stood before the audience, was enthusiastically applicated.

Mr. Deshon bore his deteat 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.

over to Mrs. Simpson. It was received with thanks.

In conclusion, let me add, that Mrs. Simpson not only gave private scauces, but three public scances before crewded 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 well 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 juster to her name, out greatly advance the cause we so dearly love.

Battle Creek, Mich., March 31, 1879.

Battle Creek, Mich., March 31, 1879.

## RELIGIO-PHILOSOPHICAL JOURNAL.

#### NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SELDEN J. FINNEY.

BELIEF IN IMMORTALITY.

Hence God is a direct cognition of the soul, and not so 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 bedies 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 scul. 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 rela-

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 "ensation" 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?

#### 8. J. PINNEY IN SPIRIT-LIPE.

[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 press-ing for utterance—waiting for some one bold enough to express them. I never shrank 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 sensitives 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 had formerly associated, and far worse, it brought around me a class of spiritual beings, far different from the sages 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 trands. 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 fall 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 not 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 arousing 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 re-turn to earth? This is too sudden, too terrible, I am not prepared; I must return to my who, my who cannot spare mo?" Then the spirit friends gathered pared; I must return to my wife, my family, my triends

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. 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 sublimates 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 earthlife. 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 crystallic 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 intermediale 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 centerstance 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 idjot 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 fireside. 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.) Copy-right by H. Tuttle &Q. B. Stebbins, 1979.

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-PRILOSOPHICAL 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 re-Yours for truth, sults.

BY EMMA TUTTLE.

We are weak when a fair deceit Looks more clear than the white truth to us, Sending its lispings and glintings sweet,
All affitter 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 fairles by forties used to wink
Out from the blue-bells in the wiid-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 darkle?
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 roslest morning, The fairy ladies astride moon-beams Sang me when my life had a cob-web awning.

Woe is the day when the fabric fell, A day of losses and disillusions; 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 reverence 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 steeple.

#### SPIRITUALISM IN AUSTRALIA.

A New Phase of Mediumship being Developed, Etc.

TO THE EDITOR OF THE BELIGIC PHILOSOPHICAL JOURNAL: Your numerous readers may probably hear but lit-tle 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. Bechervaise, chief officer of telegraph office and lec-turer 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 Govern-ment of Victoria having appointed him to the chief command of the whole telegraphic system in the colony. We have had great cause for mutual congratu-lations 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 sade 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 importance, and the reportance of the press (at Baldwin's importance). 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 properly believe in its they would never be dured by such 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 se-ances, 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 scances given

at great length in Mr. Lorimer's letter, as our readers are familiar with their general character. At the close of his first scance, our public medium, Miss Phillips, who answers all questions by the spec-trum, gave a short address. The "spectrum" is an in-vention of Miss Phillip's guides, and is supposed to be a purely mechanical means of holding correspondence with the spheres. Should any of your readers be desirons of obtaining full directions and particulars re-garding 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 En-

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 hight 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 cymbers which he could not with the could be considered. bals 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 any exact or minute account of the concert. The pub-lic newspapers here published notices of it on the following morning, which were on the whole most satis-

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 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; others, 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.: Delusion, Disease, and the Devil." I only wish he had been present at Mr. Shepard's séances, and he would have found a fourth D, Disaffirmance, stronger and mere 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-

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. At one of Mr. Shepard's scances, Miss Kate Johnstone, (a one of Mr. Shepard's scances, Miss Kate Johnstone, (a young lady, whose parents reside at St. Kilda, the wealthlest 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, He delivered the message without omitting anything, and then much to the astonishment of the mother, saked that Kate's new dress should be brought out and 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 dow anything of, save themselves. Mrs. Johnstone she filled complete willingness to come to Ballarat and witness the result of the attempt at materializaand witness the result of the attempt at materializa-tion, as Kate stated that she would materialize, if they

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.

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

#### Body, Soul and Spirit.

In a paragraph in a number of the Religio-Philo-SOPHICAL JOURNAL, Mr. Barnum, in reference to the sorbitcal 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 have that as we wantled have have no uniformity of extends. 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 or a deep significance is involved, would not harmonize with a clear analysis. And in the spiritual philosophy this prevailing tendancy 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

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 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 immost, 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 impost—the descent part or principle in his 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 uncreated spirit and the material body, and refers to all vitarity—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 principal

Spirit is the deepest, the highest, the inmost principle of the compound being man. It is a delific 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 misunderstand

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. 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 Encyclopedia) 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 Cyclopedia 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. 28, and that no inquirers of any note put it later than A. D. 83. But the same writer admits that astronomical science has demonstrated that on none of those six years, A. D. 28-33 in-In the Journal of October 26th, "Scholasticus" restrated that on none of those six years, A. D. 28-33 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

would be the 1sth 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.

Antichrist.

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

#### RELIGIO-PHILOSOPHICAL JOURNAL.

#### Woman and the Bousehold.

BY HESTER M. POOLE. [No. 151 East 51st street, New York City.] BIOGRAPHICAL SKETCH

MRS. CAROLINE A. SOULE,

Saspoken homilles of peace Her daily life is preaching; The still refreshment of the dew Is her unconscious teaching, And never tenderer band than her! Unknits the brow of allipg, Her garments to the sick man's car Have music in their trailing.

Many years ago, a Universalist clergyman, while absent from his home in one of the Western States, fell ill, and was suddenly called to the higher life, leaving a young wife and five little children, penniless. At first the widow seemed crushed by the direful bereavement, but roused by necessity, she set about to see what could be done. In those days but few women had entered the journalistic field, but Mrs. Soulé was a woman of culture, and a ready writer. She came east and obtained a position as assistant editor of a weekly paper in this city, and soon after assumed the entire management of a child's paper, called "The Guld-ing Star." Here she did excellent literary work, and numerous delightful poems, of devout and spiritual character, have drifted from her pen, anonymously into print, and winged their way all over the country. Years passed away, she struggled on, rearing her family by hard work, and as her three sons approached manhood, two fell in the Union army, and one by an accidental shot. The bereft mother again gathered up her broken life, and consecrated it upon the altar of good works. She began to lecture; among her subjects was one very dear to her heart namely, the endowing of high schools and colleges for women professorships. She be-lieved in the necessity of having wise and experienced women, to whom young men and women alike could go for advice, sympathy and encouragement, who would supply the atmosphere and protection of home-life to the cold halls of seats of learning. She graph-ically pictured the evil of sending immature youth from the safeguards of the domestic circle, where new and conflicting influences began their bewildering work, and where many temptations were immanent. In a few fears, she raised \$40,000 by her eloquence and zeal which have gone to establish professorships in liberal colleges, and to build haritable and missionary associations, and she required only a meagre support while at her work. In connection with the women of the Universalist church, who have been

justly noted in this country for their intelligence, energy and liberality, she organized the Woman's Centenary Association, of which she is now President.

Last spring, Mrs. Soulé went to Scotland to labor for the cause of liberal religion. During a brief visit there a few years since she made a profound impression by her Eth-ical and Temperance discourses, and an-earnest call for her speedy return, followed her over the water, from the free religionists who are rapidly increasing in that fast-ness of Calvinism. Since June last, Mrs. Soulé has been a lay preacher and lecturer, with headquarters at Dundee, Dunfermline, and later at Glasgow. She has access alike to Universalist and Unitarian chapels, and has once visited Ireland, where she preach-ed in Belfast to crowded houses. Her heart is too large, and her head is too clear, to be trammeled by any creed, though still con-nected with the Universalist Church. She belongs to the Broad Church, and gives eloquent utterance to the inspirations which flow through her harmonious organization, upon the Brotherbood of Man, the Father-hood of God, Eternal Progression, and the Hving of a true life. With a scant pittance of \$300 from the Woman's Association beforementioned, she labors among a population which have starved on the dry husks of Calvinistic doctrines, and who waken to new life while listening to the loving tidings which the sweet voiced woman carries into the stronghold of John Knox. She gathers little ones into flocks on Sundays, and teaches them the simplest truths of right living and thinking. "Had I ten pair of hands," she says, "they would be more than full with work which is necessary to be done now and here." Mrs. Soulé is devoted to

women are little better than slaves. The hardest thing I have to hear, is the utter in-difference of the working women to their slavery. I get up lecture after lecture for women, and not a married woman comes to the church, and so I give them to the young women and the men. If you could only see the dirt I am compelled to encounter, you would never imagine that civilized people could endure such life." could endure such life."

Mrs. Sould has made a profound impression upon those communities where woman seldom lifts her voice in public, by the influence of a pure and noblevife, as well as by those inspired words which are the true exponents of a heroic and unselfish soul. The feeting-liberal journals speak of her "simple, womanly dignity, her clear, rich voice, and her noble utterances." She is doing a grand, unselfish work; one which helps, uplifts and strengthems those who sorely need assistance; one which only a chastened and

woman's advancement, and interested in all

reforms that affect her weal. Her heart is deeply touched by the condition of her Scot-

tlah sisters. She writes, "My mission brings me ip contact with the very poor, and these

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assistance; one which only a chastened and beautified spirit like hers can accomplish. Women who have money to give or de-vise to charitable objects, should think twice before they ignore the work of such a sis-ter as Mrs. Soulé, for that of some associa-

before they ignore the work of such a sister as Mrs. Soulé, for that of some association which pays fat salaries to a set of indeent officials. We close by applying some extracts from her discourse upon the death of the Princess Alice, called "A Royal Woman," to her who indited them:

"The really royal woman is she who does her duty royally, under all circumstances; who is not great once in a while, but who is great always; who realizes that every duty is divine, if we put that that duty the best that is within us at that time. The royal woman is she who neglecting no home duty, has yet a soul so large that she can look beyond her own dear threshold and see the needs of others, and minister kindly to them; minister by sacrifice if she be poor in this world's goods, giving of her own hand's labor, of her own time and strength; ministering by "gold, frankincense and myrrh," if she be wealthy. Such women build beautiful homes for the aged and indigent, cheery residences with lawns and gardens for the waifs of human life, for those whom society abandons; they go down into the slums of our great cities, into dusty garrets and damp cellars, doing good, and their presence carries hope, peace and joy."

