Ernth Genes no Mask, Bows at no Human Shrine, Seeks feither Place nor Applanse: She only Ssks a Hearing.

JNO. C. BUNDY, EDITOR.

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CRITICAL.

VOL. XXVI.

A Friendly Rejoinder to Mr. Wm. Emmette Coleman-The Dangers of Materialistic Science-Character of Spiritualists-Critics Shall Themselves be Criticised, etc.

. BY EDWIN D. BABBITT, D. M. .

For the kind and appreciative words of Mr. Coleman expressed in the Religio-Philosophical Journal of March 15th, I am under deep obligations. That gentleman's swift moving intellect seems to have made an immense sweep of the field of literature and must be able to master whole volumes, and even libraries, with much greater velocity than it is given ordinary mortals to do. His knowledge of scientific and philosophical literature is already rendering him an ornament to the spiritual ranks, and as he widens and ripens with age, his service will doubless be still more brilliant. There is perhaps one danger to young and rising minds who, like Mr. Coleman, are quick of perception, tenacious in memory, and insatiate in their love of knowledge, which is that, in taking in the great field of scientific literature and finding a much larger array of works written by the men of the present materialistic grade of science, than can as yet be found in the newer field of Spiritualism, they will tend more generally to get their conceptions modified, if not moided after the teachings of the former. Besides this, the whole press, or nearly the whole, is ready to glorify the discoveries of the experimentalist in external things, not being far enough advanced to perceive the grander science of the spiritual forces which are the positive principle of the material, and so the conceptions of the one will tend to glide into a sensitive mind more rapidly than those of the other. The philosophical to glide into a sensitive mind more rapidly than those of the other. The philosophical Spiritualist, however, will be surprised to see on what fickle foundations, or in many cases, on no foundation at all, are built many of the theories of force and matter held by such eminent men as Tyndalt, Helmhoiz, Faraday, and many of the other distinguished men of the age. Their masterly skill in experimentation, and their discoveries in the realm of the tangible and the while I are of great value to the world, and while I admit that many of our mediums and inspirational speakers and writers would be more accurate in their expressions if they were themselves better posted in the external knowledge of these men, yet there is an invisible soul of things, an infinite wheel work of spiritual forces of which most scientists are quite ignorant, and which from the constitution of their minds they would scarcely be able to apprehend clearly even if they should make the effort. Now it seems to me that some of our acute thinkers, such as Prof. Denton, Mr. Coleman, and others, while far up in the spiritual philosophy, have received the stamp of earthly scientists so strongly as to have at times a tendency to run spiritual phenomena in the same mold, and to waigh our more suitle same mold, and to weigh our more subtle conceptions in materialistic scales.

pathies, and powerful also in their aversions. Altogether they possess a great deal of character, and that quite generally of a good quality when you get down to it, al-though, like other reformers, they some-times bristle with sharp spears of opposition from their earnest warfare with evil and even go so far occasionally as to stone to death, with epithets, those whom they regard as sinners. While I am not aiming this last remark at my friend, Mr. Coleman, still I can but feel that his influence would become still wider and more beneficent if he were to be less severe in his style of de-nunciation, for his philosophical cast of mind must enable him to see that all human beings have to contend against many de-pressing and perverting influences, and also in many cases against those conditions both ante-natal and post-natal which leave a bias upon the intellectual faculties. For this reason the foibles and supposed mistakes of mankind should be dealt tenderly with, for who knows but we ourselves who criticise, may not possess some of this bias, or it we do not, and have reached a high position upon the sun-lit mountain of Truth, it can be proved that gentle persuasion and ap-peal to reason and man's better nature, are grander motive powers for human uplifting than those severe methods that appeal to fear and revenge. There are angels in celestial life whose gaze, more penetrating than the lightning, can search the best of us through and through and see spots and imperfections as thick as the motes in the superiections as thick as the moles in the sunbeam. "The scientists of to day," said a spirit, "think themselves very wise, but those of a century hence will laugh at them." It would be well then for us to be duly humble and considerate towards others, or at these who courses a higher agree some time those who occupy a higher summit of being may find it necessary to have our smallness revealed to ourselves and others. If persons are fraudulent, if partizans falsify their rivals for the sake of power, if medium is revealed to the sake of power, if medium is revealed to the sake of power, if medium is revealed. dlums "steal the livery of heaven to serve the devil in," and trick the public, then the the devil in," and trick the public, then the greatest kindness to the people is to expose them, and thus take their power of evil doing away. If persons sincerely advocate what they deem great and important truths and we confidently believe that they are in error, it is very desirable to develop just what this error is by fact and logic, but not meet it by severe assertions, for the latter method arouses bad blood and fails to con-

Spiritualists are a very whole-souled class

of people, earnest in their loves and sym-

vince any one. The old British method of criticism is well illustrated in such periodicals as Blackwood's Magazine, and the Saturday Review, and sometimes by the Nation of New York, all of which seem to think they show their acuteness by slashing into almost everything that comes into their hands. They seem to reliah carrion better than pure meat, or in other words, delight more in searching out faults than excellencies, which is the best way to discourage true literature. Such journals are supposed by some to be manly and learned, but I will quote a single experience with but I will quote a single experience with the Saturday Review of London. That journal in its ex cathedra style professed to review my Principles of Light and Color. It quibbled upon unimportant points, entirely misapprehended its higher teachings, showed its ignorance of established science, and brought up objections that were thoroughly answered by the work itself if the reviewer had only read it. The wickedness of such a review was not so much that it wronged me, but it shut out from the British public the knowledge of those dis-coveries that might have saved a multitude of lives. It was of course an easy thing to answer it and to show its misapprehensions answer it and to show its misapprehensions and incorrect views of science, which I did courteously and as briefly as possible, but it was too cowardly to admit my article. I think if its editor could be made to speak his real sentiments, he would say "I'am sir oracle," and when I speak let no one, especially an American, prick the bubble of my infallibility. Now we want no such literary vandals, but large minds and large souls, with keen discrimination for the right as well as the wrong and a broad and genas well as the wrong and a broad and generous appreciation of what others may do. I will close this article by noticing the following remarks by Mr. Coleman: "His Principles of Light and Color is one of the most important contributions to the

nineteenth century literature. In its pe-culiar field it is unique, though its founda-tion principles are not therein for the first time announced. The duality of nature, the correlation of matter and spirit, the exist-ence of various grades of ethers—refined potentialized substances—in, combination with the various forces of nature, as light, with the various forces of nature, as light, heat, electricity, etc., such forces being not only modes of motion but substances as well—all these conclusions embraced in Dr. Babbitt's work may be found in Mrs. Maria M. King's 'Principles of Nature.'"

