Ernth Gears no Mask, Baws at no Human Shrine, Seeks neither Place nor Applause: She only Toks a Seuring.

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BEHOLD A SOWER WENT FORTH TO

An Address Delivered by Mrs. Nellie J. T. Brigham, Before the First Society of Spiritualists in New York City.

[Reported for the Religio-Philosophical Journal, by George Herbet Meilleh.]

We will read to you the parable of the sower from Luke, the eighth chapter, beginning with the fourth verse:

SOWET IFOM LUKE, the eighth chapter, beginning with the fourth verse:

And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed, and as he sowed, some fell by the wayside, and it was trodden down, and the fouls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up it withered away, because it lacked moisture; and some fell among thorns; and the thorns sprang up with it, and cheked it. And other fell on good sround, and sprang up, and bear fruit a hundred-fold. And when he had said these things, he cried, He that hath ears to hear. let him hear. And his disciples asked him, saying. What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away. And that which fell among thoms are they, which, when they have heard, go forth, and are choked with cares and rickes and pleasures of this life, and bring no fruit to perfection. But that on good ground, are they, which in an honert and good heart, having heard the word keep it, and bring forth fruit with patience. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it unders bed, but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be known and come abroad. Take heed therefore how ye hear; for whoso-ever hath to him shall be given and whoseever hath no thous.

That parable appears perfectly plain as tage.

That parable appears perfectly plain as Jesus explained it, and it would seem to you that it needed no added word of ours nothing to fit it into the groove of your every-day practical lives, or adapt it to your individual interests. Probably there is no parable in the Bible which is more perfectly alsie then that one, and which the peo-ple would be less likely to pass over from mis-understanding; yet there are some things which, even in that, people have stumbled over, some things which they could not comprehend, and as the truth is the light, we only ask for that light to shine particularly upon these passages which are obscure, that a hidden meaning may be brought forth and shown to you in your own practi-

It seems that Jesus was wont to speak in parables, and as we have said many times, that teaching which comes in the form of a parable, that which is brought forth in comparison, seems to attract the people, leaving most pleasant ideas upon them; but it depends entirely upon the mature of those who listen and receive. If a person has very little ideality, he has at least no practical means of comparison, or of comprehending a parable. He cannot go beyond the surface of it. Most persons in this world have ideality-a certain spiritual nature which enables them to penetrate and comprehend the spiritual meaning of these things. Some say to us, If Jesus was so great a teacher, why did he give his truths, as he gave them many times, in mystical ways—in ways in which the people stumbled when they tried to walk upright, they misunderstanding the diviner or deeper meanings that were given. We know that, however a truth is given, it is taken into the nature of a person, according to his ability to receive it.

Did you ever think how people look at a picture! Suppose one of the most beautiful pictures ever painted by human hands, was before you, and you all looked upon it with its far-off hills melting into the hues of the skies, its mountains and its vales, its grasses and woods, and the winding silvery rivers. and woods, and the winding silvery rivers, all the glory of its bending, Italian skies, would you all see it just the same? Some persons would look at some particular object; some would look at the sky, some at the far-off mountains, some at the rivers, some at the meadows, and some at the grasses and woods; and really when people look upon the most beautiful pictures that ever have been given to human eyes, we come to the conclusion that they take away with them part of the memory of the picture and part of their own individuality, interweaving some of their own natures, something of their own spirituality, for your spiritual light is the light by which you view these

if you ask why, then, did Jesus use parables so frequently, we answer, how could you upon the smooth surface of a wall like this, hang any garment or object; the surface being perfectly smooth? You could not do it. But if a peg, hook or nail was there, then you could succeed. Where a person's nature has no ideality, you cannot employ a nature has no ideality, you cannot employ a parable or comparison to them; but almost all persons have some ideality, and according to its development, the parable is taught to them and remains with them. Those who do not understand the real meaning or teaching, may take a parable as little children do a Christmas story, and the impression made is pleasant upon their minds. They remember it from its outline; they remember that which interests them, and as they grow more spiritual, then the hidden meaning of the story or parable unfolds into their personality, and it is an abiding strength—a perpetual inspiration for them! So Jesus taught wisely from his Bible, and the glorious texts which he read to the people, were not alone from the Jews, but the lilies gave to him some of the leaves of his Book of

But following the story of the sower go-ing forth to sow over the olden Assyrian fields—indeed, all things in nature, seed-time and harvest; all things brought to him their united illustration; through the beau-tre of spiritual significance, he was not uncled ty of spiritual significance he was nature's preacher, he was nature's teacher, and stood so close to the human heart that his confiding, whispering thoughts echo a natural re-

We speak these things to take away the disheartening thought that superstition has brought; to take away the cold and cruel thought materialism has furnished, and to let you feel this beating heart of humanity, which was always in sympathy with the interests of man. So he gave his parable to the people who had gathered together, and he said to his disciples, to whom he had taught the mysteries of the kingdom of God—they were mysteries to those who heard them outside the disciples—it was given to them to understand the mysteries of the kingdom of God, but for the others the parable was given that seeing they might not see, and hearing they might not understand. Why did he wish to conceal the truth, you ask. Just as a sower conceals his truth in brought; to take away the cold and cruel

Why did he wish to conceal the truth, you ask. Just as a sower conceals his truth in the seed that he scatters, that it may grow. He knew the people would not receive it, so he gave to them the beautiful crystal outlines of his parables, and they took them in, not knowing what they were receiving; seeing, they did not see, and hearing, they did not understand; and yet the seed of truth was planted and Jesus knew how it would grow and what fruit it would bear. In those olden days it seems that when the word of olden days it seems that when the word of God—that is the truth—was preached, it was received in a different manner by the different people who listened. Some were just as people are to-day, for you find that history repeats itself, and human nature is human nature in all times and in all parts of the world. It is said that humanity in its progression—for it is progressing—goes not forward in a straight line, but in a spiral way; so, therefore, you will not have your parallel beneath or underlying you, yet in the ages gone by, it shows you that human nature in all times and in all parts of the earth is in a certain way in sympathy. That which was true then of the olden word of truth—the word of God—is true to-day, for when he taught men, the seed of the truth was scattered on every side, and some fell when he taught men, the seed of the truth
was scattered on every side, and some fell
upon good ground, and some among thorns,
some on the rocks, and some fell where it
sprung up at first and then died away. Some
fell where the fowls of the air came and deyoured it, or it was trodden down under foot. What did that mean? Why, he gave to the people a perfectly natural, reasonable religion. He showed to them a true, pure life: honesty, integrity, truthfulness, probity, and so explained it, that when mortals listened to him, the seed fell on different grounds, as it might fall with the sower. There were some who, when they heard it, turned away and said the truths of this teacher, if we receive them, will shut out a great deal of the pleasure of this world; if we are straightforward and truthful, if we always do as we would be done by, if we forgive, if we render good for evil, and if we are always honest, where will be the pleasures of old, selfish life? So they said our old religion is good enough for us; we do not ask for the new; we will keep to the olden natures, the olden ways of life; so, speaking of the selfishness of the Pharisee, they said we will not listen to what this

the air devoured it. In explaining it to the disciples he said, it is the word of God, and some who hear it, receive it at first, but the devil comes and takes it away from them and deceives them. One says. I thought you was a Spiritualist, and did not believe in the devil. Don't you know this is an old interpretation, and that the people gave the understanding to the words as they saw them, as they believed it was correct.

man tells us and will not obey. So he says

some seed fell upon the ground where it was trodden under foot and the fowls of

Let us take that word "devil" before we go any further and understand what it means. Among the heathen there are certain types and expressions of the evil power; they seek to typify in various ways what they believe to be discordant with the good of humanity, and this word "devil" is only a word used as a vail to cover the principles of evil. Now, if you can see that this is so, imagine the seeds of truth flowing into the hearts of these selfish people—selfishness is an evil; selfishness is the origin of the typical devil, which comes to them and takes away the God of truth. So there is an explanation of that. You say there are persons to-day who will state that they cannot always speak the truth and succeed in business; cannot always be honest, upright and perfectly truthful, and at the same time perfectly truthful, and at the same time keep up a regular standing in polite society. Here are some of the fowls of the air; however beautiful they may be, they comedown upon these natures and take a way the seed of goodness and of truth. Selfishness, like a giant, walks overthegarden of the human heart and presses down under his feet, these noblespringing plants of honesty, truth and goodness. He says other seed fell on the rocks, and they sorang up at first and then rocks, and they sprang up at first and then suddenly withered away because they had no root. The word of God is received with joy, but when temptation comes they fall away. There is the type of the enthusiast; there is the perfect representation of the nature that floats on the surface or wades in the shallow stream. There are plenty of people in the wide world of sentimentalism, who are forever hungering and thirsting

for a new idea, and when a new idea comes to them, they receive it blindly. They have never taken the heart, soul and meaning out of the old idea, and you cannot expect them to do as much for the new; they take them as a child does a story, and when something novel, particularly fascinating comes to them, they forget the old nature and take on the new. So all over the land you find this froth and foam on the surface of the waves of humanity—this great sea of life. It was so in the time of Jesus. You know it is said that multitudes heard him and followed him daily, hungering for his teachlowed him daily, hungering for his teachings. It was curiosity that led many; it was a subtle, spiritual thought that led many; it was this love of thesensational-of the new, that made the great multitude come around him to listen to his teachings; but when his hour of trial came, see how few were steadfast; how few remained, and after his crucifixion, how few steod up bearing the truth in their hearts? The enthusiast had received the seed; it had fallen on the rock, and it sprung up green, bright and beautiful, but it could not bear the heat of the noon-day sun; it had no root, it was a surface flower and it withered and died away. Take in your thought any popular preachthat made the great multitude come around

face flower and it withered and died away.

Take in your thought any popular preacher who comes to you with an atmosphere of newness in unfolding his ideas, and see the multitude that will follow at first, and then, afterwards, when the ebb tide comes, see how few there are remaining. Where are they? Theirs was a surface interest born of curiosity—born on the surface—thirsting for something new, and having no root in deep and steadfast purposes, of course their feeling fades and dies away.

Friends, if just for one day we could make modern Spiritualism popular, as the world

modern Spiritualism popular, as the world understands the word "popular," how the vast surging multisades would follow it. But suppose we could fill the largest rooms in a city like this, with these surging multitudes of enthusiasts with those who seek for a new sensation, could we count them and say there were so many scale accept?

you come to the reliable to the line, you find that among the blowers of Jesus of Nazereth, there was not one who had that truthful use of his nature, that this divine and wise inspiration gives. The truth was deep in their natures, but it did truth was deep in their natures, but it did not spread all through them; it was not that earnest questioning, that deep and perfect appreciation of his doctrines. But he says some of this seed fell among thorns; they sprouted and grew, and so did the thorns, but the thorns choked them. So he says that some of these words of God, of this great truth that he had to give, fell in certain minds that received them, but their cares, riches, and selfishness—all these in their nariches, and selfishness—all these in their na-

ture sprang up and choked out the good. Friends, there is many a nature to-day standing under the banner of sectarianism, and looking over it we find the garden full of choking tares: but a truth has never been destroyed—the right shall ever come uppermost and justice shall be done; it only waits for time to show these natures that good cannot be destroyed, and that sometime in the hereafter the tares themselves shall be taken away. Some seed fell in good ground and there it took root and grew and bore an hundred fold. So the truth sometimes falls in honest hearts, earnest souls, with a strong and noble purpose, and it takes root and grows and bears its fruit in abundance.

You have heard a great deal about salva-tion by faith and grace. One of the great teachings of the church has been that man is not saved by his deeds, but by grace or by faith; and, oh! how much has been said on the subject of faith. Faith it a beautiful element; but if you suppose that man is to be saved by emotion—that state alone—you are supposing something wifich cannot be realized in these earthly days of your experience. Paul explains it better. He teaches people to pray and he teaches them to pray in faith; and some persons in trying to explain what they believe to be the great power of prayer, say that the reason that prayer is not more effectual with the christain brotherhood, is because there is so little faith. But we come back to Paul; he says faith without works is dead. Think how much of this individual faith there is buried in human nature; we might say if it was all buried, it would take the whole earth for its cemetery. But mally that religion which you need, is that which shows itself in action; that which begins at the very foundation of your life and character and changes the weakness into strength the and changes the weakness into strength, the evil into good, the darkness into light; when in your hearts there is an effort to produce such a change, in that effort is the proof that the seed has fallen on good ground.

He that hath ears to hear, let him hear. So Jesus spoke in those olden days, but how many do you suppose understood the deeper, spiritual meaning of these truths; so today you are told that a light shall not be hidden, but that the light is set on a candlestick, that they who enter in may see the same.

There is another type and illustration of your faith and works. Take a religion for instance: We may take all the sectarian religions that there are in the world—take all ligious that there are in the world—take all the churches and class them under one name. The Church! look at it carefully and see what it teaches—the Fatherhood of God! How beautiful and how true. The endless justice and love of God—nothing is brighter or purer than this truth; and yet forgetting it, they speak to us of the divine anger of that spirit as ever pouring forth the vials of wrath upon these who have

sinned on earth; of a love that is measured from earthly love and earthly forms, and that there is no help for the soul after death if it dies unregenerate, unbaptized, unsauctified by the water and by the church.

The bible tells us that Jesus came on earth to save sinners—to save all men; that he loved the world. Then what say the church? What is the world? They auswer it is full of sin; it means masses of human beings who are morally and spiritually unclean. But we ask, does Jesus love sinfulness—all who are morally and spiritually unclean. But we ask, does Jesus love sinfulness—all that deprayity which they say is in the world? How can he love that which is not lovable? You cannot do it—do you think he did it? He did love the world—the world was sinful and ignorant; therefore, he must have loved that very religion which he found. He did not love the sin in the world. Those elements which are in sympathy are found. He did not love the sin in the world. Those elements which are in sympathy are drawn together, the ignorant to the ignorant, the pure to the pure. Blessed are the pure in heart for they shall see God. If God loved the world, our elder brother loved the world; our helper and our friend loved the world—not its sins; not the dungeon in which the prisoner was, but the presence of good that slept within the darkness; the right that was underneath the wrong—this is what he loved, and this is what he uplifts. The church itself says it has love for all humanity; that christianity is for all the world, and then it proceeds to tell you that it has only converted but comparatively few people; that heathenism spreads its dark veil; though eighteen hundred years of christian sway has passed away, this veil of heathensway has passed away, this veil of heathen-ism is over the vast majority of the human

There are dark forebodings, there are sins, and some almost despair. Religion does not fail: it lives. You will find that there is a feeling that christianity has not been conscientious. While they have taught these things, there is a certain element of insinger. cerity, a narrowness, a prejudice, and when we look for the truth, the living helpful truth, for christianity is love to the content of the c

its new condition? No, we find it not. Here and there is an instance of it, but the church itself deems all that we have told you is

One of the greatest men of your age, said one time to his congregation that a great many people, members of churches and Christians, seemed to take their religion as something distinct for a particular time or part of their life, and when they went away from their churches on Sunday night, they left their thoughts of religion there; all through the week they were busy in their selfish objects, but when the week came to a close, they put on their religion as they put on their Sunday clothes. He said that it offices reminded him of a certain man who had the care of a church, in the belfry of which was a large clock, and when he rung the bell on Sunday, he wound up the clock, and it would run on ticking, ticking, through the still hours of the Sabbath, and it would run down at night, and it would not be would run down at night, and it would not be would up again until the next Sunday; and he says a great many person's religion is like that clock, would up for the Sabbath, running all right through the day, but through all the week its voice is still. [Murmurs of approval by the audience.]

Now, do you not think to-day there is something wanting, some great, need when

something wanting, some great need, when there exists such a state of things as that! Where sectarianism is, where prejudice is where narrowness is, where man cannot be self-sufficient, it is claimed that he has no goodness of himself, but will be saved through the merits of another; the debi has been paid for him, and he being spirit ually vindicated, nothing can be demanded of him. Oh! humanity,—truly the seed has fallen among the thorns of selfishness, choking and crushing ofttimes, nevertheless it is not all dead, and we know that with perfect care, the truth of God, which is everlasting and which cannot be compared to anything we do, shall live, and sometime and somewhere shall awaken from its darkness to liberty, understanding and right.

You ask what did Jesus mean when he

told his disciples that to them it was given to understand the mysteries of the kingdom of God, but to others the truth had to be given in parables? Because they were more spiritual; because they were in better condition to receive, more responsive to the truth, and according to their capacity the mysteries were revealed to them. To others it was given in parables that, seeing they might not see, and hearing they might not understand; but sometime and somewhere the real meaning will come out of the parables for the multitudes. You ask what does this mean: "For whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken, even that which he seemed to have." If a man has nothing, how can anything be taken away from him? You say, is that according to God's love? You speak of the church hairs inconsistent because of the church being inconsistent, because of its prejudices, because of its opposition to rigid questioning and the progression of mind and thought? Are you not as inconsistent in questioning these Bible passages as the church? You say the spirit of God prevails; now, if that is so, you ask how can God be just. We read: "For whosever hath, to him shall be given, and whoseever hath not, from him shall be taken, even that which he seemsth to have." You may say that would do for selfish people. How many

are living a narrow life, a life of darkness are living a narrow life, a life of darkness here below? You say, can we accuse God of injustice, of that narrowness which characterizes so large a portion of humanity's waiting friends, or that there is no meaning to that passage? Sometimes, to discern the real truth of a subject, you have to look again and again. Seek and ye shall find, and you will discover a sufficient reward to repay you for all the search that you have made. To him that hath, it shall be given. be given.

Suppose you find one who loves the truth, one who seeks for good, who is trying to live truly, to understand what is best for himself and best for all humanity, counting himself the least; one who seeks for the good of another finds good for himself through that one. You find such a person as that, and in his nature there are certain riches; you cannot count them by dollars; they are riches that can never depart; that divine currency—if we may so call it—can never be depreciated. Riches; why, they dwell in all his good thoughts, in all his good qualities, in every effort and in pulse that reaches toward heaven—these are are the riches that to him have good to the riches the riches that to him have good to the riches that the riches pulse that reaches toward heaven—these are all the riches that to him have good, truth, right, honor and noble aspirations: and to him that hath, it shall be given. Why, this is as natural as when you take a ball of pure white snow at the top of some high hill, and roll it down—the farther it rolls the larger it grows, until at last it reaches the valley and stops in the vale. So the one who seeks for the good of another, who loves another whose life is honest, straightforward, pure, ever endeavoring to make

forward, pure, ever endeavoring to make himself better and nobler—there is morali-ty! That nature illustrates the truth of the parable: "To him that hath, it shall be

Take man's love for the truth; one says:
"I wish to understand the truth; I do not want to be deceived. I want to be right. I want to build the house of my faith on the grapite, so that when the winds blow and the floods best against it, it shall not Want the shifting be the foundation for this structure of my given, but from him that the seemeth to

Suppose a person has but very little of goodness in his nature, of course that nature is very undesirable; but suppose a person has that which appears to be a fair outside; he may seem to be fair to the exterior, but within there will be selfishness, corruption and hypocrisy. Little by little the hypocrisy is revealed. But you ask, "Is such a nature to be destroyed?" No, friends; for way down under the deepest stream there is a solid foundation. When railroads are built to go over such places, you know how the great timbers are driven down, that there may be a firm foundation for the track to be laid upon, that the loaded trains may pass over safely. We tell you that if they only go down deep enough, they will come to a solid foundation, and the substantial truth will be found.