OENERAL NOTES O Women are hereafter to be allowed to be-come notaries public in Ohio.

Miss Graceana Lewis is a member of the Academy of Natural Sciences of Philadelphia, and one of the foremost naturalists of the country. She has given lectures in a number of cities, during the past winter.

Miss Mary Treat, of Vineland, New Jersey, is also an authority in Natural Science, and her articles are eagerly sought by the leading magazines. She has made important discoveries in the vegetable and animal kingdoms, and a water-lily which she dis-covered in Florida, has been named after her. Miss Treat is a bright, modest little woman, an enthusiastic lover of nature, and she believes that the sum of human happi-ness would be greatly increased, if every child were trained to close and exact habits of observation. And she thinks woman is peculiarly fitted to such pursuits as require delicate application and manipulation.

The Norwegian farmers of Wisconsin, are assisted in their fields by their wives and daughters, who are models of robust health and physical perfection. Their lives are extremely frugal and simple; their food consists mainly of black rye bread and sweet or sour milk. The teeth of these people never need the care of the dentist, and the physician finds little to do among them; all of which does not prove that women should live on coarse bread and work in the fields; nevertheless, it furnishes an argument for simpler and more sensible habits, in dress, exercise and food. "Truth lies between ex-

It is well known that Mrs. Sarah Helen Whitman, of Providence, Rhode Island, was for more than a score of years, a firm be-liever in the guardianship of friends who have passed to the higher life, and of their power of sweet communion with their loved ones on earth. Mrs. Whitman was a fragile, gentle, sweet-voiced woman, and her heart was always tender toward the suffering, and full of aspiration and hope for the advance-ment of her sisters. Her poems were too refined to please the popular ear, but some of them sing themselves into our deepest mem-At one time she was betrothed to Edgar A. Poe, but the engagement was broken because of habits which his weirdly inspir, ational nature could not overcome. She was always tender of his name and fame, and wrote an eloquent defense of both. Of her later years, Col. Higginson says, "There she dwelt in her little suit of rooms; youth in her heart and her voice, and on her hair and in her dress. Her dimly lighted parlor was always decked, here and there, with scarlet; and she sat, robed in white, with a discreet ly tinted shadow over her still thoughtful and noble face. 'She seemed a person em-balmed while still alive."

A new edition of Uncle Tom's Cabin calls out notice of the fact that 250,000 copies of the book have been printed from one set of plates; that it has been translated into twenty languages; that no less than sixty-three distinct translations have been made; that the British Museum contains thirty-five English editions of it, and that numberless dramas have taken it as a foundation. It is the most popular book ever written by a woman; indeed, it would be difficult to find a rival anywhere; and the secret of it is, that Mrs. Stowe was inspired, that is, the work was written during a state of mental and spiritual exaltation, in which her consciousness was lifted up by a hatred of gi-gantic wrong, into a condition of extreme vividness and power. From her glowing crucible of thought, individual forms were cast, which to day seem as full of vitality as she who created them. The influx of spiritual force into the prepared mind, constitutes genius, and may or may not be accom-panied by mediumship. The Beecher fam-ily all seem inspirational to a great degree.

Scientific Materialism and Something Else.

To the Editor of the Religio Philosophical Journal: If, as Professor Tyndall says, matter contains the promise and potency of all the phenomena of the material universe, of course, the old doctrine of Providence is removed, if not exploded. But the mystery of things is thereby only taken from the hands of a supposed personal God and thrust back into matter itself. To say that matter is under inherent laws that necessitate the occurrence of pheriomens, is not to explain the mystery that enshrouds all existence. When scientists have taught the world that thunder and lightning are not the voice of God, they have only removed the mystery a little further back, for they have not told us what electricity is. When they tell us that water is a union of oxygen and hydro-gen, they have explained only the existence of water. Oxygen and hydrogen are still a mystery. When they know us how the at-mospheric air is decomposed by the sun-light and heat and its carbon laid down in the woody fibre of the tree, they do not un-fold the mystery of growth. When they trace sensation through the nervous system to the brain, and assure us that thought is impossible without a physical organization, they stand mute over the question of how an excitement of a nerve is transformed into a living thought. Consciousness eludes the keenest eye. The how and why of the miverse-remain unanswered. Mystery everywhere defles investigation. Behind all t is known is still the infinite, and as long as there is an infinite, so long must there b an unknown and an unknowable. For when we can say we know all, then have we found a limit to things, and a limit precludes the

a limit to things, and a limit precludes the idea of infinity.

The deepest philosophers of them all must and do, recognize behind and beyond all our knowledge an absolute, an unknown and unknowable. This recognition and admission is all that can be asked. It does not matter if an honest thinker cannot conscientiously say, "I believe the unknown is God," so long as he says, "I don't know what is there." It would be as great bigotry to condemn him because he cannot admit the existence of God, as for him to condemn another who claims to know that existence.

condemn him because he cannot admit the existence of God, as for him to condemn another who claims to know that existence. It must be remembered that a God defined and understood would be a finite God, and therefore the very character claimed for him, that of infinity, would be destroyed. So that it is true, as has been said, that a God understood would be no God at all.

My object is to bring out the position of the "scientific Materialist." I wish to show wherein a mistake is made by some of your writers in their treatment of what they call "Materialism." They condemn scientific Materialism in fact, while they only wish to condemn the dogmatic and bigoted spirit of a class, who steal a name to cover their intellectual nakedness. There is no body of men in the world more guarded against dogmatic assertions than the purely scientific. Their rule is to assert that only which they can prove by experimental knowledge. Beyond that they may say I think so and so, but they never say, "I know." In their admission of the existence of an absolute beyond their knowledge, is the admission of what one may call God, another Intelligence, snother First Cause, and so on. With them the question remains always open for further investigation and knowledge. And

their relation to Spiritualism is, or should be, the same. So long as it is unknown how a nervous sensation can become a thought, so long will the question of mind or soul remain an open question to scientific men. For them to say that Spiritualism is a humbug because they have not seen the evidence that others have seen, is to prove themselves narrow-minded men, and so far unfit to pursue the labors of the true scientist. For until they demonstrate that mind cannot possibly live unless it be connected with the material body in which it has been known to exist in what is called "this life," they do not and cannot know that Spiritualism is untrue. But, as in the case of the existence of the absolute, they admit the limitations of their knowledge, and all candid minds should be satisfied with them, so, in this case, if scientific men will admit the limiter tions of their knowledge of mind and leave the question of spirit existence open for further investigation and knowledge, it seems to me that they have done all that can be reasonably asked of them. And that they do thus leave the question I think is true of hem as a whole.

But, on the other hand, there is a class of cople who call themselves "Materialists," "Infidels," or "Nothingarians," whichever name seems to be most popular at the time and place, whose whole animus is in the word "no." They are people in whom development has been arrested. They are mental runts and dwarfs. Combativeness has, like a growth of weeds, smothered down ove of truth. If the church would admit them into her deliberations, they would de-light in nothing so much as being present on Sundays to contradict the preacher and ask questions. Not being allowed this hap-piness, they protrude and intrude themselves upon Spiritualists and others, who have as little sympathy with them as the church has, and play their pranks there. They can not receive any benefit from you because the avenue by which knowledge enters the mind-love of truth-is closed in them, not for repairs, but crystallized and dead, like the atoms and molecules of a rock. They cannot give you any benefit, for there is nothing of them but an eternal quibble which forever frames itself upon their faces in a repulsive snarl and frown of denial. They never help you in any work of social or charso much as individualism. Their motto is:
"Everyone for himself, and the devil get the
whole of you, as long as I get clear!" They
will attend your meetings and frown them down, if possible, or break them up with their eternal quibble, if you will allow them, but they'll never give you a cent to carry them on. They left the church because they were asked to subscribe. They are familiar with the obscene passages of the Bible and think it a very bad book. They are familiar with the obscenity of other books and think them very good. Among Spiritualists, they quarrel; among scientific Materialists, they quarrel; among Infidels, they quarrel; alone, they quarrel with themselves. And these are the chaps your folks mean when they pounce upon Materialists and scold them for denying Spiritualism! Don't you think its a great waste of powder? I do. What we want is to know what they are, and then it will soon be understood that it doesn't matter what they say. They have, as a class, always existed, and probably will continue for a long time. But they have no influence, save where they are in the majority, and then they will simply prevent you from do-ing anything. Their mission is to make peo-

ple conservative by disgusting them with the great unwashed of heresy. In Boston, Abner Kneeland left a strong society of clean, cultivated men and women, for he was himself a clean and an able man. His successors were only deniers. In a few years nobody knew anything of Kneeland's society, and for a quarter of a century his mantle has been drabbled in the dirt of an infidelity, that has had a wee of from twelve to thirty people to wrangle with each other about "whether Jesus ever lived? Whether, if a man dies, he'll live again? Whether religion isn't a humbug, and if so, why don't we upset it? Whether God is a fraud and hadn't we better turn him out?" And I've no doubt they would have turned him out long ago only they were afraid they would have to butcher each other in determining which one was

to take his place.

And it is this element that opposes Spiritualism, not the educated, intelligent, thinking people among those who, following the revelations of scientists, conscientiously stop at the end of demonstration and decline to go further without evidence. Between these latter and Spiritualists there really is no room for dispute. You have evidence that satisfies you. When they get it, it may satisfy them. Until then, if they remain open to conviction, they are doing the honest thing for themselves and all. But those others; well, I will have more to say of them yet. CHARLES ELLIS.