With reference to the above I would say that I have not been able to meet with Mrs. King's "Principles of Nature," but have received some assistance from the inspired work of the great, art critic Ruskin in my

work of the great art critic Ruskin in my synopsis of universal law, although his applications of these principles are limited. A great many persons have talked about ethers, but I found it necessary to demonstrate their existence and to ascertain their very processes of motion in producing the effects of heat, cold, electricity, magnetism, light, color, chemical force, etc. Has Mrs. King developed these forces and their relations to ordinary molecular action? A hundred persons have spoken of unity as an important principle of nature, and so of course I am not the first one to unfold it, and yet I am unacquainted with any one who has shown the wonderful bearings of this great law as a rivoral principle of all things and law, as a pivotal principle of all things, ruling in forms, sounds, colors, motions, ideas, logic, literature, beauty, organization, forming the centralizing force of atoms, worlds, systems of worlds and the whole universe physical and spiritual. By means of this principle we learn that the whole in its fundamental principles, resembles a part, the invisible resembles the visible, and the unknown resembled the known. If Herbert Spencer had understood this principle in its fullness he would have seen that there can be no such thing as the "unknowable," because qualitatively considered, Infinity itself must resemble the finite, for atoms, drops of water, leaves, flowers, trees, crystals, solar systems, a man, a spirit, the Infinite One—all are alike in their base prin-

ciples.

The law of duality has often been referred to, as Mr. Coleman says, and freely admitted in some of its phases. Swedenborg and many others have shown the two-fold na-ture of many things, but I am unacquainted with any one who has set forth its absolute universality. It seems to be but dimly underatood, that force is utterly impossible without the union of a positive and negative principle of action, that chemical combinations forever require two contrasting diums, and consequently instente no tests without the union of a positive and negative principles of action, that chemical combinations forever require two contrasting principles, the cold blue and violet potenticles for instance being completely helpiess, wanting in actinic tonce unless coupled with the warm red and yellow, and that spirit can no more werk without: matter of some grade than matter can without spirit cither in this or any other world. Almost the whole science of the world is built up in ignorance of the world is built up in ignorance of the world is built up in ignorance of the world is dillow of the sun as the source of all power in this earth, rearing the *whole vegetable and through it the animal world; there is not a haumor maked, a whole turned, or shouth thrown, that is not relead, or turned, or thrown by the sun. And open the sun could do nothing whatever of all these things except as the earth becomes its cowerker by means of its chemical force. Helmkoltz says the "the sensation of sight, of hearing, of taste, of smell, and of touch, do not at all depend on the nature of the external ebject, but they only exist as subject to temptaling its plantage being the same thing whether we have the odor

of a rose or of a vial of hartshorn, the crash of a thunder peal or the sweetness of Æo-lian music, the blackness of a storm or the lian music, the blackness of a storm or the radiance of a sun-lit sky, according to his philosophy, for the whole thing exists merely in the mind. Tyndall, Locke, Herbert, Kant, and a great number of others could be quoted in favor of the same one-sided theories. Our Swedenborgian Spiritualist, the Rev. Mr. Evans, author of "Mental Medicine," "Mental Cure," etc., which are admirable works as a whole, frequently swings to the same extreme as signified by the following quotations from "Soul and Body," page forty-five: "Color seems to be in a rose, but it is only a sensation in us. The stove feels hot, as we often affirm; but the heat is in us; * * * We must rise out of the sphere of the senses to the spiritual perception of things as they are," Here the phenomena of color and heat are mistaken for the sensation of them, but color is the same radiant and beautiful thing whether we perceive it or not, and heat is whether we perceive it or not, and heat is the same mighty power to run engines, fuse metals, or destroy a city whether we have any sensation of it or not. The whole orthodox church world seems to misunderstand the correlations of body and soul also, inasmuch as they are always preaching to the soul instead of doing as Jesus did; and at-tending to the bodily diseases which tend to

tending to the bodily diseases which tend to blast and pervert the action of the soul. The same one-sidedness extending through theology, science, medicine and education, have led me to put much stress upon this feature in my work, so that, if possible, more correct conceptions may prevail among all classes, concerning this great harmonic law of duality.

But it is quite time that this letter should close. My excuse for its length, is a desire for a tolerant and all-sided mathod of treating each other among our waters and lecturers. Besides this, I am greatly interested in my friend Coleman, from whom I shall expect many noble achievments in the future upbuilding of our divise philosophy, especially if he shall maintain a breadth of especially if he shall maintain a breadth of mind equal to his acutences, and balance his love of justice with a full complement of

benevolence. TEST CONDITIONS.

Test Mediumship-Its Rights and Obligations.

BY KERSEY GRAVES.

In all civilized countries, all transactions between man and map, or between individuals of either sex, presupposes the full assent and the moral freedom of both parties. When one person wishes to employ the services of another for a certain spe-cific purpose, he exercises the prerogative of choosing the person hersupposes will best succeed in accomplishing the end de-sired. This is now a universally settled rule and principle practically observed by all classes of society, excepting a certain class of Spiritualsts who seem disposed to cancel the rights and the moral freedom of the party proposing the contract, and compel them to yield to the terms of the other

party.