That which is true in life, is true in every human heart. When that is taken away which he seemeth to have, you find somewhere under the depths of the coldest nature at last, some goodness, that which is the gift of God, that which gives to him a right to pray "Our Father." Man in his ignorance imagines certain things are true, but science comes up and pronounces its objection: ence comes up and pronounces its objection; philosophy comes up and says: "It is yet a question"—deeper thoughts in different ways come to thwart the man of philosophy. What does he do? Why, you can see what man has done. As we have said to you, you must personally believe. Now, there are persons who have ideas born of apparatificat superstition in a certain way. superstition; superstition in a certain way, and yet there may be a little truth mingled with it, and we say to him that hath the truth, it shall be given, but from him that hath it not, but thinketh that which seems like the truth, it shall be taken away, even the little that he hath. Is it done unkindly? Oh, no; when the spring sunshine melts the ice, is it done hastily or angrily? No! but drop by drop the ice melts, and floats away to mingle with the great waters. So it is, friends, that the light comes. As nature does her beautiful work, so the truth comes. "Take these new teachings away; we don't want the old belief disturbed," they say, and yet when Christianity approaches say, and yet when Christianity approaches to-day, see how steadily truth comes, and philosophy and religion walk in this grand, united path, and if man's prejudices and superstitions, and their expression of ignorance, lie in the pathway, the people cry out, "Don't step on this—don't disturb it!" The truth has not its eves upon the dust, but fixed straight shead, and it walks onward, and error, superstition and ignorance falling in its pathway, melt in the supshine of ing in its pathway, melt in the sunshine of the truth like ice at the coming of the spring. So shall be taken from those who are in ignorance and error, the little they seem to have; not unkindly, but for their good. Whenever we have seemed to have spoken harshly, remember we did not do it with any such feeling, but only to sweep a place upon the platform of thought—a clean place, where the feet of truth may stand So the truth is with you; even as in the olden days, the sower goes forth to sow. Remember the parable of the sower; the seed is scattered—make room for it; oh! human hearts, take away the thorns, the tares; see to it that the seed falls on good ground, and springs up in honor, in integrity, in the beauty and the realisation of a goodness that is forever imperishable. An Interesting Experi nce - Hischie your Spirits BY MUDOOR PUTTLE

received a le in Indiana, from which I of deep interest and instructive in many ways. name of the writer is not published as the letter was private, and for the present he desires not to appear before the public:

LETTER FROM A YOUNG PHYSICIAN.

Mr. Hudson Tuttle—Dear Sir:

I was reared by parents who were strict Baptists, and from my earliest infancy I was accustomed to kneel with my mother and pray as well as to read the the Bible daily. Every means was brought to bear in their attempts to induce me to become a member of their church by baptism; but at the early age of nine I began to doubt the inspiration and the whole system of Christianity. I expressed my "heretical" convictions in a number of rhymes, which are still in my possession. I well remember what I suffered during my tenth birthday. My uncles, aunts and a number of tenth birthday. My uncles, aunts and a number of friends came to surprise me, and during the day they all expressed an anxiety that I should be baptized, and intimated that if I did not cease to express my doubts concerning the divine origin of the Bible, the Almighty would strike me dead; that I would never get along

well during life, and that the Devil would get me and burn me in fire and brimstone forever. They spoke in a very ominous manner, and cried and prayed for me, but their prayers and agony did not enlighten me in the least—only bewildered my already confused and outraged imagination. A minister of the church who happened to be passing, was called in and they request-ed him to pray for me, and convince me that the "Devil had hold of me."

He was surprised to know that even a child could ask questions that would puzzle his inspiration; and that I had a few arguments in store for him, that he was unable to disprove. I talked with him until he got angry and even called me names. It was then that I first openly denounced my belief in Christianity. My parents still remember the words, and when last I was at home, I asked my father what they were. He replied: "I don't believe in a personal God, in a Devil," Heaven, or Hell; I believe the Bible to be an imposi-tion, a fraud, and a collection of the nonsensical writings of barbarous Jews, and I believe Christ to have been simply an infidel Jew of his time, and further more, I do not believe that Christian teachings have ever benefited the world; indeed, it should be abolished,

and I expect to devote my life to doing it. I am going to call myself the great Anti-Hell-God-Church-Creed-Devil-Heaven-Bible-Fraud Apostle." My parents were horrified and sobbed aloud; my uncles and aunts said to my parents, "Oh, you will have to answer for his sins," while the minister knelt and prayed in the most fervent manner, asking God to spare my life a little longer, so that I might yet apply the "blood of Christ." It nearly broke my heart at the time, to see my parents lament—especially was this a cause of grief to me, to think that I could not help it, that I believed differently. My fother said "The David that I believed differently. My father said, "The Devil has surely got you, because a child so young could not

say and know such things." gradually became more and more an unbeliever in the divine origin of Christianity, and slowly reasoned myself into scientific materialism. At the age of fifteen, I began to teach a select school, but was almost prevented from receiving my pay, because I was an "infidel." From this time until quite recently I have

been a confirmed Materialist.

I attended college two years (from 12 to 14), and during this time I was well known by the people at Valparaiso, Ind., as "the Inddel." My parents requested me to attend college at Oberlin, Ohio, thinking I might there be induced to believe in Christianity, or at least I would not dare to express my views in such a pious town. I attended there one year, devoting my time at the higher mathematics, physics and modern languages. Add constant possession, any other grade of intelligences to Materialism, or at least to "Infidelity." This forcibly illustrates the necessity of the cultications about twenty-one of them. I studied medicine about four years with my preceptors and by my solid, and attended one course of lectures at Ann Arbor to undesirable results.

The reignble results. University, and completed at the same time a full

course in chemical analysis.

I was preparing for publication a book of about four hundred pages, intending to have it published by Griggs & Co., of Chicago; it would have been published last January, had not a higher agency prevented it. I expected to use the drams and novel combined in aiding me in persuading my readers that man did not exist after death, or if he did, that preparation which enabled him to enjoy this life the best, would be the preparation necessary for a perfect enjoyment of the future life. In short, the object of the book, was to overthrow Christianity and all belief in things of a spiritual nature, to teach Materialism and to persuade people that it is their highest duty to take care of themselves; to take care of their health, and attempt to reach their highest possible physical and mental development. I combined the narrative, descriptive and allegorical novel, and the drama, inculcating quite and anegorical hoves, and the drama, including quite a number of interesting and original experiments, to prove my positions. One of my characters was a Spiritualist; I made him one with the express purpose of doing Spiritualism all the damage possible. I have always been an opponent of the doctrines of Spiritualism, especially of its manifestations. I have worked

at this book for six years.

January 3rd, shortly before I was ready to send my manuscript to the publisher, I became a witness of some strange phenomena. My wife and I had just retired, the curtains were up, and the moonlight was streaming in the windows sufficiently to make everything in the room distinctly visible. Suddenly my attention was arrested by a paper flying through the air and being shaken vigorously; it fell in the centre of the floor and laid without being disturbed. Some mysterious rappings were then heard at the head of the bed. My wife heard her name distinctly pronounced, (Minnie) and then out in the centre of the floor, near the paper, we heard a loud scratching, similar to a sharp pen scratching over stiff parchment paper. I be-gan to think some one was in the room; but if there had been, we could easily have seen him. My wife was badly scared. I did not get up immediately; was al-most afraid, and strange to say, even while I was lookmost afraid, and strange to say, even while I was looking at the book-case, a volume of Byron's poems was cast with great force upon the table, and after lying there a short time, was thrown violently upon the floor. I then arose, lit the lamp, and looked at the book, expecting to find a string attached to it, thinking some one had been playing a trick upon me. I then looked t the paper and found upon it these words:

"Dear—I am your mother, an alive and will watch you. Take care of your health.

My wife instantly recognized the handwriting, and was considerably affected to know that her mother who had been "dead" nine years, was really with her. She believed it to be genuine, but I was almost certain in my own opinion that some one had been playing

in my own opinion that some one had been playing The next evening my wife was laying upon the bed

had just awoke from a short sleep. I was sitting near, and during our conversation, I suddenly halted—everything became black before my eyes, and I saw a person approach the bed. I described her minutely. My wife recognized her to be her mother. The spirit then went to the book-case and threw a book upon the table; it lay there a moment and then was thrown at my feet. I picked it up and some of the leaves were turned down, conveying upon its pages information of a strictly private character.

Manifestations then even became more numerous and more mysterious; we were able to identify the Manifestations then even became more numerous and more mysterious; we were able to identify the spirits. During the ten days following January 3rd, we had some over two hundred manifestations. I at abipurcel. Some stand ready to rejoice at the failure last became convinced that some mysterious agency was present. The next week, in my uncle's presence, I became entranced, but only muttered some inaudible words. During the next ten days after that I was entranced two or three times daily. My wife was enabled to be expected that the organization of an unpopular subject should proceed smoothly. There are prejudices to combat, and very nice steering is needed to avoid shipwreek. Some stand ready to rejoice at the failure of any attempt at organization, and help the struggling child out of the world in any way they can. Some will have no organization unless they are at the head of it, or can puil the wires behind the scenes. Some want their own crotebets nursed, and will help only on that to have long conversations with her mother. But If

into the inchestic bottle VOLY CO by an invisible process, and the control of fact. I saw it along the point of the saw it along the saw it is a saw in a saw it is a saw it is a saw in a saw it is a saw it is a saw it is a saw it is a saw in a saw it is a saw the time to tell all. I have been controlled to speak thoughts that never before entered my mind—to impersonate the spirits of departed friends and describe them. I have seen beautiful visions; seen books opened before me, conveying to me information, I could never have known otherwise. I have been clairvoyant, have had independent writing slate-writing, writing in be-tween a double locked slate, writing in drawers, tapping around me, have been controlled to write, the spirits using my hand. I have often felt thoughts coming into my mind that I have never before enter-

But to the point: I am frequently controlled by a spirit giving his name as "Facewrinkler," who has no regard for my physical welfare. While under his control, he makes me perform ridiculous and abourd contortions, say vulgar things at times, plays tricks on me and tells me lies. Sometimes while sitting for a man-ifestation, he will bring a paper and stick it under my collar, in my sleeve or some place else, Which, if seen by persons near, would lead them to suspect that I am a fraud. I cannot tolerate such a spirit around me; he always controls me first, and does it in such a manner that I cannot possibly submit to it. How shall I prevent it, and how shall I avoid the presence of spirits who are mischievous and undesirable? I am generally controlled by spirits of a high order, but those mischievous spirits sometimes manifest themselves when I do not desire it.

Will you be so kind as to give me some advice in regard to the manner of conducting myself, with a view of avoiding, if possible, those quicksands and unneces sary trials which so many others have met with? How shall I develop myself? Yours truly, shall I develop myself?

THE RESPONSE BY MR. TUTTLE.

The above, in many points of view, is most interest ing. It shows with what persistency spirit friends will labor to develop mediumship when some great object is to be gained. The early experience of our friend shows that he was then quite mediumistic. The rou-tine of the schools, and the defiant state of mind in which he constantly placed himself, was opposed to in-tuitive perception and thus what he gained in positiveness he lost in mediumship. In this positive, skeptical state he wrote his book. The influence that this book would excite, was foreseen by his spirit friends. They were determined to prevent its publication, and brought all their silent forces to bear in working this desired result. Unconsciously the spirits developed the sensitiveness of his nervous system, and at last their efforts met with success. The book written in the black clouds of the exterior in denial of the existence of the interior, shall never work the mischief intended. The author not only shall be convinced, he shall become a teacher against his own doctrines. Saul, who goes up in wrath to persecute, shall become Paul the chief apostle of the

persecuted brethren. Now comes the compensation for this sudden development. It is a forced growth and requires time to gain equilibrium. In order to produce this result, the resistance of self-will, self-control, and all that passes under the name of positiveness, must be broken down. The system becomes extremely negative; hence, unless the spirits who work this change, have the power to

The mischievous spirits of whom our friend speaks, might easily give the appearance of the most detestable fraud to his scances, and bring him into irretrievable diagrace. We have no doubt many of the so-called exposes have no other cause than this; yet the circle cannot be censured for judging by appearances unfavorable to the medium.

These mischievous spirits are not unsusceptible to the influences of kindness, and rarely do they comprehend the great damage their thoughtlessness produces Consequently, if they are conversed with as one would with a mortal in the same position, they may be made to see their error, and not only that, but their own advancement assisted. Judge Edmonds narrates many such experiences, and in conversation a little time before his death, he told me that he had thus accomplishfore his death, he told me that he had thus accomplished a great amount of good, and the spirits thus assisted had often returned and thanked him for what he had done in thus giving them the helping hand.

Instead of treating these spirit as outlaws, they should be kindly received and persuaded to enter a nobler sphere of activity. The medium should at the same time cuitivate the positive as well as usually states of mind and

vate the positive as well as passive states of mind, and thus become able to throw himself from one to the other at will, so that when he finds the manifestations of an ojectionable character, he may prevent their con-tinuance by becoming positive to the control. Our friend has no cause for uneasiness, for he has wonderful mediumistic powers, which, when perfected, will be of incalculable value. Our only advice is for him not to enter public life, until his rare gifts are well established; to strive to elevate the mischievous spirits who will become his most trusted supporters; at the same time he must not neglect himself. Also, avoid promiscuous circles which constantly bring new mortal and spiritual acquaintanceship, the conditions of which cannot be known or controlled. A well arrangement is the best of all schools for development. It ed circle is the best of all schools for development. It should not contain more than twelve members, and should meet punctually at appointed time and place, and the scance should not be protracted beyond two hours, and not beyond one, if avoidable.

A Highly Encouraging Ontlook.

Totre Editoeoftee Religio-Parlosofrical Jouenal:

I observe in the American journals, some para graphs respecting the state of Spiritualism in this country, which make me desirous of putting your readers in possession of truth respecting the matter, and especially respecting the position of our Association. We have been setting our house in order, and the dust that has been raised, has misled some of our friends who are, apparently, never tired of prophesying our collapse and decease.

The loss of our valued secretary made it desirable to consider all the house arrangements. The new secre-tary does not live on the premises, as Miss Kislingbury did, and we embraced the opportunity to let the upper part of our house. To this end, and because we believed such a course to be on all grounds desirable, we have asked Mr. Harrison to remove the branch office of the Spiritualist to other premises. This has necessitated a general revision of our arrangements, and this is now so far complete that we are able to see our way in the future more clearly than we have done for a long time past.

For Spiritualism in general has been through a stormy time, and is still enveloped in clouds. It is not to be expected that the organization of an unpopular

few are so tolerant of the their own in the backgrad trouble. But out of it discipline the lesson we discipline the lesson we discipline the lesson we discipline the lesson we are their we have had to contain the lesson we have successive their weakly their we have successive their weakly their we Charly, Television.

Then we have had to contend against finance-servisible we have successfully overcome, and are now, for the first time in our existence, free from money-cases. Friends are rallying round us, and we were never more harmonious and energetic...

This has been much, too, in the resisted existences of the thet has hampered out. If he very wine of Salarahian has stunk in the hosting the people who know such that some fresh tale of expanse of france. And this sound has made those who would otherwise have Juned our ranks, stand aloof. We have tided this over, and now the fair-weather birds are beginning to settle, and we shall fair-weather birds are beginning to settle, and we shall have accessions to our body. As a matter of fact, we are so far from being mori-

bund that we are particularly lively. Our seances are in full swing; our discussions were never more interesting or better attended; our members of council give more time and real to the work than they ever did before. Our leading newspaper, which could never be-fore be persuaded to soil its immaculate pages with any allusions to Spiritualism, now announces in its most conspicuous column, that a member of Council attends daily at Great Russell Street, to answer in-quirers into Spiritualism, who may there find a large library, reading room, discussion-meetings, etc. In short, sir, the National Association is more active

and vigorous than I, who have long worked in it and known its every turn, have ever known it to be before. And, with the present arrangements and zealous activity of its governing body, it has before it every prospect of a useful existence. I hope you will aid its efforts by giving publicity to this letter.

W. STAINTON MOSES, M. A., Chairman of General Purpose Committee, and Member of Council B. N. A. S. 38 Great Russell St., London, March 29, '79.

Spiritualism East and West.

BY DR. G. BLOEDE.

To the Editor of the Religio-Philosophical Jouenal: Some of the readers of the Religio Philosophical Journal may remember, that sometime last autumn, when Mad. Blavatsky had announced her near departure when mad. Blavatsky had announced her near departure from this country, in a letter, in which among others, she referred to me, I took occasion to express my opinion in regard to "Theosophism," and the attempt at introducing Eastern secret brotherhoods into this country, as being a failure. Having just found in the number of January 24th of the London Spiritualist, a letter from a Mr. C. Constant at Smyrna, to the secretary of the British National Association of Spiritualists of the British National Association of Spiritualists containing some noteworthy remarks on the same subject—Theosophism and Spiritualism in the East—I beg to copy these remarks for the benefit of those readers of the Journal, who may not see the London Spiritualist, and to illustrate the judgment of Mr. Constant by a practical example which happens to be at my hands. Mr. Constant writes:

Not sak me what I think of Theosophy, and if the people of the East know more in the matter of Spiritualism than those of the West? Believe me, the people of the East cannot be more ignorant than they are. I was born in the East, I have passed my life among its divers peoples, whose languages I speak. I have had communication with dervishes, magicians and seers. I have taken lessons in Eastern Magic. I have writings and magic formulas, and I assure you, that they are nothing by the side of European Spiritualism, and that Theosophiats will only lose time by seeking in Asia for the expination of phenomens, which are only to be found in Europe. I have also studied Eastern antiquities, especially those of the ancient Egyptians; but there also there is no seience and it is lose of time to found societies, such as the Theosophical and others. I do not know the society called Arga Tomaj, but here there are plenty of sects of devishes, who have their secrets (soci-disants) magical and masonic; but the greater part of the phenomena are merely measured and appritualistic. greater part of the phenomena are merely mesmeric and spiritualistic, very badly observed and theologically explained; in a word there is plenty of superstition in the East, and scarcely a single rational spir-

I am far from assuming to bear any judgment upon these observations, but cannot help thinking, that comtning about these matters, and who writes to the B. N. A. S., as a former corresponding member of it, they must contain a good deal of truth, if not all the truth. I am confirmed in this belief by practical evidence in my possession, in regard to what Mr. Constant so positively asserts as the inferiority of Eastern "magic" to Western Spirit-

Under the date of July 22nd, 1878, Mr. A. J. Davis received a letter from India, signed by G.— A.—, Headmaster (Principal) of a college in one of the chief towns of Bengal, British India. (The full name I must be allowed to suppress for the present for merely practi-cal reasons). This letter was written in correct and good, if not elegant, English, leaving no doubt that it came from a man of high, let us say, European culture, the writer, however, professing to be a native Hindoo. as his very name would attest. He gave a touching account of the melancholy state of his mind, caused by his irreparable bereavement through the death of his wife, preceded by that of several children. He stated that the depth of his grief combined with the doubts remaining in his mind, had moved him to seek for illumination and consolation in Western Spiritualfor illumination and consolation in Western Spiritualism, with which he had become theoretically acquainted through the writings of A. J. Davis and the intercourse with his friend, Baly Peary Chand, a learned Hindoo "Pundit," whose name will have occurred to the readers of the London Spiritualist, and our own papers. He had conceived the hope that Western Spiritualism and particularly American mediumehin and tualism and particularly American mediumship, may become to him a source of practical comfort, by giving him indubitable proofs of the continued life of his dear deceased one, and settling forever his doubts about a future existence. He added for that purpose a series of test-questions concerning the names and dates of birth and death of his wife and children, which he wished and hoped would be answered by some American medium. The world-wide renown of our A. J. Dayls caused the bereaved Hindoo to address this request to him, and he added expressly that this was done upon the recommendation of his learned friend, done upon the recommendation of his learned friend, Peary Chand. This letter my friend Davis sent to me with the request to answer it for him, presuming that I may perhaps be more familiar with practical Spiritualist matters than he, or have a better chance to try something towards gratifying the ardent wishes of the bereaved husband on the banks of the holy Ganges.