Magazines for April not before Mentioned.

Magazine of American History. (A. S. Barnes & Co., New York) Contents: Historical—The Influence of New York on American Jurisprudence, by Horatio Seymour; The Convention of Saratoga, by George W. Greene; The Dighton Rock Inscription, an opinion of a Danish Archaelogist, by Chas. Raw; The Howards, of Maryland, by Elizabeth Read. Original Documents—The papers of Father Bruyas, Jesuit Missionary to Canada, 1689-90, communicated by B. Fernon, late keeper of the Archives of the State of New York. Notes; Queries and Replies; Literary Notices. Queries and Replies; Literary Notices.

The Phrenological Journal, (S.R. Wells & Co., New York.) Contents: Rev. Campbell Fair, D. D., with portrait; The Chinese at Home; Brain and Mind; Poe and Rachel; Elizabeth Thompson, the young English painter, with portrait; Uncle Jimmy, the cripple; Real Teachers and Real Teaching; William Noble, the English Temperature. william Noble, the English Temperance Evangel, with portrait; What will she do with it; The Diet of Man; Moods; Physiological Effects of Water Baths; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; What they say—Personal Items.

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The Normal Teacher. (J. E. Sherrill, Danville, Ind.) contains able articles under following heads: Leading Articles; Examination Department; Editorial Notes; Correspondents Notes and Queries; Hints and Heips for the School-room. The articles are well written and the Normal Teacher

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"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 perbatim, 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

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 theme selves to the clairvoyant's mind precisely as, in an effort of retrospection, by-gone scenes, words, and experiences come before the normal methory. 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 reliquia, relica, 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

'Mr. D. D. Homewas 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 1849, 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 Holne 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 sak 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 rationals 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

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. 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, 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." 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 phantop 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 interbienced, 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 Newcomba?

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 grigin 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 "scienentifically 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 Bain meant as a reproach to the intelligence of the "lower races," may be discovered to be one of the highest truths of an advanced psy-

chology.

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 subsist, 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 Guldenstubbe. author of "La Réalité des Esprits." The Baron was a medium for physical phenome ena of a most convincing kind. Independent' writing was got in his presence under conditions that did not admit of a doubt, A profound Hebrew schelar, a gentlemen 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 exemptionfrom 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 Gottingen. There is no retreat from what has been gained, and the advance of the great fact is fully secured. The Blade phenomena, he says, were observed under-conditions that "preclude all imposture or prestdigitation."

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 as sured 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
anniversally of modern Spiritualism, at Carton 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 twentythree 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 séance given by Mrs. Simpsorz 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 justisfactory 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 st 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 scances. It would seem that the gifts of all of them are greatly enhanced in the ar away tony.

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

Mr. L. E. Harcus 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 dingers 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 satisfactofy." 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 egretted 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 turn, ing 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, 'thatis 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 in full view of it. 'Now,' said Dr. Slade, Will the spirits please revolve the needie, 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. 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. Mrs. Simpson gave several scances, 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 dving 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 line, should we reception of a new disciple into the king-

dom of Christ. A millenium 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 halls 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 wearled 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 of 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 exposer 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 "Stenografik Teecher," 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 inflapematory rheumatism and neuralgia of the heart and lungs. For several days his life was considered in great danger. He is now stadually 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 realous in the cause, having been convinced through their own mediumship.

L. Van Scotten, 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 Alien 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 Chattanoga, Tenn., and thence by Huntsville and other points in Northern Alabama and Tennessee, through Arkansas, etc. Parties desiring lectures and scances, all along the line, should write at once to box 627 Atlanta, Ga.

Hon. H. D. Mackay lectured at Rochester, New York, a few days since to a large and enthusiastic audience. His subject was, "The Great Controversy." The Express of that city makes a good report of his address; among other things in his favor, saying, "The gentleman's production was of the most finished quality and was delivered with the earnestness and fervor of one who is seeking after truth with his whole heart."

A short time ago, Wm. Schwartz, of New York, committed suicide by shooting himself. It appears that his wife died a year ago, and before her death told him that she had dreamed of finding him on the floor with a bullet hole in his temple. He was found in all particulars as she had prophesied. Who foresaw the future, and impressed this incident on the mind of his wife?

"Strange Visitors!" The Elmira (N. Y.) Advertiser mentions a case of a little girl taken with diphtheria-in looking into the child's throat, the mother saw a micrococus moving, which she removed together with another, which are now on exhibition at a city drug store. The largest is fully one quarter of an inch long. Verily, there are "strange visitors" not mentioned in books, or dreamed of in our philosophy.

The thirty-first anniversary of modern Spiritualism was observed at Portland, Me., by the Spiritualists of that city and vicinity. Congress Hall was filled with an audience who listened to the interesting exercises with close attention. Mr. M. A. Blanchard presided, and an eloquent address was given by Mrs. Helen M. Palmer. She took as the basis of her remarks, the 7th, 8th and 9th verses of the 12th chapter of

Jas. A. Bliss, who, since the decline in receipts from his Punch and Judy show, has been acting as sort of man-of-all-work for Jonathan, his backer, is still true to his old instincts, and defrauds the government by sending out circulars enclosed in Roberts' paper. In that way he is able to scatter over the country for two cents what would cost him several dollars in postage if sent honestly.

Two negroes were lately hung in New Kent county, Va. Although guilty of murder, having confessed the crime, they did not appear troubled on account of the fact that they were to be hung. Before the execution they were allowed by the sheriff to partake of refreshments, which occupied their attention about an hour. They appeared very jovial, and claimed that they were "going right to glory."

The marriage of Mr. Miller Wilber, of, Birmingham, O., to Miss Hattie Kellogg, of Berlin Heights, occurred on the 25th of-March at the residence of the bride's father, Hudson Tuttle officiating. The affair was pronounced by the guests most unanimously, a success. The happy pair who start on the voyage of life with such fair prospects, have the congratulations and well wishes of a host of friends.

An exchange says: "D. D. Home has led the most, romantic life. He is a native of Scotland, but came to the United States in 1842, when he was nine years old. He worked in a factory at New Britain, Conn., till he was seventeen. At that time the alleged manifestation began, and since then his career has been most remarkable. He has spent the greater part of his time in Europe. His first wife was a Russian princess, and he was married in the presence of the Czar. He has held seances in the palaces of most of the monarchs of the old world, and has received from them and from other admirers gifts of jewels and money, of which the aggregate value is, perhaps, a quarter of a million dollars."

Speaking of the Thirty-first anniversary exercises at Utica, N. Y., the Daily Observer published there, says: "Beyond the facts furnished by Mr. Wheelock, we are able, through other sources of information, to follow the growth of Spiritualism, and trace its beginning. Andrew Jackson Davis preceded the Fox girls by some years in his manifestations. While in a state of alleged unconsciousness he dictated matter enough to make a large volume, published under the title of "Nature, Her Divine Revelations of the title of "Nature, Her Divine Revelations of the title of the manifestations. While in a state of alleged the title of "Nature, Her Divine Revelations, and a Voice to Manaiad." He was en an uneducated youth, but his book is written in good English. In this volume Mr. Davis predicted the physical phenomena that subsequently occurred.".

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H. D. Mackay's lecture tour for this season, has closed. He has met with excellent success. He returns to his home in Leavenworth, Kansas.

Mrs. Lane, Mrs. Bailey, and Mrs. French. all of Michigan, together with others who aided them, have our sincere thanks for lists of new subscribers.

#### Dr. Hunter.

The special treatment of Diseases of the Organs of Respiration-embracing the Head, Throat, and Lungs, has been practised by Da. ROBERT HUNTER for nearly thirty years. His system consists of the inhalation of remedies directly into the Lungs and Air-passages, combined with such toute and alterative treatment as the complications of the case may require, and is unquestionably the most thorough course of Local and Constitutional medication ever applied to the cure of these diseases. Its success is attested by thousands. His office is at, 103 State Street—corner of Washington—Chicago where he can be seen or addressed.

#### Business Matices.

BRALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: 53 and three 8-cent postage stamps. Money refunded if not answered.

A veny large portion of the Cheese factories and dairies throughout the West and Northwest use H. H. Roe & Co's, improved apparatus for the manufacture of Cheese, Their factories are lo-cated at Madison, Obio.

SORE THEOAT, Cough, Cold, and similar troub les, if suffered to progress, result in serious pul-monary affections, oftentimes incurable, "broun's Bronchial Troches," reach directly the seat of the disease, and give almost instant relief. 25c a box.

"What are you going to po anout it?"—Because the penalties of physiological laws are not executed speedily, some fancy they are void. But when the system breaks down, and almost hopeless complications arise, which the family physician, by reason of his limited experience, fails to relieve, the pertinency of the shove inquiry is apparent. Many remedies have been specially prepared for these cases, and many physicians are bidding for their patronage. As before making a purchase of land, a "search" is required, and the title carefully examined, so invalids should carefully investigate the claims of any physician offering to treat chronic diseases. Dr. Pierce's Family Medicines are well, known, and have effected many cures where eminent physicians have valled, yet to accommodate surgical and complicated cases, and those desirous of being restored speed-"WHAT ARE YOU GOING TO DO ABOUT IT!"-Be cases, and those desirous of being restored speed-ily, Dr. Pierce has erected an elegant sanitarium, at a cost of nearly half a million dollars. No in-stitution in the world offers advantages superior to those found in this establishment. Half a score to these found in this establishment. Half a score of physicians are in attendance, several of whom have been prominently connected with leading American and European Hospitals. Every improved facility for hastening a cure that a liberal expenditure of money could secure can here be found. Before fully deciding where to go, address invalids' and Tourists' Hotel, for circular.