There are estimated to become fifty thousand mediums in the field; and one would naturally suppose that in this yast multitude ample opportunity would be furnished for every investigator destring to obtain further evidence of the truth of Spiritualism, to select the medium he may consider most likely to furnish the evidence desired. with his eyes shut. Is seems to be a new and a very strange system of moral edition that holds us morally bound to patronice and employ men and woman to perform the most momentous and responsible edities ever assigned to human bathes, without instituting the elightest inquity as to their capacity or moral qualification. Brother Huzard holds that we are morally bound to sume the honesty and reliabilities at all madeliums, and consequently institute no tests to prove it. to prove it.

human being is susceptible to temptation; Bro. Hazard himself acts upon this assump-tion with all classes except mediums. He shows no confidence in his own principles in his practical life. His motto, "If you want mediams to be houest, always assume them to be houest," he does not carry out toward any other class of society. He does not leave his property lying in the street upon the assumption, "If you will believe all persons honest, they will all be honest." He sons honest, they will all be honest." He does not place his money on a shelf outside of his door and post over it the kind, loving and pious request, "Please let this money alone," upon the insane conviction that "if you will assume all mankind to be honest there will be no thieves and robbers, and your money will be safe anywhere." However delightful such an assumption might be we cannot find one fact in human history to support it; and Brother Hazard's practical life proves he does not fully indofae it himself. If, then, all our intercourse and dealings with men prove mediums are not gods, ings with men prove mediums are not gods, but human beings susceptible to temptation why should we assume them to be endowed with divine perfection, and hence place im-plicit confidence in all they say and do, lest if we should hint that they are tallible be ings we should give offense. I submit whether such a policy implies wisdom or even common sense.

Seeing, then, that we are compelled to assume that there is a possibility, if not a probability, of some of the mediums imposing on us with counterfeit manifestations, where there is a strong motive and tempta-tion to do so, inasmuch as reason teaches it, and the past history of Spiritualism discloses many cases of this kind, the question naturally arises, What course should we pursue to guard ourselves from being imposed upon in this manner?

In all unsolved problems or unsettled questions men and women usually search with great eagerness to learn what the learness to learness to learn what the learness to l

with great eagerness to learn what the leswith great eagerness to learn what the leasons of experience teach, where there has been any experience in the case. But not so in Spiritualism. Many excidents have been tried to guard against fraud and imposition from these who profess to be mediums, but they have self-falled but one, and that has never falled; being seand solley, if not common seems, would suggest that we should adopt and adhere rigidly to that expedient alone which has proved so sucexpedient alone which has proved so sucsuccessful and so satisfactory, and abandon all those which a trial has proved to be failures; and this rule is followed on all other questions, in all civilized countries, even by Spiritualists themselves, and is considered to be the only rule dictated by sound sense and safety, and the only rule that can deliver us from error and frequent failure, and insure success in the future—that is the rule to select and adopt, that plan or the rule to select and adopt, that plan or expedient which has never been attended with failure, as a true of the plan or policy I named in a previous addice; that of allowing or furnishing the openion with take or counterfeit manifestations. At the preved a perfect success where the prevent at the prevent and if it had been universally to be the first, it is evident. Spiritualism that it is evident. Spiritualism that it is evident. Spiritualism that it is evident, spiritualism that it is not prostrated and morally ruined, it charlatens, mountebanks and unprincipled impostors. But Hazard & Co. are for reversing this rule. They say a mand no test conditors. But Hazard Oo, are for reversing this rule. They say amand no test conditions, but assume the infallibility of the medium. It is tropped need not require the mediums, or urge the mediums to submit to tests, but simply allow us to stay away if they do not do it. The performance maxim that "it takes two the later a bargain," and either party has a man to decline entering into it if the terms do not suit; and this sule properly observed would soon put a most likely to furnish the evidence desired.
But here a certain class of his brother and sister Spiritualists, step forward and protest against the exercise of such a privileges. They tell him he is monally bound to patronize every specimen of hamanity traveling through the country under the cognomen of "a spiritual medium," and to do this with his eyes shut. It seems to be a new all deception and counterfelting immediate by, and a very strange system of moral evides.

Here then is a very simple expected to see the total t from the possibility of fraud, it would stop all deception and counterfelting immediate. It, and rid the spiritual camp of all impossions. Here then is a very simple expensed for arresting and putting a stop to confidence feit Spiritualism, and for putting an end to that wide spread fraud and impossing of this sacred cause. Why, then, not appoint the former life, presperity and respectability of the law of the analy rational objection to the authority of the law of the spiritualism of the same has any rational objection to the authority of deception and imposture as two grand and imposture as two grand and imposture as by this attainment:

The same has a secured to be known that all the different manifestation and imposture as two grand and imposture as the same performed by this attainment:

The same they are performed by mirits?

The same they are performed by mirits.

The same they are perfo

by this attainment: 1. The assurance that the manifestation we are witnessing are genuine, and not the

work of impostors.

2. The successful banishment of all interpostors from the field. postors from the field.

Will it not be admitted that the adoption of any rule or expedient that would secure these all-important ends, would be a glorious thing indeed? Shall it not then be unife out thing indeed? Shall it not then be unife objects?

versally adopted? Strange to say, Brother that would injure no medium, but to which he objects?

No! the opposite course should be adopted and the shape of a man de woman claiming to be shape of a man de woman claiming to be medium, traveling twen the country, saking no questions and so tituting no tests. And why enter this head field, which has not be foolish, insamuch as I have shown it is boundaries and so safeguards, and thus place ourselves at the mercy of impostors?

"Because," says rother Hazard, "the reputation of medium is so sacred that we should not question or doubt their honesty

"One involves and to could easily cause of Spiritualism, when it could easily be prevented by pursuing a course that would injure no medium, but to which he objects?

If. The issue of the whole case rests upon this simple query: Have we a moral right to ask leave of absence from seances when we are convinced they would not be conducted so as to render it certain the manifestations are not of human origin?