The sequels of this remarkable incident I must for the present forbear to allude to, as they are still pending. It will suffice to state, that I promptly complied with the wishes of friend Davis, and mention that the spirit in which I answered the India correspondent, will best be seen by quoting the first sentences of a letter I received from him under the date of Nov. 16th 1878. He wrote:

My Dear and Much seterance Sir:—Your favor of the 30th Sept. reached me by the last mail. It is one of the kindest letters I have ever received in my life, and the most precious document that has ever come to my possession, for which I offer you my sincerest thanks. Bendes being very kind, it has set me right with regard to the possibility of practical Spiritualism, about which, as you justly remark, my expectations were too sauguine. My knowledge of Spiritualism is derived solely from books, and writings in the Basner of Light, and therefore lacks in that degree of accuracy in matters of detail, which you in your country have so much facility of acquiring by actual experiments.

Why I should feel moved to publish these incidents of private character and interest, and justified in doing so? is easily answered. It is done for the purpose of giving, as I said, a practical commentary to the above quoted assertions of an Eastern-born European, one quoted assertions of an Eastern-born European, one seemingly familiar with eastern mystic lore and the magic of Oriental derviahes, fakirs and seers. The facts I have stated will serve to further illustrate the pretensions recently put forth by a secret club of foreign origin in this country, the assertions that we had to go back to India to find the real source of all genuine "spiritual" truth and wisdom. Or is it probable that a highly educated Hindoo, living on the borders of the Ganges, in the very midst of native Magic and Vedic, and post-vedic, science and philosophy, would resort to American mediumship for the gratification of his ardent desire to be put in communication ention of his ardent desire to be put in communication with a dear departed one, if Mr. Constant was not right in declaring that there is scarcely a single rational spiritual fact in the East?

It is almost proved to certainty to my mind, that for

apiritual truths and facts, the Rendern seekers for these had better travel to Europe and America, when ad the concluding sentences of my Bengal corwhich run thus:

re, you will not only pour materially belp a fellow

of Infidelity.

or of the Beligio-Philasophical Journal:

Your fearless and persistent crusade against the frauds of your own household, and the readiness of the best of your party to support you in that war, is the most hopeful sign in the whole social heavens of our sountry. In the church, fraud shows itself in every direction, but where is the effort, being made by any part of it to purify itself? In infidelity, fraud stands up with brazen affrontery to denounce Christianity and Spiritualism, while it steaks the name of honest men to nover its own pagestions, and where is the paper decover its own peculations; and where is the paper devoted to truth, progress and human happiness, that condemns it or makes the slightest attempt to cleanse the party? You stand alone in this work, and if there are angels they certainly must applaud you.

My recent letters to you touching upon party names, and the custom of psuedo-Liberals, etc., of stealing respectable names todignify their ownshallow "Nothin-garianism," bring to my mind a case of this kind which, for downright impudence, and gigantic mis-representation, surpasses anything of the kind on record. I refer to the use made of the name of Thomas Paine by a pair of infidels in Boston, to hoodwink the admir-ers of that much-abused dead man into giving their money to perpetuate an infidel paper devoted to noth-ing, under the supposition that they are adding in the advocacy of Paine's principles. Paine Memorial Buildadvocacy of Paine's principles. Paine Memorial Building is not, and in my opinion never was, intended to be, a monument to Thomas Paine. Most certainly so long as it is perpetuated as the "Home of the Boston Investigator rent free, as long as it shall be published and devoted to the principles which it has always advocated," the building cannot become a disseminator of Paine's principles. Paine's name has been used simply as a bait to catch gold fish. In France the same sort of a paper, and the same style of men would have used the name of Voltaire. And if this Boston concern were now to be called the "Voltaire Memorial," it would be just about as much his memorial, although built by money obtained for another purpose and in another man's name, as it is a Paine Memorial. My another man's name, as it is a Paine Memorial. My authority for this statement is the *Investigator* itself, which said editorially, of the "Object of Paine Hall," "The intention from the first was, and is now, to obtain a permanent home for the Investigator." And when the trustees (?) were about to purchase a property for the above purpose, Mr. Mendum thought the deed of it ought to be made to him personally. How high is that for a monument to Thomas Paine! At the dedication of the building Mr. Seaver said: "I feel as I suppose Robinson Crusoe did, when, looking over his Island, he said to himself.

'I am monarch of all I survey! My rights there is none to dispute!'

This was a startling announcement if the property belonged to the country, and was in the hands of trus-tees to be perpetuated as a monument to Thomas

But look now at the absurdity of supposing that the memory of Thomas Paine can be honored by the existence of a charity asylum, whose object is the perpet-ual nursing of the dawdling idiocy called *The Boston Investigator*. Thomas Paine was one of the most ear-nest, active, wide-awake, intelligent men of his time. The Investigator man is shallow, flimsy, dull, sleepy, ignorant, pharisaical. If he ever were active, he must have died years ago. Paine was a strictly honest man, as far as we know. Paine had principles; he three whole energy of his life into the advocacy of his principles; the Investigator men have spent their lives in pandering to the ignorance of the world, that loves nothing so much as the denial and denunciation of that which is above them. Paine was one of the greatonly unbelievers. Paine was a believer in God. "I die in perfect composure and resignation to the will of my Creator, God," said Paine; the Investigator men are atheists. Paine published the "Age of Reason" to check the growth of atheism! "The people of France were running into atheism, and I had the work translated and published in their own language, to stop them in that career." The Investigator men, being atheists, cannot now publish this same "Age of Reason" to "stop" people from "running into atheism," and the only possible inference is that they publish it against their own views, or is it solely for the purpose of making money out of it? From the way they denounce believers in God, one would infer that if they had a belief upon any point that was worthy of designation as a principle, it is their belief in atheism. And yet here they have been for nearly fifty years publishonly unbelievers. Paine was a believer in God. "I die yet here they have been for nearly fifty years publishing and selling a book, the object of which is to prevent people from "running into atheism." Is it not proved that they have no principles, and are honoring ?) Thomas Paine because they have found his dead body as full of money as the dead lion was of honey? It looks so to me. Paine said: "It is the fool only that would live as if there were no God." I wonder if he was thinking of the effort of the future Investigator men to memorialize him. Paine was unquestionably a truly religious man; the Investigator men are truly irtruly religious man; the *Investigator* men are truly irreligious. They denounce all religion as a humbug, or if they ever speak mildly of "free religion," it is with a patronizing air that seems to say, "We pity you for your ignorance." Even the religion of Spiritualism they pass over with a condescending assurance that it will get out by and by onto the higher (?) plane of insidelity. Paine was a strong party man in religion. Infidelity. Paine was a strong party man in politics; but who can tell which side of politics the *Investigator* men were ever on? Where Paine was open, fearless and true, these men are covert, fickle and silent. What honor, then, can it be to the name and memory of Thomas Paine to run a memorial for him by the powers of hypocrisy? None! And if Paine himself could speak, he would be the first man to condemn and denounce the project of raising money in his name to perpetuate a sheet whose whole spirit is one of deadly hostility to the most cherished convictions of his noble soul!

CHARLES ELLIS

The Watseka Wonder.

This is a pamphlet issued a few months since, being a narrative of the leading phenomena occurring in the case of Mary Lurancy Vennum, of Watseka, Illinois. The subject of the narrative, which is well attested by the officials and leading citizens of Watseka, a town eighty-six miles from Chicago, was insane, being taken suddenly and without any apparent cause, July 11th, 1877. She was treated by physicians for some time without any benefit, but January 31st, 1878, she was visited by Dr. Stevens, an entire stranger to the family, in whom she recognized a spiritual and magnetic influences. After some parley he found her to be what Spiritualists call "obsessed" by a spirit which gave the name of Willie Channing. Dr. Stevens had a strong magnetic influence through the exertion had a strong magnetic influence through the exertion of which he obtained a control over the insane or "obseed" girl, and finally a purer spirit giving the name of Mary Roff, whose father had accompanied Dr. Stevens, dispossessed the troubling spirit and took the control. This Mary Roff had died young, some twelve years before. After she had displaced the bad spirit, she for months made her home and acted as a daughter in Mr. Roff's family, retaining the personal appearance of Lurancy Vennum all the time. It is a very singular story. It is sent by mail for fifteen cents, by the Beligio-Philosophical Journal Publishing House, Chicago, Illinois.—Saratoga Sentinel.

Let us never forget that a tax on innocent pleasures, is a premium on vicious pleasures.—Macaulay.

What would be justly called flattery when offered to the powerful, is a debt of humanity to the fallen.--

Woman and the Household.

by maryan w. Poole. [No. 151 East 51st street, New York City.]

On the banks of the Hudson river, at Tompkins Cove, Rockland county, New York, stands a low, rambling cottage, dedicated to the use of the weary women of one profession, and called "The Teachers' Rest." The managers of this beautiful home have just issued their Third Annual Report. In the present state of society such a rest is greatly needed. Next to the parent, the teacher deals most intimately and vitally with the future men and women of the republic. The mother can send her children from her side with many excuses; she has no time to teach them; she pays for their instruction, and expects it to be doled out and imbibed as regularly as treacle at Dotheboy's Hall. Naturally, father and mother should be the teachers of their little ones, but a thousand things conspire to prevent. This little individualized piece of perpetual motion, this microcosm of the universe, is sent out from home, to form one of a small community of which the teacher is the presiding genius. They require her to be endowed with all perfection; she must be the wisest, best, gentlest of her kind; she must correct all bad habits, remove even inherited faults, and supply a "capacity" if one be wanted. "I cannot stand it to have my children home for a day," a mother frequently exclaims, "their restlessness and noise nearly kills me." But, does she realize what labor, thoughtfulness, patience and tact it requires for the teacher to harmonize all these budding elements, these little immortals with large wills and undeveloped reason? And all for a paltry sum, which is often exceeded by the wages of a domestic, when the board and simpler clothing required by the latter is taken into account. Happily there is a brighter side to the pic-ture. The teacher's relations with her pu-pil, always momentous, are sometimes singularly attractive. While no other field of

labor demands more arduous work, none can show more beautiful fruitage, if the

teacher be herself a child, learning her daily lessons of the Divine Over-Soul. With pure-

ly natural methods of teaching, it shall be-

come more of a delight and an honor, to be-

long to the earnest and faithful sisterhood.

Many of these unselfish women, refined and beauty-loving by birth and education, have yet no home of refuge when tired nature gives way under the stress of the engrossing occupation. This sorely needed Rest is purchased for them, but is not entirely paid for. It is only self-supporting during the four summer months, though it is intended to be kept open during the en-tire year. During the summer of 1878, it had more than fifty occupants. Donations are desired, and the interest and co-operation of teachers solicited. Communications may be addressed to Mrs. E. M. Marchant Teacher's Rest, Tompkins Cove, Rockland county, New York. The following description is from the pen of one who has enjoyed its comforts, and was published in the N. E. Journal of Education, of September last: "We will alight, just after sundown, at the north porch. The rambling cottage with its pretty piazzas; Its cool, grey tints and surrounding turi; its gravelly paths, and bright flower beds, perched in a sheltered nook on the west side of the Hudson, looks inviting. does it not? The gracious lady who advances from the open doorway to meet you, is no hired housekeeper, but the presiding genius of the place, ministering purely for love's sake. Come into the cool dining-room, the table stands waiting for you with its crimson cloth, its pure white china, glistening silver, and unfailing vase of flowers. You shall have a delicious cup of tea, or a glass of milk, sweet bread and fresh butter, and fruit from the garden. When you have sufficiently refreshed the inner woman, come out with me to the broad cast piazza, and gaze your fill upon river landscape and sunset clouds, and if you are so minded, you shall enjoy as bright and genial society as you could desire. "Teachers?" Yes, mostly, but you shall hear nothing of the shop; wit and wisdom, poetry and music, all these shall beguile your waking hours. And when you are ready to retire, you shall "go up the winding stair," and select your room. You perceive there is no bare, boardinghouse air to your room; here are toilet mats and cushions, watch-case, brackets, lambrequins and pictures; all the nameless little things that speak of home and comforts, and each triffe has come here with a loving thought of some one—that some one including you. In the morning perhaps you would like a tramp in the woods, or up the mountains, after ferns and wild flowers. * * So your days pass in serene content, and you may surely get the rest for which you came. And for all this comfort and beauty, you shall pay from three to four dollars per week, just what you would pay for hard fare and many privations in some lonely farm-

GENERAL NOTES.

The number of scholars in average attendance at the British elementary schools last year, was 2,405,197. The Roman Catholic schools beside this, number 126,305 pupils. The average income of school masters was \$585, of schoolmistresses \$385.

At a recent meeting of the Board of Supervisors of San Francisco, the opinion of the majority very properly seemed to be against the reduction of teachers' salaries. it was stated that these did not exceed the wages of a good mechanic, and the teacher had more worry and wear in her work. Women teachers receive higher salaries here than in any other city. They have an aver-age salary of \$970, and in other cities about

From the beginning of the next October term, at Oxford, women will be admitted to all the lectures on subjects taught to under-graduates. Their acquisitions will be tested by examinations, and their proficien-cy will be rewarded by prizes. The London Times says, "The subjects of the Oxford lectures for women are more capable of being made instruments for cultivating the mind, than the ordinary subjects of boarding school education. But even they will miss their aim, unless the instructors repress the modern tendency of university education in general, to prefer the collection of facts, to the faculty of drawing conclusions. The mental gift which has been least of all fostered in woman, by her education, is the power of attention. It might have been supposed that some danger to the State or to morality lurked in the concentration of women's minds on one point at a time."

At Oxford, two hall's of residence are to be established for women coming from a distance, to attend lectures. Each student is to have a room by herself, and the charges for board and lodging will be about \$105 per

The Kindergarten has been abolished in Boston, as a measure of retrenchment. Special committees have been ordered to con-

sider the expediency of reducing the amount of geometrical drawing in the grammar schools, and of reducing the number of evening drawing schools. And other cities are debating whether it is well to turn out draughtsmen and designers by platoons, by a large and expensive machinery.

A bill giving Boston women the right to vote for members of the school committee, has been passed in the Massachusetts Senate, and there is a fair prospect that it will be carried in the House. Dr. Warren, President of the Boston University, spoke in its favor before a special committee, also Rev. Dr. Peabody, of Harvard college, and Col. Higginson. They all gave facts as well as arguments, in favor of giving women voice in the management of schools. Mrs. Ednah D. Cheney also had a hearing on the subject.

Mrs. Laura Holloway gave a delightful lecture, in this city, on Thursday night, upon Charlotte Bronte. The delicate, rapt face, and the intense spiritual nature of the lecturer, indicate her temperamental adapta tion to make a sympathetic and felicitous study of her favorite novelist. Mrs. H. is herself a woman of great power, and her life is one of the most heroic which our progressive ranks can exhibit. She has for years been on the editorial staff of the Brooklyn *Eagle.*

borosis began the first social meeting of the new year with a full house, over a hundred members and guests exchanging greetings on Monday. The Committee on Literature filled the day. The chairman, Mrs. Poole gave a Review of Woman's Work in Literature: Mrs. Marvin followed upon The Characteristic Excellencies and Defects of Woman's Literary Work; Mrs. Farnsworth, on The Influence of Women upon Literature; and Mrs. Bronson, upon Woman's Ethical Influence upon Culture. A discussion upon these topics and fine music closed the day.

Since the passage of the law in New Hamp-shire, allowing women to vote on the school board, they have freely exercised their new right, and much comment has resulted. The citizens seem to think that the schools have gained interest, since the entire population have a voice in their management. The first election that occurred under the law, was at Sandown, and the first officer elected in the State, was Miss Lisette Hunt, the bright young lady who was educated at the school kept by Dr. Dio Lewis. Miss Hunt is the daughter of Geo. W. Hunt, who formerly kept the excellent Irving House in this city. It is rather remarkable that all the officers

were women and were unanimously elected. We shall expect to hear that they have a very superior school in that district. Massa-chusetts will probably be the next State to pass a corresponding bill. The Tribune thus epitomizes the Cambridge movement: The Harvard examinations for women will be held this year—in June—in New York, Philadelphia, Cin-

cinnati and Cambridge. The preliminary examination for girls not less than seventeen years old embrace these subjects: English, physical geography, either elementary botany or elementary physics, arithmetic algebra through quadratic equations, plane geometry, history, and two of the four lan-guages, German, French, Latin and Greek, one at least of the languages chosen to be a modern language. The preliminary examination may be divided between two years, at the option of the candidate. The advanced examination calls for special culture in one or more of the five departments of the languages, natural science, mathematics, history and philosophy. The average required of every candidate is a minimum of fifty per cent. upon every subject, and of sixty per cent, upon the whole work of the examination. During the five years in which the examinations have been open, seventy-nine candidates have applied for the preliminary examination, and nineteen have passed. Thirty-five passed a part of the subjects, and the applied to appropriate the examination. and are allowed to complete the examina-tion at some future time; twenty-three have failed either in the whole or part of the preliminary examination, and six candidates only have passed both the preliminary and advanced examininations. The majority of the girls who have applied, says a writer on this, having been those who. having fin-ished their course at school, have been goaded by a sense of their deficiencies into acquiring some thorough knowledge and test-ing this knowledge by examination. "But this preparation," she adds, "should not be left until school days are ended. It should be carried on through the whole school course. Not one year but many years should be employed upon it. Every few weeks the class should be called up and, without further preparation, should be expected to write in a given time an examination paper covering the ground lately passed over. It is not to be expected that in an ordinary school a broad and therough knowledge of any subject can be acquired, but, whatever branch is undertaken, a mastery of the ele-ments of that branch should be insisted

BOOK REVIEWS.

PRACTICAL INSTRUCTIONS IN ANIMAL MAGNETISM. By J. P. F. Deleuze. Translated by Thomas C. Hartshorn. Revised edition with appendix and notes by the translator, and letters from eminent physicians and others, descriptive of cases in the United States. New York: Samuel R. Wells & Co. 1879. 12 mc. cloth. 524 pp. Price, \$2.00. For sale by the RELIGIO-PHILOSOPHICAL Publishing House, Chi-

The author of this book commenced the investigation of the psychic phenomena of vital magnetism about the time of its introduction to the attention of inquiring and scientific minds by Mesmer. In 1785, reading the account of the cures performed at Buzancy, his mind became exercised on the subject, yet he could not fully believe the reports of the events transpiring there. On hearing, however, that one of his friends (M. D. d'Aix), a man of philosophic mind, had been to see Mesmer, and had been able to repeat his experiments on his return, Deleuze set out on foot for a two days' journey to inquire into its truthfulness. Arriving there, he became unconsciously entranced at the first sitting. He then carefully studied the processes and their results, and returned to Paris to apply them to practice, and learn the principles for the correct application of this psychic

Carefully, without exciting the minds of those upon whom he experimented, he introduced healing by vital magnetism, by dwelling upon the value of friction and the virtue of rubbing away disease. In this way he gained the confidence of his subjects, and readily inducted a number into the somnambulic condition.

After carefully studying all the phases which had occurred, and arranging and systematizing the facts and principles gathered, in 1818 he published his first work in two 8ve volumes—"Critical History of Animal Magnetism," followed by two works on the subject in 1819, and one in 1821,—Obser

vations to physicians who were desirous of establishing magnetic treatment. In 1825 the text of the present volume was published, in which will be found many ripe conclusions and apt instructions for the mag-netic healer of to-day.

No one has dreaded more the improper application of animal magnetism, or of psychic influence, than Deleuze, and no one has written with greater caution than our present author. In fact, we consider him over-cautious to an injurious extent, with reference to the influence upon opposite sexes, by restricting the manipulation to the same sex. This precaution would un-doubtedly be necessary were we to submit doubtedly be necessary were we to submit indiscriminately to the magnetic influences of all who offered themselves in the role of manipulators. But where none are selected but those of known probity, of pure morals and sound judgement, the temperamental influence of the opposite sex often proves most highly beneficial. This the translator has also commented on where translator has also commented on where he requests "the reader to bear in mind that these observations were written many years ago. A great change has since taken place in the opinions of men of science in regard to this subject." The gradual ascension of woman from that time to equality with men, to a right to compete in the various departments of business, has changed the situation of affairs in the public mind in that respect, and commenced the era of a more enlarged understanding of woman's sphere of usefulness, and of the respect due her from man.