Mas. D. Johnston, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-1219

A Tobacco Antidotz, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

Dr. KAYNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

8. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years experience and eminent success in treating the infimities peculiar to the female constitution, by the she of painters methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars. 24-26-26-26

SPENCE'S Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24-1tf.

CONSUMPTION CARRO, -- An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a sim-ple vezetable respedy, for the speedy and perma-nent cure for consumptions bronchitis, catarrh, asthma, and all throat and lung affections, also positive and radical cure for nervous debility and nervous .complaints, after baving tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his sufferhas feit it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free
of charge, to all who desire it, this recipe, with
full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar,
149 Powers' Block, Rochester, N. Y.
34-18-26-18eow

CLAIRVOTANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical eure Examines the mind Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 25-15

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DIAGNOSIS BY DETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United

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#### RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. Tic et Office-61 Clark street, Sherman House, and at depots COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kinzie streets.

19:35 s m Shoux City and Yankton Express.  9:15 p tot Oresha and Night Express.  9:15 p in Sount City and Yankton Express.  9:15 p in Dathqua Express, via Clinton.  9:15 p m; Dubuqua Express, via Clinton.	13:40 p.m 11:00-a.m 14:00 a.m 13:41 p.m 13:50 a.m
3:45 p m Steriing Express	11:90 a m
Pulman Hotel Cars are run through, between ( Omaha, on the train leaving Chicago at 10:30 a, m road runs these celebrated cars west of Chicago. **PREEPORT LINE:	Monther No other
1:20 a m 'Maywood Passenger 7:20 a m 'Maywood Passenger 9:15 a m Freeport, Rockford & Dubuque 10:15 p m Freeport, Rockford & Dubuque 12:30 m Elmhurat Passenger 4:30 p m 'Elekford and Fox Elver 4:30 p m 'Lake Geneva Escarva Escarva	1115 a m 1115 a m 1110 p m 6:30 a m 1115 p m

6:15 p m Junction Passenger.... NOTE -On the Oulens Division a Sunday passenger train

ı	Returning, will leave Chicago at 1:15 p. m.
ı	MILWAUKKE DIVISION.
١	Depot corner Canal and Killrie streets.
	8:00 a m* Milwaukee Fast Mail. 130 p 8:20 a m* Milwaukee Special (\$\frac{2}{3}\) and 190 p 10:50 a m* Milwaukee Kpeces. 155 p 5:50 p m* Milwaukee Kapeges. 100:50 a 1:50 p m* Winnetka Passenger (\$\frac{2}{3}\) 17:40 p 1:50 p m* Winnetka Passenger (\$\frac{2}{3}\) 17:40 p 1:10 p m* Winnetka Passenger (\$\frac{2}{3}\) 17:40 p 1:10 p m* Milwaukee Night Expects (\$\frac{2}{3}\) 17:40 p 16:15 a
	11:30 a m   Lake Forest Passenger   1:30 p   4:10 p m   Kenosha Passenger   9:30 a   5:30 p m   Winpetka Passenger   9:30 a   7:15 p   5:30 p m   Wakegan Passenger   9:25 a   6:15 p m   Lake Forest Passenger   7:30 a   11:30 p m   Highland Park Passenger   11:30 a   11:30 p m   1
1	WIRONWRIN DIFTERNY

4:30 a m Green Bay Express 10:30 a m St. Paul and Minacapolla Express 1:30 p m Woodstock Passenger 4:45 p m Fond du Lac Passenger 4:45 p m. Fond du Lac Passenger.
5:40 p m. Desplaines Passenger.
6:30 p m. Barrington Passenger.
9:30 p m. St. Paul and Minnespoth Express.
9:30 p m. Lacrosse Express.
9:30 p m. Lacrosse Express.
9:30 p m. Winona and New Ulm.
9:30 p m. Winona and New Ulm.
9:30 p m. Green Bay and Marquette Express. "Except Sunday, HExcept Saturday, Daily, Except

Depot corner Canal and Kinzie structs,

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

Leave, 1	Arrive.
7:50 a m Davenport Express	7:05 p m
10:30 a m Omaha Express,	1:40 p m
10:30 a.m Leavenworth and Atchinson Ext	ress 3: 40 p m
5:00 p m Peru Accommodation.	10:30 a 10
10:00 p m Night Express	
BLUE ISLAND ACCOMMOD.	ATION.
6:55 a m [Accommodation	6:40 a m
8:40 a m Accommodation	7:45 a to
12:20 p m   Accommodation	9:10 a m
4:15 p m Accompodation	0 m
6:15 p to Accommodation.	4:40 p m
7:10 p in Accommodation	.f., 6:30 p m
11:30 p m Accommodation	*11:00 p m
1:15 p mtiAccommodation	
. "Beturdays and Thursdays only.	

CHICAGO, ALTON A ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

12:30 p m Kansas City and Denver Fast Express via Jacksonville, Ill., and Louisians	Arrive
9:00 a m Spripgfield, St. Louis and Southern Ex	*8:05 p
press, via Main Line.  9:00 a m Mobile and New Orleans Express.  9:00 a m Peoria, Burilagton and Keokuk Fas	*7:56 p
\$20 p mt Springfield, St. Louis and Turns Fas	.] *5:40 p
9:00 p m: Peoria, Keokuk and Burlington. 9:00 a m Chicago and Patucah R. R. Express.	7:00 a 7:00 a 0:00 p
5:00 p m Joliet and Dwight Accommodation.	3:85 p

Explanations of References—"Delly except Sundays Except Saturdays. Delly. Except Mondays. Except Saturdays and Sundays. Except Sundays and Mondays. Sundays only. Fiburedays and Saturdays only. cisaturdays

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All persons indebted to the estate of STEVENS s. JONES, deceased, are hereby norified to pay the same forthwith. Legal proceedings to collect outstanding claims cannot longer be delayed.

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very aid; manifect, by a pentleman of mainre judgment and skill. Hronochiat, Turont, and Liung Diseases Hreated with the most successful results.

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The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its positive results in the special diseases incident to the organism of woman, singled it out as the eliman we reversing gen of my medical career. On its merita, as a positive, asks, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician; and so combdent am I that it will not blisappoint the most sanguine expectations of a single invalid lady who uses it for any of the aliments for which I recommend it, that I called and sell it under A POSITIVE GUARANTEE. (For conditions, see pampilet wrapping bottles.)

The following are among those diseases in which my Favorite Pressviption has worked cures, as if by magic, and with a certainty news before attained by any modicines I tencershoes. Excessive Prowing. Painful Monthly Periods, Supervisions when from unnatural causes, Irrugularities, Weak Back, Projugua, or Valling of the Uterus, Anteversion heatmantened Miscarfiage, Chronic Congestion, infammation and Utgeration of the Uterus, Impotency, Threatened Miscarfiage, Chronic Congestion, infammation and Utgeration of the Uterus, Impotency, Parenness, or Sterility, and Female Weakness. I do not extend this medicine as a "cure-all," but I do not extend this medicine as a "cure-all," but I admirably fulfills a single-sess of purpose, being a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.

Those who desire further information on those missectic an obtain it in The Proorier's Committee and post-good diseases peculiar to Fernales, and give much relative affects of the second species of the second system of woman. It will not disappoint, nor will it do harm, in any state or condition.

These who desire further information on those mis

AND INFORMATION ON VARIOUS. SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Don't Stop My Paper.

Peter Bankerd, in renewing his subscription, says: "The following poetry, cut from a newspaper, expresses my sentiments. I am like the fel low who had his prayer printed and pasted on the head of his bed. All he had to say was, 'Those 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 stringent. And dollars hard to get; 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, However others may;
I hate to ask my neighbors
To give me theirs on lean:
They don't just say—but mean it— Why don't you have your own?

You can't tell how we miss it, If it, by any 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 leaders, And con 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 people 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 fogy simpleton.

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, Coet what it may to me, 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 regularly on,
And let it bring us weekly

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, if 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 phenomens to write out such facts for the public. I have been an investigator of Spiritualism for more than twenty years and am somewhat me-diumistic, but have labored under many disadvan-tages in development. Previous to 1874, I wrote rapidly in ancient characters, while in my normal condition, said to be Chinese, Sanscrit, ancient He-brew 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 North Bloomfield, 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 beadtiful scenes in her new home. This my mother copied and sent to Mr. Martin, telling him how it came. He replied in a short time, thanking her kindly for the communication, thinking it beautiful, bu expressing doubt in regard to liscoming 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 she had saved for 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 made to find them. My parents expressed them. expressing doubt in regard to its coming from ble unable to find them. My parents expressed them-selves quite certain that I would be able to tell him where they were, but I told them I could get no impressions 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 a pencil," which he did, 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."

It asked 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 electing 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 coasin who was reading the letter to his father glanced over the lines, arose and stepping into his father's room, brought, out the box coataining the much searched for pamphlets. Baild box being a white pasteboard one. Said box being a white pasteboard one.
I would say in conclusion that I had not been

in my uncle's house for over five years,—and then only while on a visit, as I have resided West since 1835.

Z. M. CHURCH.

#### Wm. Eddy Distrusted.

Henry Cobb, of Mantna, Ohlo writes: "Your efforts to expose fraud in apirit manifestations, meets my entire approval. Wm Eddy has been here all winter holding seances, 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 Occideat (Presbyterian), writing from Chicago, says: Socialism and infidelity and Atheism and Spiritualism, are here active powers. They have so far heen held in check, and it is to be hoped that 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 inclose 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 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. 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 bloodthirsty spirit. If they have a belief, (and who says they have not?) they are able doubtless to express it. If not established in a living faith, it certainly is not through obstinacy or because they are viclous. As a class I believe they are honest, certainly too honest to assent to what they are not able to comprehend as being in a they are not able to comprehend as being in a doctrinal sense true. For their unbelies, this good Christian editor, if he is not misqueted, 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, tomahawk in hand, enter upon the war path. Verily this is "peace on earth and good will to man."