A negative answer to this question would be foolish, inasmuch as I have shown it is impossible for us to attend all the seances of pursuing a course that would injure no medium, but to which he objects?

A negative answer to this question would be foolish; inasmuch as I have shown it is impossible for us to attend all the seances of the whole case rests upon this simple query: Have we a moral visit to a surface of the whole case rests upon this simple query: Have we a moral visit to a surface of the whole case rests upon the provide of the provide provide and the provide of the prov

in any case, but patronize all of them with-out ever instituting a test." Now here is a broad assumption and an utter want of discrimination that is never adopted or toler-

ated in any other case.

I will illustrate the principle: We will suppose Mr. Hazard removes and estab-lishes his residence in Baltimore, and that there are in that city lifty physicians; in the course of a few weeks a daughter of Mr. Hazard is taken suddenly ill, and he sends out a servant to call in a physician. Mr. Hazard is taken suddenly ill, and he sends out a servant to call in a physician. When the doctor arrives Mr. Hazard says to him, "When I sent a servant out to call in a physician, I was well aware that there are many doctors in the city, and many widely different systems of medical practice. What system do you represent?" "I practice the allopathic," responds the doctor. "Well," says Mr. Hazard, "I have long been convinced by many years of the most thorough reading, investigation and observation, that the drugs administered by the allopathists always have a deleterious influence upon the human system, and generally accelerate the work of death so that the patient suffers more, and dies much sooner and much more certainly, than if not treated with any medicine; but as I consider the reputation of the medical fraternity as very sacred. I do not feel at liberty to make any distinction in the employment of doctors, as that might raise the suspicion that they are not all perfect—that some of them don't know it all, or would go beyond their skill and knowledge for the sake of a fee. Hence to keep their reputation perfect and beyond suspicion, I expect to employ them all without distinction. ntation perfect and beyond suspicion, I expect to employ them all without distinction, as occasion may require; therefore I sent for you, believing that by assuming you to be honest and perfect in knowledge, that

will make you so, and no harm can come of your poisonous pills and powders."

Now, here we have exactly the principle and logic set forth in Brother Hazard's theory of mediumship, if I understand it It there is any wisdom or any sound agast in it, I am unable to see it. Hazard it order to settle this control agast another a settle this control agast another a settle this control agast in the settle this this control agast in the settle this control agast in to settle this controversal anestics at order and forever, destin to the Bracket Makerd a few simple questions:

1. Are we under any maker weral obligations to passed any maker were passed as a few passed and the passed an

2. As it is impossible to patronize either all doctors or all mediums, as they all charge a fee for their services, which would soon exhaust our funds, have we not as much right to exercise a choice as to whom

we will employ in one case as the other? 3. Seeing our limited pecuniary resources render it impossible to employ all medi-ums, and we are hence compelled to make a discrimination, on what grounds should our choice be based?

4. Should it not in all cases have reference to the convincing nature and power of the

manifestations? 5. And does not that convincing power depend upon the impossibility of those manrestations being performed by human

agency?

6 Could any medium justly complain of us for adopting this policy, seeing we are ot pecuniarily able to employ all of them? Most self-evidently not.

Most self-evidently not.

7. Then I drive home the query to Brother Hazard's inmost consciousness, why not adopt his wise policy which every one can see would he Spiritualism at once of all impostors— Florious attainment truly. I want an answer to these questions.

8. I wish to know why this course would not, and why it should not be adopted, and the spiritual camp thus be purified of all fraud and imposture.

fraud and imposture.

9. On the other hand, I wish to know how the course pursued by Brother Hazard & Co., ever can achieve this desirable end. 10. As he institutes no tests in any case to prove that the manifestations transcend human agency or human ingenuity, how can it be known they are performed by

14. And is there any necessity for this, and are we not morally responsible for allowing it when it can easily be avoided?

15. Should we not hold Brother Hazard & Co. responsible for all the disgrace, damage and moral ruin brought upon the

THE INSANE.

Communication from Alexander Wilder M.

To the Editor of the Relicie-Pastonophies Journal: Your last Journal, commind one of two princips which pleased me much, and I can described justice in no better way than to acknowledge that fact. I beg leave, also to thank you for the kind notices you have favored me with, as well as our Medical Tribune. While I would, in the words of the hymn, "Hope for more," I will not be the swine that looks not up to him

who thrashes down the acorns. The communication of Charles Ellis is most excel-The communication of Charles Edits is most excel-lent. The first two paragraphs are masterly. The ma-terialist school, so eager to establish a universe with-out a God, and a psychology without a soul, it seems to me, would find their match with his reasoning. I shall transfer the paper to my "Mark Twain Scrap-

Book. Mr. Davis has given your stirring paper on insanity. His ideas are not altogether moon-struck. I would be a little inclined to take issue with his remarks about abnormal individualism; but the true and the false are so alike, that closer examination will show him to be about right. Popp talls us. be about right. Pape tells us:

"Great wit to madness nearly is allied." And Plate or Secretes denominates the entheastic condition, manta. I have been a long-time maintainer of individualism. I regard it as the evangel of our salvation. They who "follow with the multitude," are salvation. They who "follow with the multitude," are pretty sure to "do evil." I do not mean to domineer; it is oppressive to be dominated by any one who disregards my interior nature. Man must "to his own self be true," or he will assuredly be false to interior divinity. But Mr. Davis and I are not at loggerheads in this idea. It is true as Emanuel Swedenborg used to affirm,—that love of ruling is the source of insanity. It is sure to uproot every diviner element, to wrench reverence from its throne, spirituality from its cloister, conjugal love from its temple. I have seen few champions of personal liberty and individuality, who did not love to dominate,—not to say, domineer. I hesitate to accept for myself the title of Liberal; for in Christianity and outside of it, in science and medicine, in politics and in social life, those professing to be liberal are often the most vengeful, tyrannical, spiteful, ungenerous and impatient with those who differ from them. Personally, I have been impelled and even drivthem. Personally, I have been impelled and even driven to individualism, while intuitively gregarious, because of the dishonesty, despotic temper, and wholesale falsehood of such. Those who teach freedom and truth want to be the central sun and will not permit a star

to shine except it will take its light from them.