As a whole, we would heartly recom-mend the work for study, for even the ex-treme cautiousness of the writer will serve, by exposing the possible dangers of its improper application, to cause the peo-ple who read it to be more careful in their choice of an operator, and to secure only those who are "not only pure, but above

suspicion." The rules of developing somnambulism and clairvoyance are practical and com-plete. The application of magnetism to the healing art are ably set forth. The modes of testing the correctness of the clairvoy-ant vision, are well defined. The crises, which he points out as unpleasant affairs in the various changes and developments of clairvoyance, are now known as necessary in effecting that arrangement and combination of organs and faculties which are so essential to the production of the new and higher correlation of their forces, upon which the improved psychic powers depend and are only the expansive pains and nervous depressions incident to growth. Animal magnetism—psychic force—cannot be too well or too generally understood. The mind waves of society all moving upon the bosom of this vast ocean of psychic influen-ces, impelling sensitives hither and thither in an aimless and objectless whirl, the necessity of a knowledge of its laws to guide. and of educated reason to direct, becomes apparent, and works like our author's. furnishes chart and compass to steer by, enabling us to avoid sunken rocks, reefs and shoals, and keep clear of unfriendly shores.

VISIONS OF THE FUTURE, AND OTHER DIS-COURSES. By O. B. Frothingham G. P. Put-nam's Sons, New York, Publishers. Price \$2.00. This is the last of the volumes of Frothingham's discourses to his New York audiences that the Putnam's have published, and will doubtless be in special demand. as he leaves his free pulpit for a year in Europe. In this, as in all these books, are broad and clear thought, choice language, earnest sincerity, and practical sagacity. There is a growth of insight, a higher respect for Spiritualism, yet an intellectual re-liance on outward scholarship that sometimes dims the vision of the inner life, puts the intuitions in the background, and makes even immortality an unsolved problem.

Yet the aim is ever truth, a just balance of the outer and inner life and progress by the law of evolution, and his utterances are full of value and interest, as of eloquence and power. His integrity to his own convictions, is rare and royal. In this book Life as a Test of Creed, Scripture Inspiration, The Consolations of Rationalism, Practical Value of Belief in God, The Popular Religion, Visions of the Future, and other topics are treated by a gifted man who aims to think freely, wisely and rever-ently, and puts manhood and womanhood as above Christianity.

He says: "The unisons of faith have been sounded. The unisons of charity will be sounded. The unisons of charity will be voiced ere long. Leigh Hunt, standing with his friend Shelley in the cathedral at Pisa, said, as the organ was playing, and the crowds kneeling on the floor, that a truly divine religion might yet be established, if charity were made the principle of it, instead of faith. His friend murmured,— "Amen."

A pamphlet of rare value, Belief's of the Unbelievers, a lecture in Boston in 1871, has also been published by Putnams.

Magazines for April not before Mentioned.

The Western Honey-Bee, Lebanon, Mo. devoted exclusively to bee culture and the production of pure comb and extracted

Revue Spirite Journal D'Etudes Psychologiques (M. Leymarie, Paris, France). A monthly journal of Spiritualism, it contains articles from some the ablest writers.

The Journal of Speculative Philosophy (W. T. Harris, St. Louis, Mc.) Contents: Hegel on Romantic Art; Von Hartmann on Darwinism; The World as Force; Hegel on Jacob Boehme; Schelling on the Study of Theology: The Spatial Quale; The Sci-ence of Education; Notes and Discussions; Book Notices.

St. Louis Illustrated Magazine (St. Louis, Mo.) Contents: Kansas City; Probation; Spring Fashions; Barrymore; Hinda; A Circus Performance; Timely Topics; Back Lashing; False and True; The Plague; Easter; Hard Times; The Bobbins Family; Weather Reports; Editorial Miscellany.

The Normal Teacher (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Mathematical Geography; American Kind-ergarton Material; Editorial Notes; Notes and Queries; Correspondence; Examination Department; Publisher's Department.

The Printers' Circular, a record of typography, paper-making, lithographing, bookbinding and publishing. R. S. Menamin, editor and publisher, Philadelphia, Pa. Terms, \$1.00 per annum.

Litolf's Musical World, a monthly mag-azine of New Composition's for the piano forte. (Arthur P. Schimdt, Boston, Mass) Price, each number, 25 cents. Per annum, \$9,50 postpaid.

D. M. Ferry & Co., Detroit, Mich., have just issued their Seed Annual for 1879. It is gotten up in fine style, with descriptive catalogue filled with illustrations, and should be in the hands of all interested in Floriculture.

Botanical Index, an illustrated Quarterly Botanical Magazine, (L. B. Case, Richmond, Ind.) Contents: Spring Again; Hyacinth Cultivation in Holland; Floricultural Work; Pontederia; Viburnum Prunifolum; Some New or little known Pears; Plant Lists; Testudinaria Elephantipes; New Coleus; Begonia Discolor-Rex; Strawberry Pro-tectors; Colored Fruit Plates; Correspondence; Horticultural Directory.

Psychische Studien, a monthly journal of Spiritualism, (Oswald Mutze, 2 Linden st. Leipzig, and Ernst Steiger, 22 Frankfort street, New York.) The March number contains articles from some of the ablest German writers and thinkers.

Dr. Hunter.

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Ignorance and Incapacity.

The Glasgow News informs its readers that "the Spiritualist delusion rests, not upon a diseased faculty of wonder, or, to speak more accurately, a diseased disposition to wonder, but upon ignorance of fact, and incapacity to weigh evidence."

So it would seem that, in the estimate of our complimentary contemporary, Spiritualism rests on ignorance and incapacity! Such men as Lyndhurst, Brougham, Whately, Sir Wm. Hamilton, Robert Chambers, J. H. Fichte, Judge Edmonds, and many more of equal note had an "incapacity to weigh evidence." That the public did not think so is evident from the positions these men held and the influence they exercised. But the public must not be admitted as an authority that can outweigh the Glasgow News. That journal has said it: "Ignorance and incapacity impart to Spiritualism all the delusive life it has."

Common people are disposed to believe that only those persons who refuse to investigate and test a fact can be properly said to be ignorant of it. And as to the "incapacity to weigh evidence," why is it attribstable to one who admits a supersensual fact any more than a fact of common occurrence? Our critic is ready with an answer: "The enormously important evidence of general experience is against the supersensual fact;" all which means that the negative testimony of those who have never taken the trouble to investigate a phenomenon, and who really know nothing about it, must be accepted as outweighing the positive testimony of the few who have studied it, but who must be set down as "incapable of weighing evidence" because their evidence contradicts the prepossessions of the ignorant and hostile Glasgow professors.

Our critic would have been a full sympathizer with the Irish defendant, who was arraigned for stealing a pig, and who on being told that he had to disprove the testimony of three persons who saw him do it, triumphantly replied that he could bring a hundred witnesses who didn't see him do it.

This is precisely analogous with the argument of the Glasgow critic. "The enormously important evidence" of which he speaks, is the evidence of the hundred who never witnessed a phenomenon, and never cared to witness it; and it must be accepted as counterbalancing the positive testimony of the three who have witnessed and studied it.

Such is the philosophical attitude of the Glasgow News towards Spiritualism. The negative testimony of a hundred ignoramuses must outweigh the positive testimony of three honest and competent witnesses! "A man," it says, "duly sensible of the enormous improbability that he is witness of a reversal of otherwise invariable sequences, or of the intrusion of a force which does not figure in universal experience, can hardly, whatever be his other failings, become the devoted adherent of a delusion like Spiritualism."

How does a man know that he is "witness of a reversal of otherwise invariable sequences" unless he has an accurate acquaintance with those sequences from the beginning of the world up to the present time? How does he know that because in his puny experience of seventy years, from which we must strike off at least fifty for the incapacity of infancy, sleep, old age, disease, and other causes, he never happened to witness a case of clairvoyance, that therefore it would be a reversal of "invariable sequences," if Christ told the woman of Samaria the secrets of her life, or if Miss Fancher could tell the color of a skein of worsted before it had left the pocket of the purchaser?

And even if this Glasgow sage did know all the sequences of the past, how is he qualified to declare that the sequence of phenomena must always be what it has been. and that the future must always agree with the past? How does he know that what always has been. always will be?

To believe in the "intrusion of a force which does not figure in universal experience" is to his mind, proof of a credulous folly. But it is not the intrusion of a new force; it is simply the development and atil-

ization of a force that has always existed that the Spiritualist claims. The possibility of the Atlantic telegraph or of getting photographic pictures, would have been, fifty years ago, as incredible as the fact of spirit materialization. No new force has intruded itself; but it has been found that we were ignorant of the hidden capabilities of old forces.

And so in regard to the psychic or spiritual force, through which our present phenomena are developed. To say that it is any proof of an imbecile credulity to believe in it, is as much a fool's speech as was that of the cannibal king who would not believe that water could be made hard, and that a message could be sent a thousand miles over a wire. Our Glasgow friend has much to learn before he can be qualified to criticise the grounds of a belief in Spiritualism.

The Golden Mean Between Credulity and Skepticism.

A subscriber on Long Island writes: When I first took the Journal the Eddys and others were doing great wonders in materialization. I had some little experiences in table-tipping, and have also exercised a psychological influence on different persons in private gatherings. Had it not been for this power and my personal knowledge I should have given up the inquiry long ago; for, almost without exception, they who claimed such extraordinary powers have been denounced as frauds. * This has made me extremely absorbical, and solvits making contradictory statements skeptical, and spirits making contradictory statements through prominent mediums impress me that there is very little dependence on their claims.

There is a golden mean between enthusiastic credence and chilling skepticism. Has our friend swung from one extreme to the. other? Would not he, and others, do well to seek this golden mean? To find it one must study spiritual philosophy, and learn how the invisible and interior ever shapes the visible and exterior, how mind rules matter: how this great earth that we see, and the stars above us, are but "the embodied thoughts of God;" how the spirit builds, or materializes, the body that we see; and how man is dual, with a visible and an invisible body, with external and internal senses. The wide range of psychology, magnetism, clairvoyance and spirit-manifestation must he looked over and studied, that we may see the facts of spirit-presence in the light of spiritual law, and so "render a reason for the faith that is in us." Thus, too, and thus only. can we learn to distinguish with some intelligence between phenomena resulting from our own psychological or clairvoyant powers and those produced by spirits from the life beyond. Facts are of great value, as helps to thought, but to run after phenomena and not to stop to think and study and reach a broader interior culture, is simply spiritual dissipation.

Our friend is of mature years, and has no doubt found false men and been deceived by them, as have all, even the most sagscions. Does he conclude with the foolish old King David that "all men are liars?" or does he know and prize the fidelity, in home and family and friends and business affairs, that holds this good world together? He species of spiritual frauds wrought by those in the body and out. Of these we know something and have helped in their exposure: But for what? That real spirit phenomena and real mediumship might stand all the better. In our pages are many narrations of well-proven manifestations and genuine mediumship. Thousands of pages in books, by able and careful writers, are filled with like narrations. All over the land are many good and true mediums, some of the best in private life, others equally good more widely known. Spirits are not infallible, nor always honest; mediums are human and fallible, but a great outpouring of light and truth has come through mediums from the supernal intelligences, great enough to make modern Spiritualism the mightiest movement in its realm, of our day. A great array of well-proven facts has come in that way, as great as in any department of science. Let us urge our friend and all others, to be well grounded in the Spiritual Philosophy, and when they investigate mediumship to take care that the tests are careful, kindly and thorough, the investigators honest fair-minded and capable of close yet not repellant and shallow criticism, that each beautiful fact may stand.

Spiritualism in England.

The British National Association seems to deeply feel the accusation of Mr. Harrison, and individually its members resent his language. On presentation of a "letter of complaints and charges" from Mr. Harrison, Mr. Stainton-Moses remarked: "Mr. Harrison presumes to treat us as though we were so many black-beetles, and he were the creator of the universe." It is to be regretted that harmony cannot prevail in the ranks of Spiritualists, but antagonism is better than stagnation. Harmony, peace, concord, in the ranks of an organization means death. Advancement means struggle, combat, war and a higher life.

The thirty-first anniversary of Spiritualism was duly celebrated at the Cavendish Rooms, London. The farewell soiree given to Mr. Tyerman by the friends at Islington was a very pleasant affair. Addresses were

given by Mesurs. Fletcher, Morse and Wallis. We presume that Dr. Valpy, of the Reading Grammar School would not for the world be regarded as a Spiritualist, yet when the boys presented him with an address on the death of his wife, who was dearly beloved by them, he replied: "If spirits have any sense of what is passing below, that blessed spirit is now hovering over you whom she loved. I don't know that I can prove that spirits of departed friends are sensible of our actions, but it is an idea from which I have gained much comfort in many a trying hour."

Spiritual Notes, a sprightly monthly, late severe illness.

bright as a gem, has for April a leader on Phases of our Faith" repiete with truth. It says:

The cry, "Spiritualism is on the decline," arises because it has entered on a new phase. At first it promised to be a nine days' wonder. It dealt in raps and table turnings. These radimentary merifestations, and the more complicated physical mass which followed, are by no means to be despised. They are the alphabet of the subject. They areated attention; but they got the whole thing a had name, because pig-leaded people were pleased to confound the alphabet with the words and ayllables. There followed in due sequence in the higher order of manifestation, making up what may be called the scientific phase of Spiritualism. Immediately a new order of mind became arrested. The raps and tilts caught the manifestation, making up what may be called the scientific phase of Spiritualism. Immediately a new order of milud became arrested. The rape and tilus caught the professes pulges; but now men ilks Crookes, and Wallace, and Variey caught the contagion. They saw there was something on the earth that had not been dreamed of in their philosophy, and they were bold enough to confess the fact. Nor did the subject stop here. Spiritualism claimed to be a religion or a new ethical philosophy, but to be the vital principle of old faiths and philosophy, but to be the vital principle of old faiths and philosophies. In fact, Spiritualism carried captive severally the three departments of man's nature—the boddly sames, the intellect, the spirit. From the outer court of the temple it has sped to the penetralis, and there it nuw rests. Under such an aspect it is sure to be quiet and noiseless. Its very silence is the sign of its deepest life. It is bound to be more or less an ecoteric system. It needs no longer to make converts. It never was to any creat extent a proselyting creed. It carried conviction by its own innate force, and now the leavan is greatly fermenting. Never was Spiritualism so largely, so almost universally practiced, literally from the palace down to the cottage. Never was it so truly a guide in life and a stay in death as it is now. The era of mere wonder-working is past. Spiritualists read with a languid interest, or even with positive impatience, the official deless of physical manifestations or haunted houses. They feel that come dishonor is being done to their noble faith by perpetually harking back to its first elements. ble faith by perpetually backing back to its first ele

ments. We should be sorry, of course to say one word which might have the effect of throwing impediments in the way of inquirers; but we feel that there is ample opportunity for any neophyte to become initiated if he or she desire it. The advance must be on the side of the inquirer The confirmed believer has no time or inclination to go back perpetually to the alphabet.

Spiritualism came up in discussion before the "Society of Arts," in connection with mesmerism, and created so great an interest that the discussion was adjourned, and a committee of investigation was appointed. The opponents, although manifeetly ignorant of the subject, treated it with respect and fairness.

Apathy.

Everywhere there is complaint of want of interest and apathy towards the great cause which, it would seem, should awaken the strongest energies of the human soul. Because of this, we hear it repeated that Spiritualism is on the decline. There is less said about it, less interest, fewer meetings, circles, lectures, and the publications are not as well supported. There is a cause for this state of affairs, and it does not lie very deeply below the surface. The wonder-seekers have either become satisted, or have pushed their insatiate demands so far as to merge the manifestations into the most arrant trickery. Those who receive Spiritualism on the intellectual plane, have become so disgusted with the folly of this class that they do not care to be ranked with them. For several years, fraud and credulity have hand in hand absorbed the life of Spiritualism, and, uncensured, maintained their ground, until it was asked by the outside world, with apparent justice, "If deception was the foundation of its philosophy?" Not only deception, but a wild social theory was attached to it made one with it to the world by the action of a national association, when they elected Mrs. Woodhull president. Many active organizations divided on the Issue then presented, and after a brief existence.

both factions disappeared. The intellectual and religious life must now be appealed to. Spiritualism has advanced to higher grounds, and cannot afford to tarry longer in the wonder-land of unquestioning acceptance of all phenomena. The defender of exposed mediums, should remember that if fraud was made impossible, as it easily can be, exposure would be impossible, and really there is no need of his profession. He is quite out of place, gibbering in the present. Years ago it was pleasant to look on and see these "camelswallowers," who never found any fault, unless that the camel was not big enough! Now although it is surprising to see how wide credulity can gape its mouth, it cannot be written to the honor of Spiritualism.

We acknowledge that there is seeming apathy, and we urge these as among its causes. It is only seeming, and as the cause enters its new development, its further intellectual and religious age, there will be only intense zeal and earnestness to learn its principles, study its phenomens, and advance its cause.

Ingersell's Sunday Show.

Col. Ingersoll spent last Sunday in Chicago, and amused about three thousand people in the afternoon with his highly entertaining exposition of the fallacles of the Bible. His extreme love of the humorous and apparent honesty united with a marvelous power of description, held his audience under complete control for over two hours. The lecture was entitled "Liberty of Man Woman and Child," and the lecturer exercised the liberty of covering a very wide field in his speech. Roars of laughter, continuous applause, and now and then a voice crying "Bully for you," all combined to make up a scene long to be remembered by the various clergymen who were present, and from which, however sacrilegious and annoying the exhibition may have been to them, they will no doubt learn some grains of wisdom, and conclude that they are in need of reinforcements to sustain themselves. When Ingersoll can fill to overflowing an immense theatre, at a dollar a head, on a Sunday afternoon, to hear the Bible savagely attacked, and have in his audience hundreds of representative people, it is time the clergy awakened to a realizing sense of the situation, and turned to Spiritualism as offering them the only certain refuge against the onalaughts of aggressive materialism.

Dr. E. W. Stevens spent last Sunday in this city. He is slowly recovering from his The Clock Struck One.

The old familiar sound of the town clock is again heard. Though not wound up nor running, luring the epidemic, it took some strange freaks on more than one occasion. At the funeral of Robert McClinton, our noble, faithful soldier-printer,the clock struck one though known not to have been running or striking for weeks before.

A gentleman, whose family, including himself, numbered eight, while sitting by the bedside of his son, who was writhing in the hot grasp of yellow fever, was startled one night—far in the depths of the night while surrounded by the solitude and silence of pestilence and death, by this curious clock which slowly and distinctly struck seven. He started from his sad rev erie, and exclaimed, "There, one must die
—we shall be only seven;" and one died.—
The Southern (Miss.) Reveille.

Spirit friends, knowing that a death would soon occur, may have caused the clock to strike, and thereby conveyed the information they desired to impart to those in attendance.

Dr. Samuel Watson realizing the fact that spirits often give warning of death through the instrumentality of the clock, wrote an interesting book, entitled "The Clock Struck One," which minutely details some wonderful spirit manifestations.

THE TABLE OF THE LORD,-The Church Union, published at New York, occasionalv contains a sentiment that expresses a belief in the presence of guardian angels. It says: "There is one thought connected with the Lord's Supper on which we love to meditate—one of the many sweet aspects which it presents to the believing heart. This is the presence with us at these scenes of high and heavenly enjoyment of those glorified ones who once sat by our side, and have now gone from us. Heaven is not far off; and where would these our friends and companions, withdrawn a little while from our sight, more readily throng about us, contemplate us with intenser interest, than when gathered around the table of our common Lord?"

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

Dr. J. II. Rhodes has removed his office to 6066 Vine St., West Philadelphia, Pa.

Mr. Vandercook has returned to his home, Allegan, Mich., and friends desiring his services can address him there.

Dr. J. M. Peebles says the Rev. Mr. Flower, of Alliance, Ohio, is not only an avowed Spiritualist, but a good medium.