Now, what is the offense of the Spiritualist that he should be styled a "wild beast," fit 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 wind, he will reap the whirlwind; that he cannot sin, in any sense of verse; that if a man sows the wind, he will reap the whirlwind; that he cannot sin, in any sense of that word, 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 certs on the dollar, run away with another man's wife, forge notes, break hearts, lie, steal, be a hypocrite, and finally murder, and then have his sins forgiven or washed away instanter 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 be; lieves that God is a spirit, and should be worshiped in spirit and in truth; that man is 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 childhood to old age, will have opportunities opened up to them in the after-life, which will stone for privileges deviled 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 ernressed through law that a 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, approaching them so nearly as 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 especial recipients, but like God's love, they are offered to all; in short, that God is too wise and too good to punish a being beyond too wise and too good to punish a being beyond his deserts; and to just to allow a criminal to es

cape such punishment as he truly merits.

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

#### A. E. STANDEY. 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 ,

ALPRED BULL I was sitting in my room, my oldest boy ( now 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 homing a tune. Suddenly I noticed in a corner of the room a small oval mass of misty whiteness. Shaking my finger warningly at the girl to silence her, and looking intently at the strange chief. this strange object, it rapidly increased in size until several feet in height; growing gradually dense and more opaque, and slowly opening, it re-vealed the glorified form of my dear sister. I say glorified, since language ntterly falls to convey any idea of that lovely wondrous vision.

She had died in her twenty third year of linger. She had died in her twenty third year of linger-ing consumption, ten years before; and had borne great suffering with Christian fortitude, joyfully looking for speedy release. Unselfish and lovable, a beautiful soul fitly clothed, she gradually wasted under the fell disease, and died at length in my arms. But now I saw her again—all traces of lingering disease had vanished, she looked radiantly beau-tiful as holding back the appropriate anything tiful 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 mellow, soft light, making the encrusting shell glitter like crystal. So gloriously beautiful was the appearance that 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 steadfastly regarding me, was grad-ually hidden from view, the luminous envelope clouded, darkened slowly, shrank; and disappeared.

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. London, England.

Mary P. Davis, of Secremento, Cal, writes Mary F. 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 evenings, for several weeks, speaking to large audisaces, and winning applause. Since the close of
ther 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
weat. She has invariably spoken to crowded west. She has invariably spoken to crowded houses. Her controls have 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 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 went down under adverse circumstances, a year and a half sgo. 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 manifestatious would be little better than mockery unless so occurring, that under all the circumstances, reason case say they are many the circumstances, reason can say they are genu-ine, and I think that we almost insult both medi-ums and their controls when we insinuate that they cannot endure such reasonable tests as will

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

Inventions.

BY D NOTEMAN.

I once saw in the JOURNAL what purported to be a communication from Mr. Singer, inventor and proprietor of the Singer Sewing Machine. His status in Spirit-life seems to be very unsatisfacstatus in Spirit-life seems to be very unsatusac-tory—remorse of conscience caused by a misap-propriation of his vast-wealth for selfish and sor-did purposes, seemed like an incubus, holding him down, and surfounding him with those earth-ly and sensual conditions in which he indulged after securing the reward of his genius, that of immortals who had returned and poured into his immortals who had 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 Spiritworld and are impressed upon the brain of sensitively organized mediums, who are best adapted to 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 mestake of Mr. Singer: he appropriated the great wealth given to him by the Angel world to selfish purposes; sold his machines at a price that debarred the poor of their benefits, and left the seamairess to toll 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, in competition. But time, the great egdalizer, will right all these inequalities, and rich and poor will right all these inequalities, and rich and poor will receive the blessing allke arising from the 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, barmonial 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 the mind, spiritual improvement, and healthful recreation.

I have had some singular experiences regarding

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 whittle with a jack-knife. About two years ago, while lounging in a depot waiting for a train, a car-load of wheels was being shipped, of the Sabin & Olbs 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 to me: "from must supersede wood; in a few years our forests will disappear; good timber is now scarce, and new discoveries in smelting ore will be made from will become the cheapest, and is the most durable, and by the application of science, will become the most practical forevery kind of carriage wheel." The following every kind of carriage wheel. In a 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 old Roman war charlot to the best Hartford wooden wheel of the present time, and finally the iron wheel of the future. It was afterward given to me 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 Petent Office, with my claims which cover hub, spokes, tire, felloes, spindle and bearings, oil tube, etc., making a wheel 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 wheel in market. I will give a certain amount of territory free to each manufacturer, requiring a small royalty, a portion of which I will reserve in the hands of trustees for a fund to endow a permanent home for sick, wornout and superannuated mediums. Surely Spirtual-

out and superannuated mediums. Surely Spirtual-ists should do as much for our heaven born inspired mediums, as the church is doing for their college-made ministers. Address me, Wauseon, Fulton Co., Ohlo.

#### Medical Supervision Prevented in Indiana.

By a timely veto the Governor of Indiana pre-vented the saddling upon that State of a system of medical supervision like that which the Illinois tegislature, after a year's trial, proposes to abolish. 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 ascertaining the qualifications of these other professional peo-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 kusted to select the doctors whose physic they will take. The laws are sufficient for the punishment of ignorant or incapable doctors for any injusy that may result from malpractice and that seems to be the limit of the State's legit imate authority. The question of the constitu-tionality of the Illinois medical practice act has just been presented in a case before Judge McAllister, in this city, and the judge has authorized quo warranto proceedings, 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 set may fore, the abrogation of the objectionable act may be effected through the courts.—Times.

#### Valuable Testimony.

Mr. Rees Lewis, of Cardiff, at a recent meeting there 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:

readily testify to its truth:

"For upwards of two years at our regular weekly scances our spirit friends have shown themselves visibly, times out of humber, and in the broad gaslight, clothed in white garments. They have likewise dissolved gradually and slowly before us until only a small white cloud has been left in the place where they stood. They have visibly walked into every room in the house, and not only this, but on summer evenings they have walked in the garden in the presence of upwards of a dozen visitors, and to crown the whole aspirit form walked the whole length of the garden, which is a long one, and entered the greenhouse, which is a long one, and entered the greenhouse, when some fruit was handed to the form, who carried it to the scance room; and all this was done in a good light. Possibly some may think this was delusion, but if the scasses of seeing and feeling are to be reled upon it was no delusion. It is too late to cry humbug. Spiritualism is a demonstra ble fact, and all the bad names that interested par ties may be pleased to bestow upon it will not al-ter the facts."—Spiritual Notes, London.

M. T. C. Flower writes: Although there seems to be but 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 ef-forts to weed out fraudulent mediumship, for if there is anything under the light of the sun that deserves the execration of all honest and true Spiritualists, it is that man pr woman who will for a little pairry gain triffe with the hollest affections of the human heart, in thus paiming off upon honest investigators their miserable countries for senuing communications or manifestitions 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 Spiritualists and Spiritualists and Spiritualists much mortification and humiliation. Feer not, brother, for you may be assured the true friends of our glocious philosophy will laffor to hold up your hands in this contest.

A. H. Frier writes: I send again for the good old JOHNAL, which affords me great plea-sure to read. Give us truth or nothing: it will stand when error and falsehood will fall to the

.J. Whittemore writes: I cannot think of doing without the Journal, as bard as the times are. It is the most outspoken exponent of the spiritual philosophy that I know of.

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

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 first 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 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 find passed through a dark alley to get there, and had pasted through a dark alley to get there, and had recognized there her mother, (who has been deal some time) and her babe; and described in glowing language the place as being exceedingly beautiful, and that at half past twelve 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 directions were implicitly followed.

#### A Presentiment in a Dream.

On the Sunday evening of the departure of the troupe for Brenham, 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 belief in dreams; but, for the life of me, I cannot drive from my thoughts a singular dream land. in dreams; but, for the life of me, I cannot drive from 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 with out a solitary wound or cut. A beautiful smile encircled her lips, and in death she was as beautiful as Hebe. Why 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."

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

That " Done" of Contention.

Nicho Francis Cook, M. D., writes as follows to the Inter. Ocean, of this city: "The war upon defective medical education, inaugurated by the press, 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 vulferable, it hardly seems right that any should be allowed use of newspaper columns to play cuttle fish, and so escape detection by blinding their pursuers. All the medical colleges in the city have been guilty of the crimes they are so dilligently charging upon their melighbors. The most curious feature of the cuttle fish warfare is afforded by the present pitched battle between the Hahnemann feature of the cuttle-fish warfare is afforded by the present pitched battle between the Hahnemann Medical and its offspring, the Chicago Homeopathic. Both are fairly hungry for patronage, and both have been making doctors 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 pretent/faculty of the Chicago Homeopathic College is mainly composed of Hahnemann allumni. No less than three posed of Hahnemann allumni. No less than three are one course graduates, while one professor ob-tained diploma (not, however, from Hahuemann) with less than one course of lectures, and without the formality of an examination. "Oh, ye Gods and little fishes!"

#### The Watseka Wonder.

We have on our table a pamphlet sent to us from the publishing house of the RELIGIO-PHILO-SOPHICAL JOURNAL entitled "The Watseka Wonder," containing a very remarkable narrative of a cataleptic girl (whose parents reside in the town of Watseka, Ill ), who was obsessed by spirits, and especially by one, that of a young girl by the especially by one, that of a young girl by the name of Mary Roff, who committed suicide some years previous, and also a cataleptic. It is a very strange and wonderful revelation, if true, and the names and affidavits given would indicate that eyerything in connection with the phenomena occurred just as it is serein related. The pamphiet can be had by remitting fifteen cents to the Rs-LIGIO PHILOSOPHICAL Publishing House, Chicago, Ill.—New Church Ladermedent, Oct. 26th, 1878. 111 .- New Church Independent, Oct. 26th, 1878.