Mr. Davis is right: "abnormal individualism" is not only the "cause and laws." but the very essence of insanity. Semel insanavimus omnes. He is insane whose life, thought and love centre in himself, demanding insanavimus of the second of the sec cense from others; he is sane, who, however peculiar, is centred in the God in himself, and so at one with the God in all. Moral discipline enables the insane man to work his own cure. Let him perceive that he is making a fool of himself, and that he owes regard to others, and the first great step toward a cure is taken.

ers, and the first great step toward a cure is taken.
So, too, with hysteria, which is a form of insanity. I have read that ecatasies, mediumship, etc., were the outcome of hysteria. I believe it true—at least, very often. More persons are hysterical than we imagine—male as well as female. It is abnormal sexuality, we are told. Very well. Innumerable persons in every walk of life are abnormally sexual. They cannot think, or hardly talk of anything else. However, sexuality is the outflow of every wholesome life—the god-like in man, because God is Father. Whatever diverts this outflow from its true course, or stagnates it, or poisons outflow from its true course, or stagnates it, or poisons it, induces abnormality,-disease, disorders. But what does it prove? Does disorder create? No, it may, however, develop. If I have a broken wall to my house, I may be able to see the sun and stars through the breach. They are not hallucinations because so seen; though it were better for me not to have such a facility for observing them. Better far to go into the open air and take a good look.

An abnormal, over-sensitive nervous system enables its possessor to learn much that a healthier person can not know. It may be true for all that. The majority of the human family have passed into the death-kingdom, and to such, an earth-life is a deeper death. Our incubation in the womb is a similar condition. Any preternatural centres of sensibility, like precocious puberty, may give perception of an advanced mode of existence; but it does not create it.

ALEX. WILDER. Yours truly, New York.

Gerrit Smith-By O. B. Frothingham.

To the Editor of the Religio-Philosophical Journal:

My Friend:-Some of your Western readers knew Gerrit Smith personally, many knew him by reputation Some possibly were prejudiced against him, or had wrong ideas of him from want of information. A just biography of an eminent man is a rare pleasure and a profitable study, and this handsome and solid book seems to me just; giving the virtues and abilities yet not blind to the human and hereditary limitations and faults of its subject. I am reading it with great enjoyment, for I loved Mr. Smith as a friend, have felt the glow of his personal kindness, the depth and fervor of his words, the inspiration of his moral courage, the tenderness of his religious sentiments and the cordici

renderness of his religious sentiments and the correct sincerity of his hospitality.

The noble and beaming face that meets the eye at the opening page, was familiar to me; the pen-pictures of the beauty of his home and family life are true; the ideal given of his loving and like-hearted wife, and of the grace of her character and the inner glory of her spiritual culture, is fit and well. As I look over these pages I seem to see the ald home to hear the these pages I seem to see the old home, to hear the pleasant voices, to be seen in the little Free Church just across the village green, and to hear the frank yet kindly words of suggestion or criticism that fell from the lips of a faithful and free yet a reverently religious

Mr. Frothingham had full access to all the needed for information, visited the Peterboro saw the old friends and neighbors, had the held confidence of the family, gained information fi veteran co-workers in reform, and so made a year's

veteran co-workers in reform, and so made a year's work of biography of value and instructive interest as well as of personal and descriptive characters on Paradicasa. Health, Religion, Thanity, Temperance, Claveranthe War, the Peace, Phranthrophy, and The Endeand divide the work and live gome view of his early mats, his personal practical control of and business ability, his lates the resity, and ity life, his long and varied efforts for that the correspondence are ample enough to illustrate his news, yet do not perplex or encumber the graceful and appreciative variation of his life. A few selections from those writings will awaken a wish to see more of them. In religion the change and growth from Presbyterianism to the Religion of Reason was the work change ism to the Religion of Reason was the work comany Te AIS.

October 18th, 1888.—Members of our church must to discrete ance. I presented a paper binding subscribers to abstain that ardent spirits except in aickness. Signed by all, except two.

Sabbark, May 18th, 1843.—I did not attend the preparative lecture and do not propose to partake of the Lord's supper.

May, 1865.—How shall we get better laws and a better religion? Only by gaiting juster and higher conception of the dignity and grand our and secretages of mas.

Hiesaed and beautiful will be the laws and the religion which reverence human nature,—men in ignorance and rags and chains.

Letter in 18st.—How little I thought, when, many yes money to this and the other theological school and coll contributing to place the mightiest obstacle in the way religion.* The thought of Hamilton College brings religion.* The thought of Hamilton College brings and be to me.

**Etrant fall/--No man does, and no man can, believe to Were such a belief possible, it would be fixed. Let the American hople wake up with it to morrow, and none of them would go to the false or sheep, or care for their homes. * * The whole nation would be frozen with horror * * every step in that direction is a step toward the medhouse. The orthogon procedur of an eternal helf would kinesif go energy, did he believe life own precading.

The Bills included as no other book is, to enrich the mind and expand the selice but immerprehended, and perversed set is, no other book. -nay, necessarily books-does so much to death, the mind and such the selice of the selection of the selectio

gh we may make it, is our only legitimate to give it up for any other feeding and for

Mr. South which of a Spiritualist, not fully convinced of its facts, acress his hallowed wife, but have its saiding ideal, analysis to have also hearing to be said to be in granted occupy. It practical reserves: in it well known; established had hing coalisted his time and care. In 1868, he wrote to be an in Anthony:

I know not why it is not as much the duty of your sex as of mine to write and speak for temperature. It is my duty to be as modest and delicate as you are, and if your modesty and delicacy may excuse you from making with public speech, then may mine excuse me. In 1869, he wrote to his kinsweman, Mrs. Elizabeth

C. Stanton: Women have as full right as men to participate in making the laws by which, equally with men, they are governed.