Mrs. Thayer, the flower medium, of Bos ton, has latterly been kept somewhat in abeyance, awaiting a new phase of develop-

The Church Union, speaking of Charles

Beecher's book on Spiritual Manifestations, says: "The book is attractive in its pecu-Mr. J. J. Morse, trance medium, is lectur-

ing with great acceptance in England. The subject of one of his late lectures was:-"Spirite, their Nature and Power."

The Rev. T. L. Poulson claims that the reading of the Bible in the public schools would not be sectarian because two or more christian sects want it. Curious logic, that Rev. Mr. Carpenter says: "The holy men of old saw and held intercourse with angels." "Many persons when close to death see spirits."

Paul laid his hands on Publius and Publius was healed-Acts, 28 chap., 8th verse. Thousands of magnetic healers in this country are performing equally as miraculous

C. C. Platter, of Red Oak, Iowa, lately had a seance with Mrs. Simpson, 24 Ogden Ave. and received several remarkable tests. He was highly pleased with Mrs. Simpson's phase of mediumship.

We have received the first number of the Pacific Coast Free Thinker, published at San Francisco, Cal. Its editors are Byron Adonis and Wallace R. Struble. The first hope their efforts will be crowned with suc-

The poetry of Charles Beecher's nature occasionally sparkles out in his book, He says: "As the star, long circling around its remote orbit, rushes blazing to its perihelion, so the exiled soul, long absent from its God, rushes incandescent to his presence to go no more out forever."

It is stated in the London Spiritualist. that President Lincoln attended a musical scance of Mrs. Bell Young, of Boston, and would lie at length on the piano, and let the spirits give him a ride-that is the plane would beat time to the music, with its front

Mr. Disraeli, now Lord Beacensfield, said in the House of Commons on the death of Cobden, "He was one of those men who, though not present, were still members of that House, who were independent of dissolution, of the caprices of constituencies, and even of the course of time."

The Rey. Charles Beecher, in the publication of his book on "Spiritual Manifestations," very considerately takes care at the outset to relieve his "kindred," "professional brethren," and the Church visible, or invisible, of any responsibility for "his senti-

As the Rev. M. G. Bullock, a Methodist clergyman of Oswego, N. Y., is to be tried for hereay in believing that punishment in the after life may be for reformation and not merely for vengeance and eternal, it shows that liberal views are penetrating even the Methodist church, and that the members thereof are not quite ready to receive them.

Mr. Gilmore, editor of the St. Louis Illustrated Magazine, gave us a fraternal call last week. His Illustrated Magazine is gotten up in excellent style, and it is well worthy of extensive patronage. Its leading article, Kansas City," is finely illustrated with twenty-five engravings.

It is claimed that President Lincoln attended a spiritual scance at Georgetown, D. C.a short time before issuing the emancipation proclamation. Miss Nettie Maynard, a medium, was controlled, and in a trance state made a most impressive speech to President Lincoln, urging him to issue the proclamation.

The April number of Faith's Record is an interesting chronicle of affairs at the Chicago Foundlings' home. On the night of March 11th a male child, five months old, was deposited in the vestibule of the home by some unknown person. Several other walfs were left during the month. The cash contributions from children amounted to three dollars and forty cents.

Capt. Brown gave a series of four afternoon lectures in Republican Hall, N. Y. April 14th and 15th, 22nd and 23rd. He commences a course April 24th at Vineland, N. J., to hold over the 27th. He will fill engagements in New Jersey, Pennsylvania and New York, during May, and would like western engagements for June and July. Address him at 116 Dean street.

The Spiritual Notes of London, England. says: "Two excellent articles appeared in a recent issue of the Religio-Philosophical JOURNAL, the first entitled 'The Perils of Perihelion, which astrologers might peruse with advantage, and which 'prophets' could pick a few hints out of. The second was an article from the pen of Andrew Jackson Davis, concerning the plague."

Our esteemed correspondent, W. Stainton-Moses, gives an encouraging report of the present status and future prospects of the British National Association of Spiritualists. It is now separate from The Spiritualist newspaper, free and independent, and its managers having learned many lessons in the past, will no doubt make good use of their experience. We shall hope for much good work from the association the coming

In a Methodist Chapel, within the environs of Melbourne, Australia, devout intercession was made, a few Sundays back, on behalf of "Mr. Thomas Walker, the son of respectable parents, who, under beguilement of demons, is now deluding the masses, and estranging them from Christ." They certainly could have employed their time more acceptably to the angel world than by making a mockery of Christianity by such intercessions to God. Mr. Walker is the well known trance medium.

J. Madison Allen during one of his lectures in Atlanta, Ga., took the position that man should derive all of his food from the "plant kingdom." He said: "The act of slaughtering animals blunts moral sentiment, and is revolting to the most ennobling instincts and sympathies of human nature. Children invariably shrink with horror at the sight of butchery—as do all persons whose native sympathies have not been habitually violated, blunted and crushed."

E. C. Haviland, of Melbourne, Australia, in the course of an article in relation to the mediumship of Slade, says: "Of all the phenomena connected with Spiritualism I think that of 'slate-writing' is the most wonderful, and though people are apt to slur it over, and do not attach much importance to it, still what can be more wonderful or more convincing, to what is fast becoming an acknowledged fact, than written messages from those we've 'loved and lost,' making one feel that they are "not dead but only gone before."

Miss Jennie Smith, of Dayton, Ohio, an almost helpless invalid for sixteen years, and who was cured, as she claims, through the instrumentality of the prayers of those number is spicy and interesting, and we in her presence, says that she first felt a strange sensation in her limbs, that her body quaked, and she suddenly arose from her couch a healed woman. She was able to walk at once, to bend her knees in gratitude for her deliverance, and to go from the place by the use of limbs that had not been able to move for sixteen years. She ascribes all this healing to her faith, and says that it was in answer to her many-repeated pray-

> Mr. R. C. Flower, Spiritualist, and Clark Braden, the chronic disputant, are to have a debate at Alliance, Ohio, to commence on the 19th prox. The following propositions have been agreed upon for discussion: (A.) The physical phenomena of Modern Spiritualism are sanctioned by the Bible. (B.) The physical and psychological phenomena of Modern Spiritualism are condemned by the Bible, hence untrue. The first proposition R. C. Flower affirms. The second proposition Clark Braden affirms. Prof. Braden's course of action towards B. F. Underwood, with whom he has debated, has not been such as to commend him to the spiritualistic or liberal public.

The following is told by the London Truth:

"A house in Mayfair belongs to a noble lord. It was let some years ago to a Brazilian minister, whose wife died there. This house, being recently in the market, was purchased by a friend of the owner. On this the wife of the owner wrote to the friend, and begged of her to reseind the purchase, the reason alleged being that she would have an arranged by the beauty of the beaut would have no peace in the house, as a ghostly woman in green had the unpleas-ant knack of wandering about the statroages and rooms, and occasionally passing through a window and airing herself on the baleony."

RELIGIO-PHILOSOPHICAL JOURNAL.

Spirit-Premonition and Guardianship.

[From the Medium and Daybreak.]

Some most startling events have taken place in our midst during the past week which will show to your readers with what care and watchfulness our interests in this world are guarded by the spirits of the dear friends that have preceded us. For the past two years we have held a scance on Tuesday evening of every week, attended by a few friends outside our own family. On the opening of the seance of Tuesday evening last, a message was written (auto-matically) through my son, who has very fair mediumistic power,—which message we will call the warning. It was as follows: "An event will happen to one of you within the next week, which will cause you some disquietude; it will occur when you least expect—you see! I cannot tell you what it is; I cannot tell you any more."
This was communicated by the spirit of my sister Clarissa, who has on several occasions before given us very nice messages.
On the receipt of such information, each naturally felt a little disturbed, thinking it might happen to themselves. The scance continued, and my son was several times levitated until he must have nearly touched the ceiling, which in our Roman houses is very lofty. At the close of the seance we said to each other, "We shall mark if anything comes of the prediction."

When my family met the next morning at the breakfast-table, my son related what appeared to him to be more a vision than a dream, that occurred to him during the night. It appeared to him that robbers had entered the house by his bedroom window, went to my cabinet, and having abstracted therefrom a quantity of money with other articles, returned, and again passed through his bedroom. He, seeing in the hand of one my large folding purse, in which I generally keep money, jumped out of bed to come and tell me, and brought with him the purse of money; which, it appears, he in some manner got from the robber. He said they tore his nightshirt down the front, and that on it he saw a spot of blood; that we went to see what they had taken, and found the cabinet drawers all locked, and to all appearance undisturbed. Such was his vision or dream. Now this, following upon the warning given the evening before, made me feel that it was a matter not to be neglected. I thought much of it during the day (Wednesday), yet I did not remove the cash—about £500—until the following day; perhaps I should not then have done so, had I not myself dreamt during the night that I had removed it, and placed it in a certain place more secure. Thus, as soon as I arose on Thursday morning, acting upon my dream, I removed the money and placed it

in the place indicated. Thursday night passed without any oc-currence; but on Friday night, or rather Saturday morning, came the confirmation of the warning and dream. At about 2:30 on Saturday morning my wife and self were disturbed by the loud crashing of a door, simultaneously followed by a terrified cry of "Pa" repeated several times. By the sound of my son's voice, I knew he was making for my room, his bedroom being some fifteen yards distant from mine. Immediately on the first cry of "Pa," I jumped out of bed and rushed to unlock my bedroom door, and had it open just as he arrived. In he rushed, with terror depicted on every feature—and, behold, in his hand was convulsively grasped the purse; his nightshirt was cut down the bosom, and ripped across the front; a spot of blood was visible on the shirt; a very thick fiannel chest protector, which he always wore, was cut cleanly through, the length of a finger, while on his breast was a downward cut, about an inch long, not much more than a scratch. He was first disturbed in his sleep by the noise of his bedroom-door striking against the wall; a moment after it struck again still louder, just as it would by a person passing and pushing against it. On the second rap he became alarmed, jumped out of bed, and made a rush for my bedroom. On crossing his room, which was very dark, he came in collision with a man with such force that it nearly knocked him backwards; in trying to save himself he caught hold of something with his hand, which he held firm; he rolled against the door, which was open, and made for my bedroom, calling out at the top of his voice, as before stated. As soon as I could get my trousers and

slippers on, I took a revolver and went to his bedroom, which I found in great confu-sion; the ground covered with different things they were carrying off, which in their flight they dropped; the double-window wide open, and the corner of the lower pane of glass cut out, which enabled them to put the hand through from the outside, and raise the bolt that secured the window within. We then went to the room containing the cabinet; here everything seemed at first sight all right; I took my keys and opened the drawer, and found the purse ab-sent, including about six hundred france. that I had received the day before, and left in the cabinet. When my son gave the purse into my hands, I saw that it contained money, and concluded the six hundred francs missing from the cabinet were inside: but on further examination we found the purse to contain only one half of the money lost. On looking the second time at the cabinet we found long pieces of wood on the carpet, which immediately testified how it was managed without disturbing the locks. The cabinet is shaped something like a

modern planeforte on each side. One side is arranged as a secretaire; the other is a series of drawers for the reception of instruments. The drawer opposite the one in which I kept the cash was taken out, the partition broken away, and the plunder drawn out from behind, after which the drawer was replaced. The police were called as quickly as possible, yet no trace of the delinquents was discovered after they left our premises. Four of my servants were taken under arrest, and detained the whole day, to my great inconvenience; of their honesty I was perfectly satisfied. The officials of the public safety are making most praiseworthy exertions to discover the gnilty ones, but I have not much hope of their success. I can only feel grateful to the Almighty that he did not permit the dagger to complete its fatal intention. Who can say, after such decided proofs of

spirit-guardianship, that they do nothing from which we receive a benefit? Had it not been for their kind premonitions, I should probably have been at the present time five hundred pounds the worse off. The foregoing is aplain statement of facts just as they occurred, which might prove to your readers that the spirits of those passed on have not only the power of communicating with us, but of affording us great protection from dangers unseen in the future. Permit me to remain, yours truly.

CHARLES J. CURTIS.

A spirit in the Medium and Daybreak, in contrasting the condition of human beings when on earth, with their condition in spirit-life, describes certain scenes that he saw:

"One was that of a poor man struggling through the difficulties of life, through suffering, hardship, toil and starvation; nevertheless, he bore with him through the whole a glorious light. The next was a man born in a wealthy station, having servants to per-form his bidding, and everything he could desire in accordance with this world; but his passing through earth-life was dark and gloomy, for he had neglected to learn the great lesson of humility. The next was a representation of those who set themselves up as teachers. In one scene the priest stood high up, and the multitude below. He was in the attitude of pointing them upward, but it was dark in the direction in which he pointed. The next scene represented some brave souls who had gone out from the multitude and beyond the priest, and were enjoying the light. The priest was standing in the way, to prevent the people from reaching the light. These pictures served important educational purposes."

Mr. Abner Doubleday who, during the absence of Madamo Blavatsky's protegé, has charge of that old lady's Theosophical bantling, writes us in reference to Prof. Brittan's late article and our remarks thereon. He takes exceptions to what was published, and says of Col. Olcott:

* * * "The Colonel has not been connected with Spiritualism for some years. He no longer believes that the communications which come through mediums are gennine manifestations from our departed friends, but thinks that in the great majority of cases, they are the work of elementary spirits who are beneath humanity, and who cannot therefore be relied upon as spirit guides. He has changed his views since he was at the Eddy homestead, and looks upon the materialized forms there as portrait statues, and not as real men and womon.'

How to Magnetize, gives important information on a vital subject to all Spiritualists. Every one should read it. Price 25 cents.

Convention.

The Association of Spiritualists, for Van Buren and adjoining counties, will hold their next convention in the Opera House, at Paw Paw. Saturday and Sunday, May 3d and 4th, 1879, commencing at half-past 2 o'clock on Saturday. Geo. Geer, of Minn, is engaged as one of the speakers, and Mrs. Olie Childs, of Greenville Mich., will conduct the musical exercise. A general invitation is extended to all.

S. G. Surveys, Pres't South Haven, Mich.

S. G. Sheffer, Pres't, South Haven, Mich. Lottie M. Warner, Sec'y, Paw Paw, Mich.

Annual Spiritualist Re-Union.

The Spiritualists and Liberals of Central New York will hold their second annual re-enion in Music Hall, West Winfield, on saturday and Sunday, May 24th and 25th, 1879, commencing at 1 p. m. J. Frank Baxter, of Boston, Mass., the celebrated public test medium, speaker, and singer, is engaged. Mrs. Cornelia Gardner, of Rochester, N. Y., is also engaged, and other speakers are expected.

Buard at the hotel at reduced rates. A cordial invitation is given to all.

tion is given to all.

Committee:—S. W. Peck, F. A. Ely, Deansville, N.Y.;
L. D. Smith, E. F. Beals, West Winfield, N.Y.

Quarterly Meeting.

Mr. EDINOS: I am requested by the Committee to send you a notice of the next quarterly meeting of the Spir-itualists of Western New York, to be held at Ridgeway Corners, Orleans Co. on Saturday and Sunday, May
17th and 18th. Mrs. E. L. Watton, of Titusville, Pa.,
and others are expected to address the meeting. We
extend a cordial invitation to all who are desirous of
gaining knowledge of the Spiritual Philosophy.

J. W. Szaver,
G. W. Taylor,
Mrs. E. Gregory.

Pennsylvania State Society of Spiritualists.

The Thirteenth Annual Meeting of this society will be

The Thirteenth Annual Meeting of this society will be held for the election of officers and such other important business as may be properly brought before it, at Academy Hail, sio Spring Garden street, Philadelphia, on Saturday, at 10 s. m. and 3 p. m.; also on Sunday at 2 p m. May 17, 1879.

Spiritualists and their friends, not only throughout the State, but in New York, New Jersey, Delaware, Maryland, and other States, are respectfully invited to meet with us, as our Constitution does not confine us to this State for its members or officers, but provides for the friends of the cause everywhere, that they may come and partake of its benefits. Those expecting to meet with us will please consult with their friends in their section, as to the feasibility of holding a camp-meeting this summer in some locality on the line of a railroad and near the city of Philadelphia, so as to be easy of access from New York and all other points,—that when we come togetheave may be prepared to act as may be for the good of the cause we love so well. Also to choose the proper officers to conduct and take charge of the same.

We she he pleased to receive letters from such

of the same. We shall be pleased to receive letters from such friends as cannot be with us, so we may have their thoughts that we may reason together. We believe there are thousands of Spiritualists in this section of the State who would be glad to have the opportunity to meet together, that we may know each other better; also to compare our thoughts and ideas that we may he more closely he drawn together in brotherly love and good work.

good work
J. H. RHODES, M. D., Pres't,
6066 Vine st., West Philadelphia.
JOERFH WOOD, Sec'y, 1106 North 7th St., Philadelphia

Zusiness Actices.

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

S. B. Brittan, M. D., continues his Office Practice at No. 2 Van Nest Piace (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a dis-tance. Letters calling for particular information and professional advice should enclose Five Dol-lars. 24-26-26

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, broughtits, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt 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.

Dr. Kayner, Burgeon and Scleetic Physician, Merchants Building, Cor. La Salle and Washington Ste., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernis, and furnishes them to order. See his advertisement in another column.

ADVANCED PHYSICIANS.—Many of the more advanced physicians, having found Dr. Pierce's Family Medicanes prompt and sure, prescribe them regularly in their practice.

TWINVILLE, Tenn., May 28th, 1877.

DR. R. V. Pierce, Buffalo, N. Y.:

Dear Sir—For a long time I suffered with catarth. I finally called on Dr. Zachary, of this place. He furnished me with your nasal Douche, Sage's Catarth Remedy, and your Golden Medical Discovery. These remedies speedily effected an entire cure.

Yours truly,
26-8

JOHN S. CHAMLESS. Yours truly, John B. Chamless.

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

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The seed I offer is exrefully selected, the tips of the ears cut off, so as to leave only the best grain. I ask no speculative price. Delivered at Station, \$1.00 per bushel; new sacks 23 cts. extra-Cash must accompany the order.

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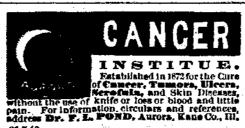
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The great health restorer and medium developer. It has made seen and healers and nearly all other phases of development, It has done wonders to restoring the afficted to health. Bent to all parts of the U. S. for \$1.06 Address, Dr. W. A. Candes, Bristol, Conn.

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Dr. W. A. CANDER, Spr. It is now more than a year since my wife first used your "Nervo-Vitalizer," and its good effects have not depreciated or worn out in the least, at any time when she becomes fatigued from over-exertion, she takes them in her hands and sits in some eas, position and drops to sleep in a short time, awakes greatly refreshed, she has not taken nervines of any description since she began using the Vitalizer, while she was in almost daily use of some one of the Nervines before.

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DE. F. L. WRIGHT.

BRISTOL. CONN., Feb. ist, 1879.

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

DE. W. A. CANDER, Dear Sir: Being desirous of becoming a medium, I purchased a Vitalizer, and after using it for one week; I obtained the desired effect, and have become a very sommend its me to all persons waking to become mediums, and also a powerful kelp to a nervous system.

Respectfully yours, WM, H. GMANY.

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"Chicago, St. Paul & Minnespolis Line."

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7. No road offers equal facilities in number of through trains, equipped with Pullman Palace Sleeping Cars.
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Remember, you ask for your Tickets via the Chicago & North-Western Railway, and take none other.
For information, Folders, Mane, &c., not obtainable at Home Ticket Office, address any agent of the Company or Manyir Hughlity.

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Gen'l Pass, Ag't, Chicago, Ill.
25-18-27-18

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Tick et Office-62 Clark street, Sherman House, and at depote. COUNCIL BLUFFS AND OMAHA LINE. Depot corner Weils and Kinzie streets.