#### A Query.

Can one of your readers explain the following:
On the 23nd 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 one. I occupied a double-bedded room, with a friend each sleeping alone and the bedge with a friend each sleeping alone and the bedge with a friend, each sleeping alone, and the beds were about eight feet spart. I did not speak a word to my companion during the night. On see ing me 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 van-ished." Was this an instance of the power of mind operating in such a way, or what was it? TRUTH SERRER.

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 village church, the key being intrusted to a the village church, the key being intrusted to a judge. After a time the attaman 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 attaman ordered the villagers to send him their handkerchiefs, which he delivered to a fortune teller, who was required to identify the thieves. She 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. If we visit 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 find their occupation gone, and the people become educated to that degree that they will be able to discern the true from the false.

W. H. Leidigle writes: The Journal clings truly to its motto: "Truth years 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. Cottom 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.

Ideas are the souls of which human institu-Spiritualistic tramps are merely the weeds

of the Harmoniel Philosophy. Matter can be rendered as sayisible as the soul and spirit of man now are.

Jeaus 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

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

Mrs. Hardinge-Britten announces her determination to return to England, and end her days in her native land. When men learn to do fight, 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 in twin with earth! Man is made the spirit's portal,

And th' invisible bath 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 Protestant position, that the Scriptures themselves are infallibly inspired, but that they are left to fallible men to interpret, is untenable

Spiritualism may be said to be a recogni-tion of the spiritual, and a demonstration of spir-itual 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, in-troduces Pompey consulting a sorceress, and re-quiring 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 seel 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 their accordance with our best reason and con-

More and more, as we study the actual mani-festations of the spirit in all ages, at the gates of Eden, on Horeb, or in the Psalms 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. . 15

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-Jons, 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 concre tion and hardness, living elemental forces are lat-ent, and the slightest variation in the equilibrium and correlation of these might alter the face of the universe, and the most solid substances might vanish like a dream.—Epes Sargent.

But though inspiration has been more or less enjoyed in every age subsequent to the comple-tion of the New Testament, yet since the dawn of modern Spiritualism it has been more general and marked than at any previous period. The Catholic priest has always had the advan-

tage 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 Sinal, where he for forty days communed with God, his face shone so that the people dare not approach him; and thus also Stephen, the first Christian martyr, whose face the people saw "as it had been the face of an angel;" and like events have happaned 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 sfar: 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 glori-ous butterfly, so the careworn and travel-tolled 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

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

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

The times which loomed up before the vision The times which loomed up before the vision of sucient seers, when a giorious 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 seal up the fountain of inspiration after the last writer of the Bible drank at it, is completely and forever swent away. forever swept away.

The following is from Blair's poems of "The

"Tell us, ye dead, if ye in pity can,
Beyond this sphere what is the future plan?
Beyond this sphere what is the future plan?
Bome courieous 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;
Forewarning them of death—ob, then comply,
And tell, in charity, what 'tis to die:
But you're withheld, no matter, death must call,
The curtain drop, and time will clear up ail."

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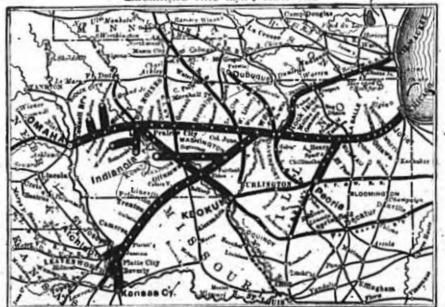
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Abnormal Individualism the Cause and Basis of Insanity.

BY A. J. DAVIS.

As a distinguished leader of the suffer-ings of the soul—which is a combination of inter-conscious and self-moving elemental potencies, midway between the physical body and the spirit inmost—abnormal indi-vidualism, is entitled to special consideration. Individualism, pure and simple, is the protest of the private, moral and intellectupowers against public customs, opinions, passions, prejudices and institutions. These public institutions and these societary customs trample upon, and frequently oppress and restrict the rights and liberties of the self-possessed and nobly endowed individual. Wherefore, if the private, personal power be both strong and fearless, a fixed restrictions resulted as a true and practical properties. resistance rapidly develops a true and practical individualism. Upon this altar the fires of a new departure burn brighter and brighter, day by day, until the fervent heat thereof magnetizes and kindles all the kindred natures roundabout; thence flame and blaze and flash flerce discussions, severe antagonisms, heart-burnings and head-thunderings, until an uncontrollable revolution is instituted, which may burn down and overthrow the labor and sacred accumulations of an hundred generations. Oh, the indescribable horror of such a tempest of reformatory fire! Good and evil catch the consuming flame and dissolve in one an-other's arms. Folly and wisdom, fear and fortitude, meet and melt together. It seems to the unphilosophical spectator that Cha-os, and not the Omnipotent Mind, had re-cently been enthroned as the triumphant God of the universe. But a wise and farseeing intelligence is calmed and soothed by the deep truth that—

"Nature is blazing with the light of thought, And mind effulgent with divinity; For God alike through mind and matter wills, Works, ultimates Himself forevermore."

Although the foregoing is a fear-inspiring sketch of what individualism may ultimate in among established customs and institutions, yet it should not, from my point of new, be either dreaded or repressed; for it is the divinity of an immortal power that stirs within us—one of the many irresistible methods by which the never-idle Mother and Father, obedient to the unalterable principles of love, justice and wisdom, work out the problems of progress and spiritualization through the mediumship of the whole human family.

But, alas! the human mind, with its varied and beautiful passions and impulses, is liable to an abnormal individualism. Selfassertion may be overloaded with a dangerous cargo of self-consciousness. The indi-vidual may egotistically regard himself as "self-made," and rapidly he may come to es-teem his own will and his own wishes as of the first importance; and to regard himself as "master," and that others must obey. "We shape ourselves," is his motto; and to this he adds, "To thine own self be true."-Thenceforth he is sensitive to the least slight; quick to resent any disregard; red hot to avenge any injury; sudden in his im-pulse to indict punishment for some exaggerated injustice; he suspects the secret feelings and impugns the best motives of his personal friends; his face reddens with the consuming fires of jealousy and ravenge; the consuming fires of lealousy and revenge; he hates all professions of love and tender regard, and yet he insists that his relatives and friends shall make such professions; he asserts the supreme right of his convictions to rule; he exalts his every meanest impulse to the dignity of a thus saith the Lord, or "the spirit;" his nose is up, and his head is the head then then his neighbors. In a word of is higher than his neighbor's; in a word of summary, he is overloaded with self-con-sciousness which compels him constantly to think about himself; to note how everybody approaches him and treats him; to intently regard the feelings which individuals excite in his breast; to observe the peculiar and most private sensations which result from his contact with persons or things; and thus it is that day by day and hour by hour, as the wheels of time roll forward, he is ignorantly establishing himself in the worst form of selfishness, the most dangerous off-spring of which is the subject before us-Abnormal Individualism.

Do you, my reader—do you personally know, or have you indirectly heard, of any man or woman to whom this description is applicable, either whole or in part? . If yes, then you should regard the person as standing within the mysterious arena of insanity.

An intense desire for "personal distinction" is forcing itself through many minds to its fullest gratification. But back of all this, and under all this, ambition is the newrepublic-fever, which urges to individual freedom from all customs which hamper, and to independence of all institutions which circumscribe personal liberty and the pursuit of happiness. This fever of personal pursuit of nappiness. This fever of personal liberty is a part of our existing civilization. It is rapidly breeding all phases of discontent. It fills the private, susceptible soul with an indescribable wish to do something else—to go somewhere else—to change the existing situation—to eat at another's table —to live in the other man's circumstances, and to trade, and to tramp, and to over-reach, and to sell all you have for a price, and then to seek your (mis) fortune in other lands and among other people.

While the outcome of all this universal

While the outcome of all this universal fever for personal liberty and for a change is mainly beneficial to the world's progress, you will nevertheless sorrow over the victims of "abnormal individualism" which are thrown out into our prisons and asylums for the insane. Do you realize many, or any, of these symptoms! Beware, if you do. This morning, also day before yesterday morning, I made special examination (with clairvoyance) into the causes of the wide-spread tendencies to individual insanity. And this chapter is the result. The conditions which are most favorable to insanity are various. But the effects, the steps leading thereto, and the symptoms, are few in number. Mankind must learn that every disease, every inharmony, every form of insanity is presentable. disease, every inharmony, every form of in-sanity, is preventable. So, too, may be pre-vented every sick passion which leads to evil, and every private weakness, which ul-

Take, for example, in round numbers, two thousand insane male patients. In the first place, nearly half of this multitude have never been married, or have in some manner lived out of harmony with the delicate and pure laws of conjugal love; and of the same number of female patients, nearly three fourths have lived as spinsters, or have, for the most part, been obliged to bear and to bury in their hearts the heavy cross of disappointed conjugal affection. And in the second place, among these you would find a small proportion of the under-fed and over-worked. As a general rule, those who have been reasonably industrious are rarely insane. But the self-induigent sons of rich men, and the many daughters who have been reared in luxury and idleness—who frequently become intemper-Take, for example, in round numbers.

ate and physically diseased—furnish the larger proportion of cases of abnormal in-dividualism. Mysterious suicides find their explanation in this loss of equilibrium. The intense feeling and the firm belief of being the victim of injustice, of slight, and of misappreciation, cause the outraged and indignant individual to exclaim

"For this alone on death I wreak The wrath that garners in my heart."