But enough. One must have the book to follow up through the war and the great events that came with it, and to feel the fine charm of personal narration, of tender charity and large generosity. Such courtly grace and noble dignity of manners, with a delicate and respectful kindness that made plain men at home and honest neighbors at ease, and black men forget their colors! Whoever gets a tithe of the enjoyment and help I realize from this book, will want it. G. P. Putnam's Sons, in New York, who have published it at the moderate cost of \$2.00, have done a good work.

Truly yours,

Giles B. Stebbins.

Detroit, Mich.

The Alleged Psychometric Vindications of Alfred James' Mediumship.

BY WILLIAM EMMETTE COLEMAN.

Mr. Chas. R. Miller is not content with Mr. Tice's expose of the fraudulent character of the form manifestations" of Mr. Alfred James, but still seeks to evidence the genuineness of said phenomens. To compass this, he has procured psychometric readings of specimens of the writings of three different "spirits," given him by them during his attendance upon Mr. James' scances; the result being that the psychometers sustain the spiritual origin of the writings, and describe the writers in terms applicable to the spirits supposed to have-produced them. At first glance, to those recognizing the truth of psychometry, this seems a strong point in favor of their genuineness; but, upon careful examination, such a conclusion is found to have but little warrant in fact.

Psychometry is undoubtedly a truth,—is an important branch of spiritual science, but as yet it has received little careful scientific analysis and study. The subtle laws governing its manifestation are but dimly understood; and it will require many cautious experi-Mr. Chas. R. Miller is not content with Mr. Tice's

understood; and it will require many cautious experiments, much guarded sifting and weighing of its phe-nomenal results, ere a definitely formulated annunciation of its basic principles can be made. In the experi-ments of Bro. Miller, as well as in those of other investigators, one very important principle has been overlooked,—a principle the non-application of which viti-ates the whole experiment. Psychometrists are sensi-tives, susceptible not only to the emanative influences tives, susceptible not only to the emanative influences from an autograph or lock of hair, but as well to those proceeding from the minds of the persons furnishing them the writing or hair, more particularly if such persons are present during the psychometric reading. Sensitives are very liable to read a letter or lock of hair in precise accordance with the opinions of the parties desiring the reading to be made, more especially if the latter be present when the psychometrizing takes place. The personal presence of a thinking, willing mind is more potent in its influence upon the sensing mind is more potent in its influence upon the sens-itive, than the influences emanating from the autograph or hair of one absent or dead. No one, probably, has had a wider field of observa-

tion, or has farther extended the sweep, of psychometearch, than Prof. Denton. Next to its discoverer, Dr. Buchanan, the name of Prof. Denton stands pre-eminent in the advocacy of psychometric truth; Ray, he has even extended its claims, its practical utilization, far beyond those supposed to be its due by Dr. Buchanan. Upon the above-mentioned point, Prof. Denton has remarked, that "a psychometer that could be influenced by an autograph could be, of course, by the mind of an experimenter, and practical psycho-

metric experimenters ought to know this."

The various readings of the alleged spirit writings of Mr. Miller, are illustrative of the action of this indicates that in the control of the cates that in each instance the reading occurred in the presence of one acquainted with the nature of the presence of one acquainted with the nature of the writings and the character of the spirits presumed to the writings and the character of the spirits presumed to the writing them. Mr. Miller carried them to Dr. Bucharan, "who listend," says Mr. Miller, "with much attend in to my explanations;" and Dr. B. submitted the control of the submitted the control of the submitted that the control of the supposed said or (as Claudius, Gungher Sing etc.) Cortainly Dr. Buchanan, and possibly his was familiar with the whole story of their duction. The sensitive students simply reproduced be views of their master, Frof. B., relative to their character; that is all. As regards the other readings, procured independently from psychometers by Mr. Miller, the sensitives reproduce to Mr. Miller merely his own of millers of the character of the supposititious writers. In each instance the convictions, ideas, and views of Mr. Miller and Prof. Buchanan overcame feebles includences of the writings themselves which writing themselves which writing themselves which writing the correctly and isolatedly psychometrized, would not be give the character of Mr. James, their putative as nor.

Another Hiustration of this potential principle his be found in a recent spiritual wiblication. A certain lady firmly believes that George Washington be per spirit mate and spirit guide. She has received a com-munication purporting to come from him, in which he alludes to his various incarnations on earth, --- a primitive agriculturalist, then as Abraham, then as King David, then as Casar Angustus, then as Wishington. She sent a lock of his hear to Da Buchanan for psychometric delineation, informing Dr. B. of the foregoing facts; and in the Doctor's reason he inframed her that he obtained a psychometric flavoresion associated. her that he obtained a psychometric flabression forming her idea,—that the psychometer caught the impression of a cam, intellectual, beneficent traing, deeply attached to some on earth (the last of course, his apirit-mate); that he was an another converted of the soil; then a great latislator obsovernabilities had lived in Italy and haveled in many countries to improve his reasonable in the work of the waster of the wa derived symmethetically from Dr. Buchanan's mind, which completely overcame the less potential influences of the lock of hair. Facts like these render great caution necessary in psychometric experiments. I this, as in all other branches of science, mental science especially, the utmost care is requisite, so that all pos sible error may be eliminated, and results strictly curate and unbiased may be secured. Deeply is it is be regretted that psychometry should be imposed in an uncritical and unscientific manner to boater up the fallacies of reincarnation and the pretentions of fraidulent mediums.

In view of the above facts, we at once perceive that Mr. Miller's perchametric experiments are valueless so far as being demonstrative of Mr. James' mediumable, the question of the genuineness or falsity of his bed animic qualities remaining just as it did prior to see

Fort Leav rorth, Kansas,

LET us neves giorify revolution. the art of avoing it and making protinuous and d -Holdwin Smith.