LCATU,	E ASTIVE.	
10:30 a m* Pacific Express	43:40 n m	
10:30 & M*ISIOUX CITY and Yankton Express	L *Saft n m	
9:15 p m+0maha and Night Express	187:00 a.m.	
9:15 D mwiSiony City and Vankton Rypress	FG-90 a to	
IUM A MYTHINMIANE EXTREME TO CHIMAN	Prografit range	
VID D BITIDEDEGEE EXDERN VIR CHRED	[879K] 9. 76	
3:45 p m Sterling Express	1 11:00 a in	
Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:30 a. m. No other road runs these celebrated cars west of Chicago. **FREEPORT LINE.**		
7:30 a m* Maywood Passenger	*7:45 a m *7:15 a m	
0.15 a mil Peganoet Donktoet & Dubugan	No.	

9:15 a m* Freeport, Rockford & Dubuque... 10:15 p m* Freeport, Rockford & Dubuque... 12:00 m* Rimhurst Passenger... 4:00 p m* Rockford and Fox River... 4:00 p m* Rockford and Fox River... 4:00 p m* St. Charles and Right Passenger... 5:15 p m* St. Charles and Right Passenger... 6:15 p m Janction Pessenger..... Norz.—On the Galeus Division a Sunday passenger train will leave Eigin at 7:50 a.m., arriving in Chicago at 10:15 a, m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKER DIVISION. Depot corner Canal and Kinzle streets MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

WISCONSIN DIVISION. Depot corner Canal and Kinzie streets.

Depot corner Canal and Kinzie streets.

9:30 a m* Green Bay Express.
10:30 a m* St. Paul and Minneapolis Express.
10:50 a m* Woodstock Passenger.
10:55 a m* 10:55 a m* 10:55 a m* 10:50 p m* Besplaines Passenger.
10:58 a m* 10:58 a *Except Sunday. †Except Saturday, †Daily. Except

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

T'SCH F.C.	I INTITION
7:50 a m Davenport Express	. i 7:05 o r
10:80 a m (Organia Express	.L 8:40 in r
10:30 a m Leavenworth and Atchinson Expres	8:40 p n
5:00 p m Peru Accommodation	10:20 4 1
10:00 p m Night Express,	. 6: 20 s 1
BLUE ISLAND ACCOMMODATION	
5:55 a m [Accommodation	6:40 & 1
8:40 a m Accommodation	7:45 8 1
12:20 p m Accommodation	9:10 a r
4:15 p m Accommodation.	1:90 p i
6:15 p m Accommodation	4:40 n i
7:10 p m Accommodation	6:90 b t
11:30 p m Accommodation	11:00 n 1
1:15 p m+ Accommodation	tioin a i
Saturdays and Thursdays only, (Sundays only,	
MITALIA ATMAN & ON YATIO AND A	THE COLOR

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Twenty-inird street. Ticket office at 121 Handolph street.

12:30 n m*	Kaness City and Denver Fast, Express.	ATTITUE.
	Kaness City and Denver Fast Express, via Jacksonville, Ill., and Louisians, Mo.	*8:35 p in
9:00 a m*	Springfield, St. Louis and Southern Ex-	-2:01 P III
	Dress, via Main Line	*7:35 pm
\$:00 & m	Mobile and New Orleans Express, Peorla, Burlington and Keokuk Fast	4.22 b m
	EXDICAL.	45:40 p.m
\$:00 p m‡	Springfield, St. Louis and Texas Fast	
*****	Express, via Main Line Peoria, Keekuk and Burlington	7:00 4 m 7:00 4 m
a dig a ma	Chicago and Paducah R. R. Express	1:85 pm
13:30 pm	Streator, Wenone, Lacon and Washing-	
•	ton Express	5:15 p m
O:UU D HI	Joliet and Dwight Accommodation	TA:10 F 10

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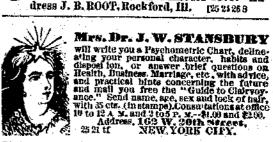
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TO WHOM IT MAY CONCERN.

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R. N. BOTSFORD, Att'y for Administrators

N.B.—Remit by Money Order, Draft or Ref. istered Letter to

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Buffalo, N. Y.

tive remedy for linese diseases.

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Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my ligh appreciation of its value, based upon personal observation. I have, while witnessing its postitive results in the special diseases incident to the organism of woman, singled it out as the simuar secrewalag gens of my medical career. On its merits, as a positive, saie, and effectual remosty for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my rejutation as a physician; and so confident am. I that it will not disappoint the most sangulae expectations of a single invalid tady who uses it for any of the aliments for which I recommend it, that I offer and sell it under a Pensitive Gillakany in the following are among those diseases in which my Favorite Prescription has worked cares, as if by magic, and with a certainty never before attained by any medicine: Lemorrhoea. Excessive Flowing, Palmul Honthly Periods, Suppressions when from unnatural causes, irregularities, Weak Back, Prolapsus, or Falling of the Uterus, Anteversion and Retroversion, Bearing-down Sensations, Internal Honthly Depondency, Threatened Miscarriage, Chronic Congestion, insignment of most of the Nervous Depression, Indiamation and Uterration of the Uterus, Imposency, Barrenness, or Sterility, and Remale Weakness. It admirably Riffills a singlement of general Weakness. It admirably Riffills a singlement of general ways to be sense will it do have, in any state or condition.

Those who desire further information on these misseus system of woman. It will not disappoint, now will it do have, in any state or condition.

Those who desire further information on these misseus system of woman is will not disappoint, now will it do have, in any state or condition.

Those who desire further information on these misseus information is in Turne Propray Common Services Presented for the prevented for the propring of the prevented fo

Poices from the People.

AND INFORMATION ON VARIOUS Subjects pertaining to the HARMONIAL PHILOSOPHY.

"He Careth for You."

[Suggested by the death-bed of a little child who was selzed with fright at the last, and died-despite the prayers and assurances of her parentscrying, "Mamma, don't let me die; I have been naughty sometimes, and God might burn me

Yes, send your missionaries out To teach "benighted heathen;" To set their morals right about And make them "God's own free men!" Lift up your eyes in plous grief If "Juggernaut" be spoken; Beseech, with pray'rs more loud than brief, For idols to be broken!

Preach far and wide that "God is love." Who gave us our beginnings, And keeps a set of books above Wherein He marks our sinnings; That he who sends us, weak and frail (Nor asks us our position), To light Life's battle—if we fail,

Will leave us to perdition. But oh! your ruthless hand withhold, Nor think it is your duty To dim the childish heart of gold Which blooms in careless beauty! How dare you teach his/lambs to fear Teat he would never lose them, Who held their very bodies dear, And bore them in His bosom?

His griev'd heart brooded sadly o'er A doomed, thankless city;

A doomed, thankless city;

The "scarlet letter" paled before

His gentle look of pity;

And he is Love—of that be sure—

And breske his promise never,

Who says his mercy shall endure;

"How long?" Ah, friends, "forever?"

Then teach your little ones to know That God keeps watch above them, And, wherso'er their feet may go, Will never cesse to love them The life you deem too lost, too vile,
For any good to leaven,
Some day—somewhere—His tender smile
Will reach, and draw to heaven. MIRIAM BEATRICS DEANE.

The Unity of Life-A Lady Tames Birds.

The Cape Ann Advertiser (Mass). tells as follows, of the subtle rapport between a lady and the birds. Only by magnetism and spiritual power can such facts be made rational.

A pleasing sight may be witnessed at Magnolia—a lady standing in the doorway of her dwelling, with some dozen little forest birds flitting about her and feeding from the palm of her extended hand. From one to four birds at a time will feed from her hands seemingly with a sense of perfect safety, while others will suep up a crumb, dart off to a tree or roof, devour it and come back for another. When the supply of food runs short they will alight and peck at the bottom of her dress. An observer of this interesting scene must keep at a proper distance and remain silent or the hirds will be frightened away. While feeding them the lady keeps up a constant chatting, which they seem to understand, and respond by chirp-They know her voice and will come at her ing. They know her voice and will come at ner bidding, however much she may disguise herself. If she neglects them in the morning they will attract her attention, and she never falls to answer their aummons. Their confidence was of gradual growth, commencing some six years ago, when shelves were attached to the outside window-sills and crumbs of bread, meat, cheese, etc., were placed there for their refection, the lady standing inside and talking kindly to them while they fed themselves, now and then indulging in a reprimand when they were selfah and quarrelsome. From the window they were led in time to the doorway for their daily rations. Her little flock make their appearance in the winter when the ground is first covered with anow, their hours for ground is first covered with snow, their hours for meals being at sunrise and late in the afternoon. As soon as their wants are supplied they are off to the woods again. The visitors evidently belong to the same stock, some of them returning from year to year and recognizing the lady's voice, for at their first appearance annually a part of them will come to her hand at her first call, while no other person can approach within two rods of

A Curious Circumstance.

An elderly lady, the mother of gentlemen well known in politics and business in this city, herself in a low state of health, who now has her residence in the south-western portion of the city, awoke from a sleep last Monday afternoon and at once broke out in a fit of violent weeping, which attracted the attention of all in the house. When quieted, she said that her husband, long since ed, had appeared to her in a dream and told her that her daughter was dying. This incident was related to persons in another part of the city, durrelated to persons in another part of the city, during the same day, and before the person who told
of it had any knowledge of what is recited hereafter. That the mother, who knew that her daughter had been for some time sick should become
impressed with the idea that she was dying was
not singular, as that might easily have resulted
from apprehensions which had, no doubt, been entertained. The remarkable fact is this. Or the tertained. The remarkable fact is this: On the same day, as near as can be ascertained, at the ex-act time when the mother was manifesting dis-tress of mind, the daughter roused herself in her bed of sickness, in a house on Arbor Hill, and said to her attendant, "Why, how my mother is crying!" and a moment later, "Don't you hear her cry?" The nurse heard nothing, and was The nurse heard nothing, and was obliged to say so, although the sick woman re-peatedly asserted that her mother was crying, and endeavored to convince the nurse that she heard her. The younger lady died on Wednesday and was buried on Saturday.—Albany Argus.

Many Americans who have an interest in pathology have visited La Salpétrière, the famous thology have visited La Salpetrière, the famous hospital in Paris for old and insure women. It is a vast establishment, never sheltering less than three thousand unfortunates, entirely unknown to the world, mere zeroes in life. Death is continually busy there; on an average one person expires every two hours: but this is too small a mortality for the public convenience, as there are ten applicants for each vacancy. At 9 o'clock every morning six hearses stand at the chapel door, and at 9:15 they are driven away, each hearse carrying at 9:15 they are driven away, each hearse carrying two corpses. For some time Dr Charcot, an emi-nent professor, has been lecturing there on ner-vous diseases, of which he has made a special study. He traces hypnotism, animal magnetism, epilepsy, and somnambulism all to nervous disorder, and demonstrates it by experiment. He places a hystero-epileptic patient and bids her look on an electric or Drummond light. Her whole being is absorbed by the light, and she soon becomes insensible. She remains motionless—the eyes wide open, the conjunctive humid and unmoved. She may be pinched or punctured without betraying the least sign of pain; she remains in any position in which she or any of her limbs may be put, the expression of her countenance varying with the position. As long as she keeps her eye on the light she continues in catalogay. If the eye be closed, or the light shut off, she falls into a magnetized state or somnambulism. She is subject to the will of others; goes when called; does as ordered; snawers any question; shows far more intelligence than in her normal condition. All that is necessary to arouse her is to blow breath in her face. If her eyelids be raised, or the light in her mose. If her eyelids to raised, or the light exhibited, catalepsy again supervenee, and these changes—catalepsy, the measurers state, catalepsy—recur regularly. These experiments are as interesting as valuable to the medical scientific world.—New York Times.

A Commecticut Negro Woman's Wonderial Cares.

Mrs. Mix, the wonderful colored woman of Wolcottville, who has been effecting what appears to be wonderful cures, has exhibited her healing agency in West Haven. Wednesday she visited Mrs. Herbert Hall, who was very sick, and made her well, excepting that the woman is yet weak. her well, excepting that the woman in you would have also made a wonderful cure in Mrs. George Tolls. This morning a Register reporter visited Mrs. Hall's home. Both Mr. and Mrs. Hall were willing to talk. Mrs. Hall has been sick for three months with enlargement of the spleen, inflammation of the bowels and another painful disease. She has been treated by Dr. Sanford and Dr. Shepard, as she says, and they gave her up to die, after using powerful remedies. When the reporter saw Mrs. Hall this morning she was reclining, but was dressed, and rose to a sitting posture with apparent case. She looked very weak and pale, bearing all the evidences of having been a great sufferer. She received the reporter very pleasantly. Her husband made some prefatory remarks. He said that he heard of Mrs. Mix through the Register's descriptive account of the wonderful woman. As his wife had been given up to die, her friends word for the woman and he did so urged him to send for the woman, and he did so. She arrived Wednesday evening, and began her treatment at five minutes before 7 o'clock. At fifteen minutes of eight the patient was dressed and

walked about the room.
"Wednesday was my poorest day," said Mrs.
Hall. "I was so sick I could not raise my head

from the pillow. I was in great pain,"
"They could hear her groaning in the store below," interrupted her husband, "and customers have gone away because they are so much anuoyed. Why, one could not walk across the bedroom iloor, no matter how softly, without disturbing her, the inflammation was so tender. Now," said he, suiting the action to the word on his own dis-

phragm, "you can strike her anywhere without causing pain."
"What was her method of treatment in your case?" asked the reporter.

"First she entered the room and shut the door, keeping out every one so that there should be no excitement. Then she knelt by the bed and prayexcitement. Then she knelt by the bed and prayed. It was a very simple prayer. She saked God to remove the pains as if she were asking its parents for bread and butter. She placed her hand on my stomach and saked God to remove the pain that was there, and then touching my heart be seeched him to make that all right. When she had finished praying she urged me to have faith that God would make me well. I told her I had irled a number of physicians and they had not cured me. She said there was the Great Physician who could do everything. I began to have a little who could do everything. I began to have a little more faith. After praying she rubbed oil over me. As she draw her hand over my bloated body, I felt the swelling go down and put my hand to see if it were really subsiding, but she gently pushed it away. While she was treating me my legs trembled, and I began to feel much better. I had been in the greatest agony for two weeks. "I believe" she said, with almost an attempt to smile, "that it was to day that the doctor said I was going to die." I am far from that now, and expect to get entirely well. Mrs Mix said that, of course, I would have to recover my strength the same as if a doctor had cured me. I feel well, only I am quite weak. Wednesday you couldn't have heard me talk a few feet away, I was so far gone." The patient's voice was now as strong as that of the average woman.

"Yesterday I went about the house, and had a large number of callers." In answer to a question, Mrs. Hall said that the cure confirmed her belief in the Almighty; that she had undoubtedly a mission to perform, and that she had not passed through suffering for

nothing. "After Mrs. Mix had prayed and annointed me," said the patient, "she told me she wanted me to get up. She put on my stockings, and then I attempted to rise. My legs trembled, and I reached out my hands to her and walked to the kitchen door. [The distance is several feet.] After that I went into the kitchen four times."

Mrs. Hall was weak, and reclined before finishing her story; but she still talked. Both she and her husband are firm heliavara in the great now.

er of Mix as an instrument to effect cures. When the reporter was leaving the house he met a pious colored woman, who was full of what she believed were Mrs. Mix's miraculous cures. She was a study, as she stood in the March wind with uplifted finger and eyes devoutly raised to heaven, saying, "I believe these cures can be made now just as well as they could in olden times." As has been stated in the Register, Mix asks no fee for her services.—New Haven Register.

A Singular Experience.

I want to relate to you a singular experience ! and when a child. It was before I had heard of Spiritualism or spirit-control. I was thrown into a trance or unconscious condition, and my spirit, I suppose, was taken (for as the physical body does not move the spirit must have that power) to the top of a very high building. The spirit ac-companying me, made me look over the earth and behold the sins-of its children in consequence of their ignorance, and there seemed to be a large concourse of people moving to and fro in great alarm, for a great fire seemed to be consuming almost every thing before it. He then took hold of my hand and bade me go with him, and as we went, we sang these words:

"I dreamed au angel did appear, And took me by the hand, And in an instant did conduct Me to some unknown land,"

I never heard those words before, and I soon found myself on the top of a very high mountain. We still continued to sing—it seemed to me a continuation of the same song:-

Upon a mountain large and high, He quickly did me place, And water from a living stream He drew and washed my face.

And there at our feet was a spring of living waters gushing up out of the solid rock, as clear and pure as crystal, and with his own hands he took some of its crystal drops and bathed my face. My guide then stretched forth his hands and bade me ook once more over the earth, and this time my vision was so clear; there appeared to be no limit oit; it seemed to extend over this continent, and I could see all its people and their condition; and such a state of affairs I never want to behold again, for the same fire was still burning, and the people. filled with the greatest consternation, were seek-ing to hide themselves from its terrible influence. Then my guide spoke once more and said: "This is the Fire of Truth that will before long sweep over the earth, consuming all errors and creeds that the church and the people have thrown over the true principle of truth and knowledge, cover. ing up the Christ principle, which is love to God and love to man, for errors shall be swept away, and the light of God's eternal truth shall prevail with a holy benediction, until man shall know his brother man; and then peace and good will shall be the song they all with one accord shall sing." He then took me by the hand and led me back to

life and consciousness again. This vision I have always remembered, for it was indelibly imprinted on memory's page, never to be obliterated, and I think the spirit's words are being made manifest now, for the glad tidings of great joys are floating out like the music of singing birds, filling many hearts with joy and happiness, for by it one understands there is no more death—the change is only our second birth into a higher and more perfect life; for day by day we are weaving our spiritual garments, and we may make them of bright golden thread, or those of the darkest hue—just as we live.

Mas, Dr. A. Coombs.

One of our new advertisements to day is that of one of the best and most conservative organs of the Spiritualists in the United States—the Relique-Philosophical Journal of Chicago. It is ably conducted by Col Bundy, and gives all who seek information, reliable data for opinions upon the most important topics that can engage attention to wit; man's existence and condition after death, and the evidence for the same.— Folo Mail, Wood.

Warren B. Bawlew writes: I look upon what seem to be slight bickerings in "our house" as but individual efforts to get nearer if possible to the bed rock of truth, which will units us in still framer and more enduring relations, sepecially to all who love the truth for truth's sake.

An Excellent Test.

To the Editor of the Beligio Philosophical Journal: Several years ago, at the instance of my friend, Mrs. G. W. Farnham, I wrote down and forwarded to Robert Dale Owen, an account of a very singular experience that happened in our house in the year 1868. The manuscript never reached Mr. O. and although when I saw him in New York afterwards, he entreated me to put it down again for him. I did not do so; work once done loses its interest. But now I will recall it for the benefit of JOURNAL. For just and obvious ressons the real JOURNAL. For just and obvious ressons the real

names will be omitted:
We were living on a ranche, three miles from the village. I was without "help" of any sort with the exception of a kind hearted, ignorant young sailor, Pete Woods, who worked on the farm, and was always ready to do me a "haud's turn" when within call. He had made a contract with my husband, which he had signed by an X. to work for him one year, at sixty dollars per month and board. The young man was thoroughly honest and clean-minded, but as I said wholly un-

educated.