And the next day you read in the newspaper of a melancial value of a salented person, finely educated, comfortable in financial circumstances, with pleasant domestic relations, and without disease, so far as was known; yet, in an evil hour, the loved and respected citizen, man or woman, went suddenly into "self-destruction." Next to the French, the American is most overloaded with an imaginative and sensitive loaded with an imaginative and sensitive self-consciousness. After these the idealistic German must take his position. To say that these insane persons do not suffer, would be unjust and untrue; they have in-describable "sorrows," and their burdens they feel to be heavier than any one about them can realize.

Of late years the belief has been augmented among Spiritualists that insane persons are mediums for evil-disposed or discordant spirits. The theory of evil-spirit-possession-"obsession," as some term it is easy to adopt and promulgate; because while it involves no deep thought, and is therefore an economy in the analytical use of the intellectual faculties, at the same time it is a theory which seems to cover and to amply explain all the mental phenomens manifested. I say "seems," because the truth is that spirits have next to no influence upon a mind so much unbalanced. If they exert their power, so far as I have observed, they do so as benefactors, as wardens of the sufferers, as healing guardians, and not as invisible enemies and misery-promoters, as many Spiritualists errone-ously believe. Of course I know that there are a few conspicuous exceptions to the foregoing rule. But the testimony of per-sons laboring under the insanities of "ab-normal individualism." is of no value as evidence, physiologically or psychologically speaking; because the very unwholesome mental state, the intense egotism, the inflated sensitive self-consciousness of such persons, necessitates their immovable conviction that they each stand the living embodiment of "Jesus," or "the Prophet," or "the Virgin Mary," or as "God himself;" and it is of course far easier for such minds to believe and assert themselves "mediums" for important spirit intelligences, or as being full of evil and vengeful spirits, who seek to perform great or dark deeds among men.

We need a new class of spiritual engineers. The present style of surveying and getting over difficulties is characteristic of the epoch of superstition. They deal unskillfully with the mental problems. "Mediumship and "the spirits" explain everything according to these modern Spiritual-ists. Now here is a gulf between well-bal-anced individualism on the one hand and abnormal individualism on the other. New and more enlightened engineers are needed to span this gulf. In this chapter have not made it plain that the way over this gulf is constructed of an imaginative and sensitive self-consciousness, which over-loads the feelings with sensations about themselves, and which constantly haunt the mind with thoughts about the very thoughts themselves? These feelings and these thoughts, and not the spirits, either good or evil, become the causes of insanity

what is the remedy? Sloppe exough.
But, simple as it is, you will require all your own will power and much outside aid to overcome and recover. Here is your medi-cine: Rise out of the special into the general sphere of feeling and thinking. Begin to think largely and fraternally of the human family. Did some one speakill of you? Let the memory of it step behind you, and spurn it as you should every Satan to your better progress. Take no offense; contend not with evil; echo net one angry, word forgive the injustice of your neighbor; rise among the joys of pure thoughts; brood not a moment in memory over a wrong you suf-fer; let the feeling of your bad sensations subside, and dwell no longer amid your inferior thoughts. "To thine own self be true." Wherefore? Because while you were insane you said, "Because it is the only way for me to get my rights." But now, since your convalescence has so beautifully commenced, you say, "Because it must follow, as the night the day, that I cannot then be false to any one." So, then, you will be self-just for the benefit of every other. If you are "self-made," you will self-you are "self-made," you w other. If you are "self-made," you will efface your trade-mark. Sponge away from your front door the indications of self-consciousness. Let your weaknesses and your diseases and your follies go out to play on the grass in your back yard. Never invite them into the parlor. Let no loved friend see your old sores. Keep the bandages on every weak place while you privately exert yourself in the direction of strength and purity. Live not another hour in the past; turn away from that Sedom; walk erect-and hopefully into the future. and hopefully into the future.

#### The Bible Prophecy and Seership.

It must be manifest to every observing mind, that there is an idolatrous reverence for the present authorized version of this book, derogatory alike to the native powers of reason, as well as to the writers of the book. Men are taught to reverence it more than the indisputable and inspiring truths recorded therein. They claim the book as an infallible revelation from God, when it makes no such claim for itself. It should be remembered that the Bible nowhere purbe remembered that the Bible nowhere purports to be a final revelation from God. is a collection of many books written in different ages—not the collection of the men for whom an infallible inspiration is claimed, but of the fathers and councils of ambi-tion, and now acknowledged to be worldly

churches, centuries after the prophets and apostles were dead.

The great truths revealed in the Bible—

The great truths revealed in the Bible—we not only do not dispute, but rejoice in, and we believe that spirit communion sheds light and beauty upon their reflection in past ages. We cannot regard all of that book as a direct communication from the divine mind, for this would be stupid idolatry, and in direct opposition to the positive statements of its own writers.

There is truth—divine truth—holy, inspiring truth in the Bible, but it flows through channels of human frailty, and there, as everywhere, man is called upon to exercise his reason in the separation of the one from the other. Separate the superstitions from the rational reverence for this book, and Spiritualism will be found not to contradict, a single truth recorded in it, when it is correctly translated and properly interpreted. It caste light upon its pages, and lifts the clouds of obscurity that have hung over its most clear and satisfying disclosures. Spiritualism will not invalidate the sound truths recorded therein, but it

will teach men to reverence the God of the Bible, the God of truth, of right and of love, and throw light upon many of its dark passages, harmonize many of its apparently contradictory ones, and separate the divine impress found upon its pages, from the hu-man ignorance and passion that often cloud that impress under cruel enactments and revengeful imprecations. It will show that those portions of the Bible that bear the stamp of divine revelation, neither contradict each other nor invalidate a single item of modern spirit teaching. It will make the teachings of Jesus the standard of which to judge all the teachings of the prophets as

well as that of others.

All through the Bible-we have what may be called an accredited class of seers, or, we should call them mediums, "who practice divination." Conspicuous among this class is Joseph. He was a "diviner," a seer. This is evident from his history, even while he dwelt with his father in his youthful days.

When he sent his brethren back with their When he sent his brethren back with their money in their sacks of corn, he placed his "divine cup" in Benjamin's sack, and told them on their return that it was by this power that he was enabled to see all their movements and trace their history.

Samuel is another of this class of seers or

mediums. When Saul went in search of his father's asses, after looking for them three days and not finding them, his senses suggested to him that they should go to "a man of God, an honorable man." Saul seems to regret that he had spent all his money, and could not pay the requisite fee for such service. His servant said, "I have here at hand a fourth part of a sheckel of silver; that will I give the man of God to tell us our way." They inquired of some "young maidens going to draw water, and said unto them: "Is the seer here?" (for he said unto them: "Is the seer here?" (for he that is now called a prophet was before time called a seer). Then Saul drew near to Samuel in the gate, and said, "Tell me, I pray thee, where the seer's house is," and Samuel answered and said, "I am the seer." He not only tells him where the animals can be found, but that he would be made

Samuel told Saul many other things that would occur in his history, commencing from that period; among them, that he, too, would become a seer, and "be turned into another man." Samuel possessed these gifts clairaudience and clair voyance from his childhood, as many do in our day. He was highly esteemed as "an honerable man; all that he saith surely cometh to pass." If those who possess these wonderful pow-

ers would live as he did, only good spirits could control them, and what they said would wield an influence upon mankind very different from much that we get from similar scances. These gifts were possessed by Samuel after he passed over to the Spirit-world. When Saul was in trouble, he saw the host of Philistines, and he was said and his heart greatly trembled: "He said unto his servants, Seek me a woman that hath a familiar spirit, that I-may go and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit, and his servants said to him, Behold, there is a woman that hath a familiar spirit at Fador And Saul disa familiar spirit, at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came unto the woman by night. \* \* Then said the women, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice, and the woman spoke to Saul. Why hast thou deceived me, for thou art Saul? And he said unto her, What form is he of? And she said, An old man cometh up and he is covered with a mantle; and Saul perceived it was Samuel, and he stooped, with his face to the ground and bowed himself. And Samuel said to Saul, Why hast thou disquieted me? And Saul answered, I am sore distressed for the Philistines make war against me. I have Philistines make war against me. called thee that thou mayest make known unto me what I shall do." After referring to several matters in connection with his history, he told him, "To-morrow shalt thou and thy sons be with me." Here is a clear, well-defined case of spirit manifestation between two very remarkable men who figured conspicuously in biblical history; one the first king of Israel, the other one of the very few men mentioned in the Old Testament, against whom nothing bad has been written. There is also a very important thought brought out in this connection. It is what Samuel said to Saul: "To-morrow thou and thy sons shall be with me." Samuel is universally acknowledged to have been one of the best of men. Saul has been regarded as a bad man, yet they were to be together. The gulf between the good and the bad is one of condition, as we are taught by Spir-itualism. In harmony with these, the foun-der of the largest Protestant denomination says: "The Spirit-world receives all who depart, good and bad, small and great, old and young. Here in Sheo!—Hades, the souls of all who die are received without respect to their goodness or badness, their happiness their goodness or badness, their happiness or misery. It is a temporary abode." This is just what we have been taught by spirits

in our investigations.
Dr. Adam Clarke, the great Methodist commentator, who was the intimate asso-clate of Mr. Wesley, in establishing the Church, and whose mortal remains rest in the rear of City Road Chapel, side by side, says in his commentary on this case of Samuel, that the veritable Samuel appeared to Saul. He then gives his belief in brief on this subject:

on this subject:

"I believe there is a supernatural and spiritual world in which human spirits both good and bad live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercepted with this world, and become with course with this world, and become visible to mortals."

They must materialize to become visible to mortals. This learned divine based his belief upon the facts recorded in biblical history, under every dispensation; yet some of his followers who quote him in their pulpits as the highest human authority, are among the most bitter opponents of this glorious truth that spirits do "have intercourse with this world." Consistency is a leavel arrely found among the concern ewel rarely found among the opposers of

Spiritualism.