They tell us of a beamzitul home, Away on an evergreen shore; They sail us there our loved roam, Who have safely journeyed o'er.

way clear,

This beautiful home we have not seen, But visious its aplendors unfold; This beautiful home of which we dream, This palmos of crystal and gold;

Do our loved ones waft at the pearly gate,
Do wait our coming there,
By the crystal stream 'neath the golden sheen
That gleams on their shining hair?

In deepest shades of darkest woe,

Do we hear their whisperings sweet; Like the chiming of bells in the long ago is the music of their feet.

This beautiful home on the other side Where hope like a fairy strayed; This beautiful home beyond the tide Where the crystal waters played!

Through the dreary night a ray of light.

A gleam of a brighter shore,
On a tarrying gale the boatman pale Will safely row us o'er.

When friends prove false and life doth seem A burden hard to bear,
Through a rifting cloud we catch a gleam,
Like the breath or an angel's prayer!

Tis Well!

BY MARY DANA SHINDLER.

Let me not, my heavenly Father! Seek the future to foretell; With true wisdom let me rather From my past experience gather Come what may, 'tis well, 'tis well!

Thus may I, through thy rich blessing,
All life's darkest clouds dispel; Through all scenes, howe'er distressing Let me, my firm faith expressing Calmly say, 'tis well, 'tis well!

Not one vain unmeaning sorrow On earth's children ever fell; From this thought I'll comfort borrow, Come what will, to-day, to-morrow, This I know, 'tis well, 'tis well!

When my mortal form is dying, When I leave this earthly cell, Then, on heavenly aid relying, Will my joyful heart be crying Home at last! 'tis well, 'tis well! Macogdoches, Texas.

Scientific Writers.

Totus Editoroptus Religio-Philosophical Journal:

In the Journal of March 15th is a reply to an article of Dr. E. D. Babbitt, by Mr. Coleman, in which he says in speaking of Dr. Babbitt's great work on the "Prin-ciples of Light and Color": "Its foundation principles are not therein for the first time announced." I know of no scientific investigator but him, who has given any satisfactory theory of the constitution of matter, with the exception perhaps of Swedenborg in his scientific works. We have any quantity of writers upon science, and many in the spiritual ranks, who write very fluently upon positive, negative, attractive and repulsive forces; upon magnetian and electricity, and that they are the causes of heat, cold and light, and move and develop gross matter—much of which may be true enough, but the difficulty is, they do not explain anything. You may tall may that heat and below plain anything. You may tell me that heat and light are caused by magnetism and electricity; that positive and negative forces attract and repel, as the case may be, but what more do I really know of their modus operandi for all this. Of course something causes these phenomena, but when we talk of the causes as being attractive and repulsive forces, we are only generalizing the effects. Does it explain the motive power that drives the earth round on its axis, and the earth and other planets in their orbits around the sun, to say that it is the result of centripetal and centrifugal forces? A vast mass of matter revolving with great speed in its orbit, develops an enormous centrifugal force, and this force is the result and effect of its motion, but not the cause. So neither does it explain the cause to say that movements are the result simply of

cause to say that movements are the result simply of attractive and repulsive forces.

In view of these facts, do the aforesaid writers on science develop any foundation principles? If the principles of science explain and reveal the causes of things, then these authors have developed no such principles. They have simply generalized the effects and given certain names to their causes. If they had called them some other name or invented arms names. called them some other name, or invented some new hypothetical substances, it would have amounted to the same thing. But Dr. Babbitt, in his great work, shows the mechanism of the forces that constitute the soul of matter, and explains phenomena that were entirely mysterious, even to the scientists of our age. He has not merely developed the "Principles of Light and Color," but the nature and modus operands of electricity, magnetism, galvanism, and those still more aubtle and refined forces that are especially related to our sentient and spiritual organizations; and he has accomplished all this, not solely by his own unaided powers, but by coming en rapport with the intelli-gences of the Spirit-world, who have been able to im-press upon his mind some of the results of their superior means of investigation into the interior arcana of Nature's realms.

rior means of investigation into the interior areass of Nature's realms.

More than a century and a quarter ago, Emanuel Swedenborg gave to the world, in his scientific works, an insight into the workings of these imponderable forces that are the life of matter, and he threw a flood of light upon the processes and sconetny of the animal kingdom, but his discoveries have had to wait all these years for a recognition by the acientists. Their methods have been too much on the surface of things, to penetrate the material crust to the higher geometrical forces that work beneath, and his general principles were not worked out in sufficient detail, or applied to the constitution of matter, to bring them within the grasp of the acientific mind of the age; but this work Dr. Rabbitt has, in some measure, accomplished, although as a necessity it will take many years before the scientific world will fully take many years before the scientific world will fully take many years before the scientific world will fully take many years before the scientific world will fully take many years before the scientific world will fully take many years before the scientific world will fully take many years before the scientific world will fully take many years before the scientific world will fully take many years before the scientific world will fully take many years before the scientific world world have a bensonen, let us consider that of polarity. In Swedenborg's Principia, he demonstrates that formed wealth accessarily repel and attract such other according as they were like or especies—although the credit of this discovery has been given to others since. Dr. Bebott has shown in addition to this, that these spiral currents for the stone would have a tendency to draw in and contract, producing the phenomena of sold, so that when the sold predominates the interior axial currents are the strong of the according the phenomena of sold, so that when the sold predominates the interior axial currents are the strong of the scientific area to

Attraction and repulsion, or contraction and expan-on, are results or effects of differing modes of action. It is in the very forms of the modes of action of see subtaced appritual character that control atomthat control atom-e and real scientific Although Dr. Bah-the "Principles of action, and water since the and real scientific cause of achysical sense to the "Principles of Light and color," yet taken a state of action, it explains along the state of action it explains the constraint of the experience of the explains the constraint of the experience of the explains the constraint of the experience of the explains the constraint of the experience haven comparison greater than it has ever received actors. But, we are indebted to the Spirit world, and water a complete refutation it is of the extrepeated sing, that nothing of any scientific value, (but that of the most paerite character,) has ever emanated from madern spiritual sources, when the truth probably is that every valuable scientific discovery owns in origin to the influence of spirits. But the great trouble has been that they were in advance of general compatitions on, conflicting with theological and scientific registions. But these new scientific ideas must gratually work their way into the science of the world, and revolutioning the present imperfect and partial systems of philosophic thought.