I need not assure you that in 1853 in California, on a ranche eighty miles from Ban Francisco, on a ranche eighty miles from Ban fram Spirit. nothing was known of what we now term Spirit-ualism. Little beyond the Rochester rappings ualism. Little beyond the Rochester rappings was known of anywhere. One day, two gentlemen friends, one a physician, the other a Methodist prescher, both superior men, rode up to pay us a visit, and while I was preparing the dinner, they spent the time sitting at a table getting messages "from the other side," as they explained, through the tipping of it. They assured us that the " " In the yillage had had their the " " " In the yillage had had their them speak to them through this preconcerted means. I was too much occupied with the cookmeans. I was too much occupied with the cooking to sit with them, but when they had gone and the evening had come, I saked my husband if he and Pete would sit down and see if we could not also get messages. It was agreed, and I began to go over the siphabet aloud. But the thing struck me as in itself radioulous and before an intelligent. go over the siphabet aloud. But the thing struck me as in itself ridiculous, and before an intelligent movement had come, I said, "Oh! this seems so silly; I will say the letters in my mind, and we will see then if anything comes of it." I did so, and with great clearness the words, "Louisa Benson, sister to Pete," were spelled. I asked mentally, "Was you married?" The answer "No." Then she spelled, "My little girl seven years old, is living in a vile house in — street, England, I wish my brother to take her away."

wish my brother to take her away." "Well, we won't waste any more time." I said.
"Here is a woman who says her name is Louisa Benson, and that she is Pete's elster, and that she is not married. Now, of course, if she's your sister and not married, her name would be Woods." "No," Pete replied hesitatingly, "My name is Benson."

"No it's not," joined in my husband, "Your name is Woods. Didn't you make your mark to that contract and say your name was Woods? What are you talking about, man?"
What are you talking about, man?"
"My name is Benson;" then with continued hesitancy, he said: "I ran away from a whale ship, sir, and changed my name for fear I should be

"Oh, pshaw," said Mr. —, "nobody's going to trouble you. Keep your own name."
"I hardly like to tell you the rest, Pete," I said.

"This Louise Benson says that she has a child seven years old, and that she is living in a vile house in Cat street, England." He took his hands from the table, and touching, as we often do in counting the successive fingers of one hand with those of the other, he

"Yes, her little girl is seven years old."
"But is there such a street as Cat street?"

"Yes, and it's the worst street in the city." I then explained her wishes respecting the child, and he was very much excited. "Tell her, ma'am, that I will send fifty dollars next month and have the child removed from there, and say that in the fall I will go home and

"You can tell her yourself, Pete. She's here." I Here ended this first sitting. Pete resumed his family name (in two years after he married, and a large family of Bensons now cultivate the land). But I was not satisfied. I wrote to England to his parents, who would get the letter both read and answered for them. I asked how they were, how the sister Louisa was, and her little girl. I gave Pete's hopeful record of himself, and signed his name "Peter Benson." Meanwhile, longing for some of the old time sympathy, and being much alone in the house, I would sit down to the table and call by name on the departed. In vain my longings. Louiss Berson, and she alone, had the floor every time. In about two weeks she came and said her child had been taken ill. At

successive sittings she declared it failing, and expressed her belief that it would die. Finally she said her chiid was dead, and we need not trouble ourselves any more about her.

After three months came a letter from England to Peter Benson, signed by Benson Pere. By it we

termed that the old people were enjoying the blessings of health; that the little niece had died, as the mother had stated to us, but that Louisa had married a soldier. This is, a very common thing for women of the town to do. A common coldies where were in the second of the common coldies where the second of the town to do. soldier, whose pay is sixpence a day, can seldom do better than this. After Louisa reported her child to be dead, she

never came sgain, and I, not understanding that her brother's presence was necessary to the mov-ing of the table, falled to get any more communiestions. *

GRORGIANA B. KIRBY.

Abstract of A. J. Davis' Address Delivered Before the New York Society.

The thirty-first anniversary of the advent of Modern Spiritualism was celebrated by the First Society of Spiritualists, of New York, on Sunday afternoon, March 30th, in an appropriate manner. Addresses were delivered by a number of prominent Spiritualists. We take a brief extract from A. J. Davis' address:-

The soul, which is compounded of many selfenergizing principles, lives within the senses; the spirit, which is an individualized self-conscious unit, lives within the soul; the impersonal principles of the Infinite Parents live within the spirit.
During our life in this world it is appropriate
that the body, the senses, the sout, the intellect
and will, should maintain a certain degree of supremacy over the spirit, over the reason, and the intuitions of the impersonal principles. This habitual ascendency of the inferior over the au-perior is universally admitted. Hence what is called Materialism is unavoidable. Disregarding the affirmations of the Spirit, Materialism teaches that the body was before the mind; and asserts that the body was before the mind; and asserts that mind, a product of the body, is disintegrated and annihilated at death. Spiritualism, pure and simple, on the other hand, teaches that Spirit, as to its formative principles, was before both body and soul; and that, eventually, it will subdue them and attain the supremacy. Spirit will teach and lead the intellect; not intellect the spirit. Spirit sfirms and evidences its own immortality. Thereaffirms and evidences its own immortality. Therefore Spiritualism descends to materialism when it substitutes artificial phenomens for the eternal affirmations of the spirit. It is materialism for investigators to grope about in the dark for evidences of their immortality. "Art Magic," "Elementary ghosts," and "materialized spirits," are insdequate and puerile. The immutable laws of cause and effect should never be overlooked. Man's bodily eyes can no more see the real body. of a spirit than the Astor House can walk up

Broadway.

Spiritualism, of the materialistic school, exists and controls the people in the churches as well as in the circles. It seeks, in opposition to spirit, the most evanescent sydences. It depends upon omens of fortune, games of chance, atreaks of luck, the benefits of faith, the working of aupernatural miracles, and the vicarious atonement. Spiritualism of the Spirit, on the contrary, gives a man wholly to himself! It makes him free indeed. It contrary now him or har the autire deed! It confers upon him, or her, the entire pressure of a self-centered life. It leads him, or her, with the sublime responsibility of complete her, with the sublime responsibility of complete self-ownership. It impresses the precious weight of this new wealth into every atom of the spiritual consciousness. It insists upon unswerving faithfulness to the divine right of self-possession. Among the family of religious I regard Spiritualism of the Spirit as the latest born and the best. It is charged with possibilities of great good to mankind. To my mind it is the true basis of a perfectly Free Beligion, and the sure fore-runner of a New Republic.

A Brief Criticism apon the Evidence of Spirit Materialization.

BY DR. WHEELOCK.

As human knowledge increases, opinious with change. Investigation is the potent lever with which to unlock the doors of eternal truth. In bphaical science opiective abbearances may be decaptive in a thousand ways; and too often thereby has human judgment been cast upon the side
of error. As an illustration, all the stellar orbs,
as seen in you blue other, seem to ever move from
the orient to the occident over our fair earth; but
intellectual evidence through a higher demonstration than our physical senses, proves the real
movement to be unconsciously in ourselves. In
like manner a stick half immersed in water, apmears bent: but avasrimental avidence accor

movement to be unconsciously in ourselves. In like manner a stick half immersed in water, appears bent; but experimental evidence soon proves the deception of human eyesight. If our sight deceives us in rudimental things, why should we be over-credulous when we observe and study spiritual things?

Suppose the spirit of George Washington should appear before an assembly of witnesses, clothed in a military suit, with knee-buckles in English style, upon his breeches, would this be evidence positive of his spirit identity? Visible matter and invisible spirit, let us remember, are two things. The external eye may see the one, but never the other; hence all earth-life forms and physical appearances, given to us through mediums, can only represent earth-life still. Another link in the chain of sydence must be required before the real spirit identity is proved. Spiritual things can only be spiritually discerned.

The higher evidence, then, of man's perpetual spirit identity must be to us subjective; that is, must lie within ourselves, in the consciousness of our own spirit, in the understanding, which the common mind is made to possess. Equal things added to equal things, will make equal things the amount. But to make material things represent in reality spiritual things, is too much of an Adventist idea, and very far from being true; it is barely possible that we are having too many Advent Spiritualists, who are quite tardy in their developments.

I trust that no real Spiritualist will take fright

I trust that no real Spiritualist will take fright should I assert that it has never yet entered into the thought of physical man to conceive the real, as to spirit form or spirit-life, in the second edi-tion of our spirit existence. The external forms of A and B are tangible to human sense; but 'ab" in its pronunciation, is without form except in mental conception; even so with human spirits. No matter how many times clothed and un clothed, the clothing can never represent the spirit, the ab of our next mode of life. It is upon these facts that I base my criticism in relation to the evidence furnished by materializations. These are but "mock suns"—the real orb is still behind the cloud, to be seen only as we shall pass beyond the material sail

the material vail.

It may be said the clairvoyant or spiritual eye, has seen and knows the real of spirit-life. Let us admit it. But can a clairvoyant explain it? Will material things represent it? Is human language sufficient in itself to give the things seen a true expression? Do spiritual things? If we say no, then he who looks to physical tests alone will fail a thousand miles short of being a real Spirituals. ualist.

G. H. Geer.

We heard a grand lecture by G. H. Geer at Bat-tle Creek, Mich. It was listened to with wrapt attention by over five hundred people. In depth of thought and comprehensive scope, it offered a striking contrast with what we are accustomed to to hear from the pulpit. I would say that he is indeed a modern philosopher, and very much like, in his teachings, the ancient Socrates. No charac-ter in the Bible can be compared to that virtuous sage. His life was one of great exalted goodness and utility. No one can contemplate his life and teachings without benefit, and few. I think, can read of his cruel death without, as Cicero remarks, "shedding tears."

Socrates was a man whose penetrating judgent, exalted virtue and liberal spirit, united with exemplary integrity and purity, entitled him to the highest distinction among the ancient phi-losophers. How sublime and grand were those ancient teachers—not much like some of the pres-ent ones,—who tell us to-day of the "dark ages of the past," and of those barbarous people on whose account Jesus came into the world. I find, in reading ancient history, much sublime truth and many golden precepts.

C. H. T.

Dr. J. K. Bailey, of Muskegon, Mich. writes: Though so long silent, I have lost no de-gree of interest in the Journal, nor its valiant and energetic editor and publisher. Instead, I highly appreciate the vigor, ability and valuable matter displayed in its columns from week to week, and warmly approve of its course, in the main; though, as is natural, often dissenting from positions, arguments and conclusions found in editorials, contributed and selected matter. But the JOURNAL, to my mind, is doing a highly useful and long-needed work for the cause of Spirit-ualism, a work for which I have long prayed, counseled and suggested, in my published writings and public utterances from the platform, as well as in private consultation; especially upon the points of scientific certainty, in the investigation of its test phenomena, and the important fact that the ipse dixt, per se of disbodied man is of no more force than when proclaimed by embodied man.

And I vote a continuance of such coursels and criticism as will nurse the cause from frank im-

And I vote a continuance of such counsels and criticism as will purge the cause from fraud, imbeellity, corruption, hobby-riding rings, authoritative leadership, ostracism, uncharitableness, harsh dealing with the weak and erring, scandle-peddleing, envy, hatred puppet-conventions and great meetings—camp or otherwise—in which a few self-constituted great-I-ams pull the strings, while the many dance and wriggle, and assent—silently or with loud-mouthed emotional utterar co-association with cold materialism and Godless and sociation with cold materialism and Godless and Religionless, so-called, Liberalism; that is, as a propagating and up-building movement, desirous of establishing truth, purity, right and justice,

Let the good work go on, Bro. Bundy, and may the "noble and true" of spirit and mundane spheres, stimulate you higher perceptions and consciousness of true right-cousness, so that jus-tice and gentleness shall temper alike, the sword of truth and duty in your hands to wield.

Mrs. J. J. Wilson, of Algona, lows, writes: An effort is being made in this place to organize a liberal association, having for its object the dissemination of knowledge, and to that end we propose to hire speakers who are talented, but liberal in their views. Being one of the committee chosen to secure speakers, and being also a thorough-going Spiritualist, I propose to have at least one Spiritualist in the course, therefore I address. one Spiritualist in the course; therefore I address you in the hope that you will know of some good speaker who can be obtained without great expense. It is of no use to send any unless they are of sufficient ability to draw at least a fair audience in a large city. It would cost too much to come on purpose from Chicago, as the fare one way would be about fourteen dollars, but I thought you might know of some one who would be traveling this way during the spring or early aummer. There are only a few Spiritualists here, but plenty of people outside the churches

The Religio-Philosophical Journal,-published weekly at Chicago, takes high rank among the publications devoted to the doctrines of Spiritu-alism. Among the millions of believers in the Harmonial themes this journal is deservedly a favorite. It is the organ of the most advanced and scientific Spiritualists, and an enemy to all shams and pretenders that are to be found in all religious bodies as well as among Spiritualists. Published by the Religio Philosophical Publishing House, Chicago, Ili, to which all communications should be addressed. Terms \$3.15 per annum,—St. Louis

Col. C. F. Mewers, of New Orleans, writes By a resolution ununimously adopted in regular meeting on the lat inst, a vote of thanks was tendered to you for the receipt of your valuable paper to be placed on the tables of the free reading rooms of the Union Soldiers and Sallors' Association, of New Oriesns, Ls. I was also directed to inform you of our action, and to request your ac-ceptance of the same.

Lowis Mirtiamd writes: I am pleased to see the articles from Bro. A. J. Davis, from week to

Notes and Extracts.

Solomon said: "There is nothing new under the sun." A sound mind in a sound body, should be the ambition of all.

True Spiritualism sinks all differences of caste, position or wealth.

The old Greeks considered the butterfly emblematical of the soul.

The great want of Spiritualism is aspiration, spirit culture, soul development. "Ignorance," said the Stratford bard, "is the curse of God, knowledge the wing with which we fly to heaven."

All divines talk of "spiritualizing" their texts, but all true Scripture should be spiritualized, otherwise it is misleading.

The not call ill names. Thou shalt avoid all anger, hatred and bitter language. Thou shalt not speak of injuries.—Buddhist Commandments.

Water out of an unclean vessel can never be good; it can no doubt be used, but its effects will

be injurious; sometimes it is even poisonous. Dovolopment really means the expression of the soul-force through the bedily organs, and the due action of the divine spirit within man.

"Niore light," cries the wise man, to dispet this gloom of error, "More wisdom" to steer away from the dark channels of evil and ignor-

Aspire to or breathe out towards goodness, usefulness, purity and truth, and inspirations to render the work aimed at a success, will be re-

An old man in Monroe county, New York, seventy years of age, had a six weeks' illness, and his hair, which was quite white, has become a

There is nothing so helpful to man as teaching the child the way in which he should go. Habits fixed in the plastic organism of the child, remain to the last breath.

To be united does not mean to be orthodox and binding in our principles. Like a thousand voices that blend in harmony, each must be in unison and the whole united.

The creed of Spiritualism is in its freedom to know and utter the truth. Its doctrines are the smelloration of mankind and the ever increasing knowledge of the world. It knows no ultimate.

Sitting in scances for phenomena is not necessarily development, and many persons have been driven away from the subject of Spiritualism. by the insane attempts which are made at devel-

What each one desires to see accomplished in this generation, is the liberation of the people from visionary and unaubstantial dogmas, so as to prepare them for the reception of a truer and purer religion.

The aura surrounding a diseased body is pol-son to the body of a healthy person on the earth plane; how then can it possibly give off that high-er spiritual, magnetic outpouring that is to attract the beautiful and the true? As no two persons are alike, that which affects

us pleasurably or otherwise cannot precisely in the same manner affect our neighbor; therefore, we should be charitable to those who differ from us in the objects of their devotion. The main requirement on the part of spirits

in prison or in darkness, is to obtain such a measure of self-control, in view of self-improvement, as shall enable them to see the possibility of an ascent out of a lower into a higher state. Life on this planet is analogous to the life of

the seed that germinates in the soil; it is merely a rudimentary condition. Not till the seed has burst its bounds, and the young life confined within has penetrated the outer barrier, are its true glories revealed. Circles which do not expire for something high-er, lay their mediums open to grave dangers from low influences; mediums who do not sapire to be-

come better, have but little scope for latting use-fulness. Aspiration must not be confounded with ambition and self-concelt. Carpenter has shown admirably the physiology of habit, and made it clear that men will continue through life to perform most easily those things they have been taught while the

body and brain are growing. Then the nature can be moulded and life's purposes formed. There are the spirits in prison, as it were-the men and women who have entered the more interior spirit state, but who are low down, and in darkness, and almost totally wanting in those higher and nobler aspirations which characterize mankind when their growth is advanced and more

perfected. Thousands of persons have spoken and written under inspiration since the apostolic band passed on to another sphere. Poets, orators, artists, musicians, statesmen, philosophers, divines and others, in different ages, have caught the hallowed flame, and left the fruits of spiritual illuminations.

ination behind them. It is difficult to realize in this stage that four forefathers thought the sun was a charlot of fire, driven daily from the east across the heavens to the west: that the clouds were herds of cows driv-

en out daily to pasture in the meadows of the fir-mament; or that the lightning and the thunder were the weapon and the voice of the ruler in the heavens. Im morals we have learned that the universal reign of justice is more efficacious and more in secordance with the necessities of human relations than injustice and restraint; in religion mankind has risen from the conception of a God of wrath, whose pleasure is in destruction, and whose anger is appeared by suffering and eserifice, to that of a God of love.

The history of astronomy, perhaps, more than that of any other science, affords a chart showing how, as the area of our knowledge extends and new means of observation necessitate new theories to account for new phenomens, the mind of man proceeds to incorporate the new with the old knowledge, and seeks to still account for what he does not know, by means of what he does.

self a man die, shall he live again?" All religious systems answered the question in a manner, but did not offer any proof of the truth of their affirmative replies, so that it was open to the materialist to utterly deny that man differed in any degree from the beasts of the field. Spiritualism snewers the question in a satisfactory manner; and proves that its answer is true, because it offers proof of every assertion.

A telescope is an instrument for viewing distant objects. It brings the stars near to us, and enables us to examine them more clearly than with the naked eye. Multitudes of stars, that are invisible to unassisted sight, become objects of vast importance when scanned through the telescope. "Star-dust" becomes systems of worlds rotating around their solar centres. The telescope is the creator of universes as far as man's comprehension of them is concerned. So does clairvoyance reveal a new record.

As we gaze at night into the regions of other worlds, the thought strikes us, what is there beyond the point of our vision? If we were transported there, would our sight discern more plan-etary worlds, and again transported, should we reach the end? No, for we cannot conceive a blank. And so in our philosophy. Its wisdom extends as far as the eye can reach, and when that vantage ground is gained, more cheering and brighter knowledge is perceptible in the far

off distances. . Henry Ware died in the prime of manhood. When the last hour was approaching, the thoughts and visious that had wrapped and entranced his mind when writing the majestic po-em, seemed to come back to him again. His mind went up, up to the golden circles and sones, and wandered again among the sters. "My mind," said he, "is crowded with precious thoughts of death and immortality. I feel like one who views the parting of the clouds on a dark night. Star after star begins to appear in the space beyond; and the stars I see are but the sentinels of the ra-diant myriads yet to be revealed."

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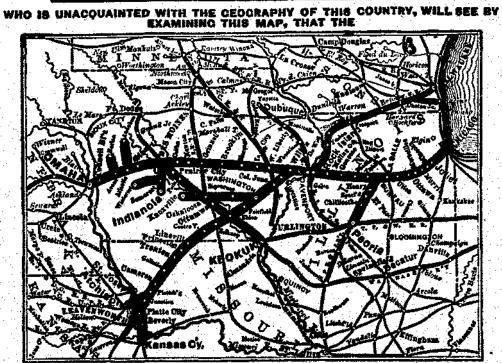
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Does the Spiritualist who has clearly and conclusively satisfied himself of certain great phenomena, such as psychography, or independent writing, clairvoyance, musical instrumentation by intelligent, super-sen-sible force, etc., fully realize the vast significance of what he knows! Rarely, we fear, and only in some moment of the soul when a great illuminating sense seems to come and pass!