Spiritualism.

The gift of "prophecy" is one that is enumerated by St. Paul, in his letter to the Corinthians, which was to be continued. We trace it through the dispensations preceding the Christian, and find it continued to the present age; a striking demonstration of this is found in the predictions given through different mediums in regard to the assassination of the founder and late editor of the Religio-Philosophical Journal.

The prediction made through the mediumship of Mrs. Potter at different times, as related by the present editor of the Journal in a late number, was clear, direct and positive. The notes taken at the interviews with Mrs. Potter, and detailing the particulars as told in the Journal, were shown to me long since. This prophecy is far better authenticated than many of these recorded to which so much importance has been attached. These demonstrated facts show the

uniformity of the laws governing prophecy, and that they belong to this, as well as to former ages of the world. SAN'L WATSON.

Memphis, March 31st.

TOTING WATER ON BOTH SHOUL-DERS."

A Doctor's' Dilemma as Diagnosed by Him-

To the Editor of the Religio-Philosophical Johnnal:

I am sorry to have to state that the private note which Mr. Roberts publishes over his own heading of "An Editorial Forgery," exhibits another phase of journalistic license, against which I have again to protest. This time, it is a case of what lawyers call suppressio ceri—a suppression of a part of the truth. The last sentence of my note embraced in a postscript, in which I set form my belief in the good faith of the editor. the Religio-Philosophical Journal, is omitted altogether. Having been the recip-ient of courtesies from the Banner of Light, and Mr. Roberts, I wished to avoid the unand Mr. Roberts, I wished to avoid the unfriendly attitude toward them, in which I had been inadvertently placed by the Journal. But in trying to steer clear of Scylla I find my good intentions have only suffered total wreck on Charybdis.

The position reminds me of the fate of a meident of Direct Points with the fate of a

resident of Bird's Point, on the Mississippi River, during the late war. In the vernacular of the region, this good man undertook to "tote water on both shoulders." He wanted to maintain friendly relations with both sides. As a consequence, he soon suc-ceeded in gaining the enmity and suspicion of both Federals and Confederates. A scout-ing party of boys in blue, were at length ordered to capture the amiable man, dead or alive, on suspicion of being a spy of the enemy. They reached his locality just in time to find that he had already been tried,

condemned, and hung, by the other side, on precisely the same charge.

Respectfully, M. HOWARD, M. D. 145 Vanderbilt Ave., Brooklyn, N. Y. - Marsh 29th 1879!

#### The Egyptian Plague.

The Medical Tribune, published in New York, and edited by Alexander Wilder, M. D., F. A. S., rofessor of Physicogy, United States Medical College referring to Mr. A. J. Davis' article in our columns on the Egyptian Plague or "Black Death," after naming many local conditions which tend to evolve the disease, says:

"It is well to consider whether moral causes do not contribute a full share to the propagation of the peatilence. The progress of the Black Death four centuries ago was marked by a general disruption of social ties. Neither kinship nor conjugal relations were regarded. The sick were conjugal relations were regarded. The sick were abandoned, and the sanctities of life unscrupulously profaned. Lascivioumens was general, and was carried to the most loathwine excesses. Even the bodies of the dead were prostituted to the embraces of the living. All forms of leadness and sexual abercation are provocative of disease, and such demoralisation appears to be universal in plague haunted countries. Nobody will undertake to deny this to be especially true in the countries of Asia and the Gaspian; and every scholar in classic learning knows that before the Moslem period, the peculiar worship of Kybele or Anahid, the Asiatic Venus, had here its centre, and was characterized by all its worst feaentre, and was characterized by all its worst fea-

A well-known writer in the Religio-Philosophical Journal, not a profit the Rel has propounded this as foremost among the causes of the Black Death. He boldly declares the plague an effect of long-continued human transgressions in the conjugal relations. He thus sets forth his deductions. ets forth his deductions.

After quoting largely from Mr. Davis' articles, the editor thus concludes:

"A scientific writer on pathology would have said all this in more technical language, and at greater length. But it is not to be dismissed with a sneer, except by those unwilling to learn. It has been asserted that "black small pox" prevailed in several countries, coincident with the variolar epidemic, which would seem to warrant the hypothesis just cited. The subject is certainly worthy of a critical examination in the direction indicated."

The learned editor of the Medical Tribune is evidently impressed with the explanations given by "a well-known writer" in our columns a few weeks since. If there were more men in the professions, willing to learn, the truth would make more progress and the " world would be the better for it."

A correspondent makes the following in-

quiry:

"Nature's Divine Revelations," the first great work by and through A. J. Davis, clairvoyant, has been held by all his friends (of that period) as the only correct and comprehensive volume from him. All his subsequent volumes have been regarded by those early friends as quite inferior in language, often inaccurate, and as giving evidence of mental feebleness, etc. These opinions they frequently express and reiterate, until it has unconsciously been adopted as until it has unconsciously been adopted as a kind of public opinion among the majority of Spiritualists who may have never read any of his works. In fact I read these sentiments in print last week by a well-known Boston writer, and they are industriously circulated. If unjust, these sentiments are unfair to Mr. Davis as an author and equally misleading to the public at large. Now, I notice the late criticism of Prof. William Denton in your columns, showing that "Nature's Divine Revelations" are teeming with geological and other inaccuracies and positive errors. My query is, "Why do not some one of the many learned gentlemen who regard that book as Mr. Davis' only great and reliable work, come to the front with strong refutations of Prof. Denton's criticisms? Under the circumstances it would be unreasonable to circumstances it would be unreasonable to expect any defence from Mr. Davis himself."

The Pontiac (Ill.) Sentinel says:

The Pontiac (Ill.) Sentinel says:

"The ablest exponent of the philosophy of Modern Spiritualism in this country is the Religio-Philosophical Journal, of Chicago, now edited by John C. Bundy. Its columns are filled with reports of the work of mediums, new discoveries in the field of religion and science, and able editorial articles. It is an uncompromising enemy of fraud in every form, and exposes it whenever found. Those who are at all interested in this system of philosophy should send a year's subscription to the office, 94 La Salle-street, Chicago, and read its columns carefully.

Any person wishing to obtain a knowledge of the phenomena and philosophy of Spiritualism, should subscribe for the Religio Philosophical Journal, published at Chicago, by John C. Bundy. The paper is conducted with marked ability, and is decidedly the best journal of the kind in the country. Terms, \$3.15 per annum.—
The Democrat, Bellville, Ill., April 8, 1879.

Epes Sargent, in "Planchette," page 238

says: "Undoubtedly many phenomena refer-red by inexperienced observers to the agency of spirits, do not require a supra-mundane solution. Whether in or out of the corporeal form, the human spirit may have certain powers, and its phenomenal manifestations, whether in its embodied or disembodied state, may have many points of similarity."

similarity." In this single paragraph is a mine of rich, instructive study. It is a brief yet comprehensive statement of a fact all-important to be considered by every student of spiritual science; thoroughly fixed in every investigator's mind, it will save much unprofitable speculation and many erroneous conclusions. Mr. Sargent's "Planchette" is a book replete with valuable suggestions and wellauthenticated instances of spirit phenomena, and is as fresh and timely now as whenfirst issued years ago.

The Spiritual Notes, of London, in alluding to one who wrote from England to this country, claiming that the performance of one Cooke was undoubtedly of a spiritual character, makes the following statement:

"The same writer describes Maskelyne and Cooke's exhibitions, and speaks of Mr. Cooke's floating about in the air as no doubt a spiritual manifestation. Of one thing there can certainly be no doubt—that Maskelyne and Cooke must look upon some of our friends as exceedingly credulous. The best professional conjurors know that the whole thing is but a clever, well-devised trick."

#### A Donation.

CHICAGO, April 2, 1879. To the Editor of the Religio-Philosophical Journal: In order to increase the circulation of spiritual intelligence, I will donate to the RELIGIO-PHILOSOPHICAL JOURNAL twenty-five copies of "Scattered Leaves from Summer-Land," to be given to new subscri-

bers for one year, one copy to each.
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# LICHTS

# SHADOWS

#### SPIRITUALISM,

By D. D. HOME, Medium.

The first part of this book treats of ancient Spiritualism and shows it to be as old as our planet, Chapter L takes up the Faiths of ancient peoples, showing that their departed friends were not lamented as having forever passed away, because their spirits still visited the land they had fored and served. often appearing visibly and acting as counselors. The same spirit often appearing and rendering services, became wor shiped as a God.

Chapter II traces Spiritualism through Assyria, Chaldea, Egypt and Persia, noting some historical points of the ancient seers of those lands, their prophesies and their fulfillments. Chapter III refers to India and China, the creed of "Nirvans"-Laotse and Confucius. The present corruption of the Chinese is also noticed.

Chapter IV is replete with the history of Spiritualism in Greece and Rome showing communion existed between world and world 2000 years ago.

Pauf Smooko is devoted to Spiritualism in the Jewish and Christian eras.

FART TWIND is devoted to Modern Spiritualism and is evidently written with a view to showing the things to be avoided as injurious, rather than those to be regarded as all essential to the wayshoement of politicalism. And while this part of the book has called down upon the author's head many denuncia. tions on account of his showing up the many allments which have prevented the healthy and vigorous growth of Spiritual-ism and the true spiritualization of the race—and although not written in the most fascinating style, yet the book contains a vast amount of information which no student of the spiritual ophy can afford to dispense with.

This part takes up, in twelve chapters, Delusions, Manis, "People from the Other World," Skeptics and Tests, Absurdities, Trickery and its Exposure, and The Higher Aspects of Spiritualism. It is a work of nearly 800 pages, well bound in

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BRISTOL. CONN., Fob. ist, 1878.

New British., Ct., Oct. 10th, 1878.

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Makes and the comment of the comm