Says an eloquent lecturer.* who had be-come convinced of these and other phenomens, and whose words we must quote from memory: "I am much relieved to find that the men of other generations were not the simpletons, the liars, or the imbeciles that modern skepticism would make them out. The horizon of the possible becomes infinite in view of the incomprehensible yet demonstrable things we have seen. Physical science has underestimated the universe, and has small reason to assume the authoritative tone outside of its limited sphere. True, impartial, symmetrical, universal science begins with the new data of Spirit-

"If these seemingly impossible things are possible—if matter is the mere slave and instrument of spirit, the clothing that may be cast off and put on, rent and dissipated and re-formed,—then may our intuitions and ideals have a foundation in truth. The human soul may be possible; heaven may be possible; God may be possible. Eternal progress may be our destiny, and all things may be conducing to one far-off divine

"To keep these possibilities in view; to avert the total eclipse of faith; to enlarge the scope of science; to ennoble philosophy, and advance religion, is the heaven-controlied mission of Modern Spiritualism; and to the thoughtful soul its inspiration still speaks, saying ever, as of old, Think not that I am come to destroy the law or the prophale; I am not come to destroy, but to ful-

It is because Modern Spiritualism is the outcome of demonstrable facts that have been more or less known in all periods of the world's history, that it offers the basis of a religion at once of the reason and of the emotions. Is it objected that Spiritualism fails in scientific verification because its proofs are not universally accessible? The same objection may be made to all other sciences. How much do we have to take on trust, without the means or knowledge essential to a full verification of the asserted facts! How few can verify the mathematical computations of a Laplace or Leverifer! The facts of Spiritualism are far more capable of verification by the many, than are the facts of pathology, of chemistry, natural history, geology, or astronomy, morever there has been such pronomens, that the proofs are becoming more

generally accessible every day.
Science tells us that the universe had a commencement; therefore we are justified in postulating an intelligent cause. The objections which Sophistry may raise to this demand of the reason have been considered in other parts of these discourses.

Admitting, then, God and immortality, what is the use of religion? We might reply by asking, What is the use of flowers, music poble thoughts alevating amotions. music, noble thoughts, elevating emotions. the pure affections, all-inspiring, uplifting, influences? In some minds all these awaken no assent. To such persons we can only say, you must wait till your latent faculties

are developed. Religion, then, is the joyful sense that we, poor, fallible, finite, rudimental creatures, are not to be extinguished by death, and that we have an Infinite Father, who is love, justice, and wisdom. The religion born of Spiritualism looks to right thinking, right feeling, and right living, as the object paramount. It dethrones the authority of formal, limiting creeds; it points us to the great facts of nature, the soul, and human existence: points us to those evidences of natural law, of psychological and physiological fact, which should throw light on our condition as relative and dependent beings, and lead us to see that it is for every man to be, under Providence, largely his own mediator, sanctifier, and Savior. Thus it makes every soul a temple of the Most High, and every family a church.

The popular religionist says to you: "Your duty is to save your soul—save it not by relying on the purification and improvement of your own character, but by throwing yourself wholly on the vicarious atonement of Christ. Give up this world that you may possess the next. Lose here that

you may gain hereafter." Now all this is but magnified selfishness carried into eternity—and none the more noble for being eternal selfishness.

The religion of Spiritualism says to us, on the contrary: "The eternal is not the future, but the Unseen. Eternity is around us even now; and our lives are good and real in so far as we live as if we had already entered on our immortal career, as we truly have. Do right because in so do-ing you obey the highest law of your na-ture; do right because it is Godlike and beautiful to do right; because God has linked together well-doing and blessedness, just as much here as hereafter. Do right, therefore, not from the hope of any extraneous personal advantage and reward, but because you have educated your soul to that heightsthat it finds its need and its pleasure in doing right; entirely forgetting self, and calculating on nothing in return; nothing beyond its own satisfaction at having done God's will in conforming to his righteous laws, and in leaving the rest to him.

Thus in revealing to us the immense fact that in this life, under irresistible laws, we are forming our future heavens or hells in the very web and woof of our own characters. Spiritualism vindicates its claims as the very fountain-head of a religion, pure and undefiled, rational, just, and universal.

THE HAPPY MAN.

He is the happy man, whose life e'en now Shows somewhat of that happier life to

come: Who, doomed to an obscure and tranquil

Is pleased with it, and, were he free to choose, Would make his fate his choice; whom

peace, the fruit Of virtue, and whom virtue, fruit of faith, Prepare for happiness; bespeak him one Content indeed to solourn while he must Below the skies, but having there his home The world o'erlooks him in her busy search Of objects more illustrious in her view; And, occupied as earnestly as she, Though more sublimely, he o'erlooks the

world. She scorns his pleasures, for she knows them not; He seeks not hers, for he has proved them

He cannot skim the ground like summer birds Pursuing gilded flies; and such he deems Her honors, her emoluments, her joys. Therefore in contemplation is his bliss,

Whose power is such, that whom she lifts from earth She makes familiar with a world unseen, And shows him glories yet to be revealed.

INVOCATION.

Be near to us, O Infinite Spirit in the throng and press of daily duty; speak to us in the midst of cares and temptations. Let us regard no sin as small. Let us account no service mean, which we can perform as thy work and thy will. For the light of heaven, for health and strength, such as we have, we humbly thank thee For hearts to love, for minds to understand for inward power to discern thee; for the means of instruction, for the sympathy of our fellowmen, for the fellowship of saints, we thank thee still more; and when faith is active in us, we rejoice also that thou rulest in the midst of our tumults.

We praise thee for thy majestic works and thy everpresent energy. We adore thee as alone mighty, alone most holy. We would walk before thee humbly and in laying that without becoming and without becoming and without become trust, without hypocrisy and without fear. Heavenly Father, expand and ripen every small element of good which may be in our hearts. On thee we safely rest our anxielies and our cares, our griefs for the af-flicted, our hopes for the future. Establish thou our souls in thy paths. What thou ordainest, eye hath not seen, nor ear heard, nor can the heart of man conceive it; but whatever it be, it will be right and best for us and for all; for thine, O, Lord! is wisdom, thine is beneficence; thine is the kingdom and the power and the glory, now and ever. Amen.

HYMN.

Come, holy Spirit, and still my heart With gentleness divine; Indwelling peace thou caust impart, O, make that blessing mine!

Above these scenes of storm and strife There spreads a region fair; Give me to live that higher life, And breathe that heavenly air.

Come, holy Spirit, breathe that peace. That victory make me win: Then shall my soul her conflict cease, And find a heaven within.

BENEDICTION.

Now may he whose power sustains and guides all things, whose love animates life, from whose wisdom we derive wisdom, who is eternal Reason and Infinite Love, be with of activity and heavenly cheerfulness. Lord God, shed thou always the light of thy countenance upon us. Amen.

The Authorities of Reason Silenced by the Voices of Affection.

BY A. J. DAVIS.

The eternal energy of the universe is fire; not form. Fire is the manifestation of central life, and life is the universal expression of Love. Love flows freely toward its attractions, and away from whatever acts as a repulsion. The action and reac-tions of this infinite Love develop all the forms and organizations of matter. Heat is an effect inseparable from the affections and disaffections of love. LIGHT is the most perfect manifestation of Love; and it is also the most perfect demonstration of the existence of God. Men's eyes behold the universal presence of Deity, when they behold the world by means of the light which everywhere pervades the world.

But the world is not built from the principles of light. Every form of matter comes from the principles of Love. Love is another name for God, from which proceed fire, heat and light; and thus light is a demonstration of the existence of God. And yet this *light* is not visible to the bodily eyes. We see the phenomena of the moving universe only by and through the principles of light, which itself we do not discorp. Then so or many a similar principle cern. Even so, or upon a similar principle, we do not see the existence of the substantial principle of Love. All men live and move, and have their being in the bosom of Love, and yet it is a principle of the consciousness, and not a fact of discernment.

Love, therefore, and not Light, is the in-most primal creative and formative principle. The true explanation of the maternity of God-the infinite Mother of everything in the illimitable universe—is found in this boundless bosom of Love. But when this inexhaustible fountain flows forth in all directions, and most in the direction of its paramount attractions, then is developed heat, next Light; and finally the universe is filled with forms and organizations of every conceivable variety, and in every possible degree of perfection. The true explanation of the paternity of God-infinite Father of everything in the universe-is found in this boundless manifestation of Wisdom. The spiritual counterpart of Wisdom is Love is the essence of all things; while the form thereof, the body, is Wis-

dom. Admitting these principles as a basis of correct reasoning, let us proceed to examine the influential power of affection in contradistinction to the decisions of judgment among men. It will be observed that in all countries, in all ages of the world, and in every era of human progress, the conserva-tive influence has uniformly held the majority of mankind in the hollow of its hand. Social rites and customs are masters over the ministers and physicians. A speechless household God is mightier than the most powerful theological argument in opposi-tion. The Greeks and the Pagans of Rome reelated the attacks of Christianity by a formidable array of their cherished polytheistic affections. Time-honored ceremonisls withstood the aggressive assaults of the early Christians. Egypt, Syria and Per-sia held the long-fostered gods close to their hearts; thus armed they defied the orations of Pani and the miracles of the Disciples. The Greek philosophers—the Stoics, the

Platesten, the Epigureans exerted little influence among the educace scope. These entertained affectionate feelings for the invisible gods which the profound reasoning of the philosophers equid not disturb. A priest of the escendenal Homan Church, with his right hand and the holy water, is more powerful and influential than the lectures of an hundred men of science. Isis, Osiris, Serapis, Astarte, Mithra, were accreditionative to those who worshiped them. These gods were holy embodiments of the very truth. Not the free reason, not the private judgment, but the voices of the involved affections sustained and cherished these gods. They thus resisted with equal success both the aggressions of Christianity and the demonstration of science.

If the human mind was an offspring of the private is the formula materially observed in the

If the human mind was an offspring of pure Light, it would naturally choose light rather than affection. But as Love, and not the principle of Light, is at the heart of human nature, so it is unreasonable to look for the rapid triumph of Reason. The atfections of the human spirit cling and climb like deathless vines around and upon the objects of attraction and admiration. Love is not repulsed by the imperfections of its objects. Reason may demonstrate the unworthiness, the falseness, the wickedness, of an object which the affections cherish as their own, and yet the love and the worship will continue; troubled and arfrighted they may be, but still the affections hold clingingly and adoringly to the object chosen. Thus Mary Wollstonecraft, the mother of Mrs. Shelley, wrote to the treacherous man Imlay, who had broken her life and abandoned her: "The love in me is sacred. If there is any part of me that will survive the sense of my misfortunes, it is the purity of my affections.

In suits of all you do something like . In spite of all you do, something like conviction forces me to believe that you are not what you appear to be!" Reason itself could not convert her affections to the fact that Imlay was wholly unworthy of her highborn heart. "Write to me, my best beloved," she says to the heartless object of her affection—"write me, and bid me be patient and

kindly, and the expression of kindness will again beguile the time." Now who has not observed, and felt, the omnipotence of affection for the religion of their forefathers? Or, who does not realize a powerful attachment, something like the force of love, for the faith, or for the object of faith, which had been by soft gradations of evolution unfolded upon the altar of affection! The scrutiny of reason was employed at first, and by careful steps the new form of thought, the new revelation, was borne in upon the bosom of intuition. But now, in the secret places of the spirit, the new object of love defies alike the assaults of reason and the force of circumstances. The utterances of a passionate nature, the out-pourings of a rapturous affection, come involuntarily to the defense. You cannot listen to the accusations against your own most sacred belief. You will not stand candidly before the mirror and look at the deformity of your own countenance. "The mote in thy brother's eye," you see with an amazing distinctness; but who dare address you, "Thou hypocrite! first cast the beam out of thine own eye." Around thine own eye, and all about the beam therein, grow the beautiful flowers of devotion and the gracefully sweet vines of affection. Who can approach you with the authorities of reason? Thus we see that all progression is

accomplished through suffering. Those who foster time-honored errors, believing them to be truths of momentous import, turn with savage hate against the approach of the aggressive reformer. The voices of affections (which are prejudices) become violent and horrible when awakened by the insistent authorities of reason. The Parsee for his Fire, the Hindoo for his Ganges, the Christian for his Bible, the Spiritualist for his Materialization—all resist, from the powerful impulse of the affections, the demonstrations of science and the au-thorities of reason. But it is apparent that there is progress here; for the most enlightened array themselves the least against the light of new truth. Thus the Spiritualist is more approachable than the Christian; the Christian is more teachable than the superstitious Hindoo: and the Hindoo is more easily reached with the lights of civilization

than are the less favored tribes of Africa. But Reason is a light set upon the hill of the human mind. It will shine more and more bright as the ages come and go—it will "shine into the darkness" of blind affection, into the hidden places wherein errors and prejudices hide themselves, and finally all shall know the Truth, which is both Love and Wisdom. "Almost," says Emerson, "I fear to think how glad I am." To think of the better era that is dawning, which will soon boil over the encircling horizon, when thought and affection will gently and lovingly lead one another -when Reason and Love will lie down together in peace. Kindness and courtesy, and a reasonable generosity of differing minds, will prevail everywhere like the spirit of love and truth

Mr. J. Tyerman in England.

DEAR SIR: I intended writing you at

To the Editor of the Religio-Philosophical Journal:

greater length before leaving England than I shall now be able to, as I sail from Plymouth to-day. A few lines must, therefore suffice for the present. My stay in England has been rather short, but upon the whole very pleasant, though the weather has been anything but agreeable, and times are hard. On five of the seven Sundays I are hard. On five of the seven Sundays I had at my disposal, I lectured in London, before large and increasing audiences. The London Spiritualists tendered me a public welcome, which was as unexpected as it was gratifying; they also gave me a public farewell on Monday evening. The Medium published my portrait, and a sketch of my work in Australia. I met with some excellent people, and fine workers in the cause in London. Mr. Burns, of the Medium, is doing a noble work, both personally, and by his paper. Mr. Harrison, of the Spiritualist, is also doing his best to promote the interests of the movement. Spiritual Notes is a live little paper. The British National As-

sociation of Spiritualists, is a highly respectable body, and is fulfilling a mission, but there is room for improvement in it. Mr. Fletcher, an American speaker and medianism and civing um, is having good meetings, and giving many tests. I met another countrymen of yours, Maj. T. G. Forster, and regretted to ind he was not quite strong enough for public work. I took tes with Alfred Russell Wallace, the Scientist, and could not but wish that all Spiritualists would act with he same courageous consistency in connection with the cause. I also had a pleasant interview with William Crookes, F. B. S. Perhaps no two men have done more than these two distinguished scientists, Wallace

Mr. Morse, Mr. Wallis, and other speakers are doing excellent work, chiefy in the

and Crookes, to accredit the cisims of Spirit-

nalism among the upper classes in this coun-

Provinces. Mr. Williams, the medium, still finds many patrons, notwithstanding the late alleged exposure in Holland. He is generally regarded as a good medium, even by those who think he was at fault in that case. Mr. Duguid, of Glasgow, is a remarkable medium. I got three line pictures at the sitting I had with him, one painted by him, with his eyes closed, and two done by the invisibles in total darkness. I met some capital healing, and other mediums, both in London and in the Provinces. My meetings at Newcastle-on-Tyne were very large and enthusiastic. But I must close this hasty note. Yours fraternally, J. TYERMAN.

S. S. Cuzco, Mar. 27, 1879.

Facts, Friends, Facts!

The winnowing time has come. The chaff is being separated from the wheat. All that is good and true in modern Spiritualism is to remain; the chaff is to be burned, and burned with "unquenchable fire." Spiritualism is based on living facts. Our

dead come back to us. Our dead are not dead; they are alive. The world begins to listen. Where yesterday there was laughter there is to-day, silence and inquiry. who have heard voices from the depths of the invisible, are not without responsibility. We have discovered the secret springs from whence all inspiration has come, since the world began; plainly enough, it is our duty to direct others thither. This we can do by

an appeal to our facts. I question if there has been a period since the great movement began in which the real, indisputable phenomena were so abundant as now. There has been a clamor for scenic effects, the production of the marvelous, and thousands have gone mad after these things. encouraging a horde of sordid and unprincipled adventurers to practice tricks of leg-erdemain, and perpetrate gross frauds; but, through it all the genuine phenomena have never shown any sign of abatement. Our facts are not unlike the moisture in

the atmosphere, on an April day, requiring only certain conditions to be precipitated in welcome showers. Sometimes there is thunder and lightning; not always. The rains that penetrate deepest fall gently, day after day, without the sound of thunder. It is not the thunder, or the lightning that we want, but the rain; the moisture in the earth, without which there can be no har-We certainly want no stage-thunder and lightning, in imitation of the precursors of reviving showers; especially when we are asked to believe that they imply a genuine electricai disturbance.

Let me relate an incident which has lately taken place as an illustration of the power of a simple fact: For several years I have been acquainted with a medium, a gentle and pure woman, one who is not unknown to the great body of Spiritualists of this country. She possesses rare gifts, and exercises them in a quiet manner. Not long since a lady sought counsel of this woman's guides. She was engaged in a suit at law, and she had retained eminent counsel, who had advised her to submit to a compromise and sign a certain paper. The medium in a deep trance, informed her that she must not sign the paper; that if she did she would lose all she rightfully hoped to obtain; she said that there was an old and forgotten statute that would be brought up to deprive her of all her rights; more than this, she quoted the volume, chapter and verse. The lady went the following day to her lawyers and they of course smiled at her credulity; but they opened the book and found the statute, and saw how near their client had been to falling into a trap. Then they listened to the story, and of course they wondered how it could be that a woman unread in the law could prove a better lawyer than themselves.

Now a fact like this, (I could give you names and dates if I dared) rarely gets into the newspapers; but see how significant it is. The parties concerned are of the highest respectability; not one of them has any motive for deceit. The attorneys in the case are men of influence. The fact is, to use an expressive phrase, a "clincher."

I am reminded of what a very noted literary man told one night to a few of us, his chosen friends. He was not, and he is not now, an avowed Spiritualist; but he once struck his foot against a fact. He had been commissioned by a New York daily paper to expose the mediums-he was at that time a reporter, and he was joined by another journalist for a similar purpose. They went the rounds, and he said they saw some wonderful things. Late in the afternoon they brought up at Dr. Slade's, Among the communications that came independently on munications that came independently on the slate was this: "How are you, old skim milk?" "That is nonsense," said Slade, and so said the other journalist. But my friend thought otherwise; "for," said he, "several years ago, I wrote a series of humerous ar-ticles for a Milwaukee paper over that sig-nature, and the name signed to the corenature, and the name signed to the communication was the name of a dead man, one who used to hall me in the same familiar manner on the street; and no doubt he would have accosted me in this way had he met me alive that day." Now note the potency of this fact. It could be accounted for only on the spiritualistic theory. The man did not return as an angel, according to the com-monly accepted belief, but as a man; and he spoke just as he would have spoken had he been in the fleshly form. One such fact dispels a thousand illusions, and sets people to thinking of an after-life in a reasonable manner. It shows that dead people retain their old modes of expression, and that the new life does not imply a new creation. Perhaps it may not be amiss for Spiritual-

ists to begin anew telling their experiences.

We certainly have the facts. Let us re-call and re-state them for mutual benefit. New York. C. D. L.

Mosher, the Photographer.

Among the many old citizens who do honor to the enterprise of Chicago, Mr. C. D. Mosher stands deservedly high. His extensive establishment, located on the cornerof State and Madison streets, has been visited by more distinguished people within the last two years than has any other place. in town. On Sunday last Mr. B. F. Underwood and Col. Ingersoll sat for their pictures, thus adding to the value of the artist's collection by contributing the likenesses of the two most prominent Materialists in America.

In Mr. Mosher's display of work may be found admirable pictures of many prominent Spiritualists, and the artist himself has for several years been greatly interested in Spiritualism, giving to its investigation much time and attention.



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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 immented as having forever passed away, because their spirits still visited the land they had loved 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 Amyria, Chaldes, Egypt and Persia, noting some historical points of the ancient seem of those lands, their prophesies and their fulfillments. Chapter III refers to India and China, the creed of "Nirvans"-Laotee and Confucius. The present corruption of the Chinese is also noticed.

Chapter IV is replete with the bistory of Spiritualism in Greece and Rome showing communion existed between world and world 3000 years ago. PART SECOND is devoted to Spiritualism in the Jewish and

Christian eras. PART THIRD 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 advancement of Spiritualism. 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 Spiritualism 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

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