Franklin Smith. action, FRANKLIN SMITH.

Thoughts Upon Practical Spiritual Truths.

To the Editor of the Religio Philosophical Journal:

The practical and utilitarian mind is ever inquiring into the practical bearing and effect of all new truths upon the realities of life and of the universe; and such a mind is compelled to adopt, as a constant premise of thought, the hypothesis that truth has inseparably connected with it the possibility of beneficent use.

The truths of Spiritualism, new or old, appeal directly to the utilitarian and practical mind. For the purpose of demonstrating this, let us suppose those truths to be separated into three chases: first, the phenomena; second, the laws, and third, the principle, or the spiritual cause and source of the phenomena.

The phenomena may be known through the process

The phenomena may be known through the process of sensuous perception, or observation.

The laws controlling the phenomena may be known

inductively from the phenomena.

Considered as an element of the spiritualistic philos-Considered as an element of the spiritualistic philosophy, the principle of Spiritualism is the primary source and cause of being, in contradistinction from the matter-cause of Materialism; and knowledge of it is brought to the consciousness directly by the intuitive or truth-sensing faculty, the mind confirming the knowledge thus lodged in the consciousness by inductive reasoning. As the proximate cause of the phenomena, the volition of intelligent and rational beings who were once invested with the human form, is as clearly proven as all methods of reasoning, logic and common-sense can well prove any conceivable propocommon-sense can well prove any conceivable propo-

These alleged truths being established as verities our next inquiry is, How are they beneficial to man?

The phenomena being ascertained and fixed by scientific and common-sense methods, their immediate practical value consists in proving beyond the shadow of a doubt that man lives after death. And is not this enough? Nay, some would live forever. The eternal existence of a being, thing or substance is not provable, however much the mind delights to assume it for itself; at least spiritual phenomena do not prove it, but stop short with the incontrovertible proof of one more

state or stage of being.

Incidentally the spiritual phenomena throw much light upon the psychologic laws which control mind in its effects upon mind and upon the living organism, and they also teach us the power of mind to act for good in the treatment of diseased and abnormal conditions of body and soul, through the law of sympathy and revenlesse control. and psychologic control.

The moral incentive and the intellectual stimulus afforded by the truths of Spiritualism are simply in-

With the consciousness that his inner self, the real me, with all its loves, hates, desires and motives, is open to the clear vision of all spiritual eyes, especially of those whom he loves and who love him, what ra-tional being would dare or desire to do, or to think which he knew of Deheved to Di how fool-hardy is he who thrusts his hand into the fiame knowing that he and he alone must bear the smart! Equally so is the student of the Spiritual Phi-

losophy, should he work evil, having as he has knowledge of the laws of moral and spiritual compensation, and knowing that every thought, wish, intention and desire first stamps its image upon his own soul ere it speeds upon its mission to the world around.

But how do the truths of Spiritualism stimulate the newers of the intellect or increases and intensity our powers of the intellect, or increase and intensify our love of knowledge? I answer, by the grandeur of the philosophy they propose. Commencing with the phenomenal, the tiny rap, the intellect of man sees unrolling itself before it, like the Milky Way in the material heavens, a stupendous zone of facts, thoughts, ideas, principles, laws, causes—being and existence, which challenges its powers of thought and investigation for cons to come. Man may revel in a world of scientific thought; he may luxuriate in the fields of imagination, poetry, and idealism; he may philosophize and specu-

late to his heart's content, yet have the stores which the tiny rap has revealed been barely touched.

Shall I say to the still laggard intellect, that this philosophy proposes a most glorious reward to him who searches its depths, and a most ignominious attitude of mind and spirit to him who makes not the

Life is activity; thought is the life of the mind; feeling of the soul. If you do not think, your mind dies; if you do not feel, your soul withers and fades away. The Spiritual Philosophy opens the gateway to an infinite realm wherein, thought and feeling acting well their parts, man becomes as the gods, knowing good from evil, and a partaker of the immortal Tree of Life. A. M. GRIFFEN.

Chicago, Ill.

The Watseka Wonder.

"The Watseka Wonder, a startling and Instructive Psychological Study, and well Authenticated Instance of Angelic Visitation," is the title of a pamphlet by Dr. E. W. Stevens, given in a modest unassuming manner, and well authenticated by testimony of the highest character; yet so strange are the incidents recorded therein, as to challenge belief. Mary Lurancy Vennum, of Watseks, Iriquois Co., Ill., aged 14 years, lost her identity, and became Mary Roff, the daughter of Ass B. Boff; and finally was taken to the residence of Mr. Roff, who had lost a daughter to the residence of mr. Roff, who had lost a daughter twelve years previous, and whom the Vennum girl represented. She was left at Mr. Roff's; and, strange to say, knew every incident of Mary Roff's history from babyhood until her death, atthough Lurancy Vennum had never been acquainted with Mary Roft, and was only two years old when Mary died. She was Mary Roft for several months, and all of a sudden she was changed back to Lurancy Vannum, did not recognize Mr. or Mrs. Roff, with whom she had so long resided, and cried to go home. Comments on the strange case are made by Joseph R. Buchanan, M. D., Professor of Physiology, Eclectic Medical College, New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., Hudson Tuttle, and other eminent men. All in a pamphlet of about forty pages, price 15 cents. For sale by the RELIGIO-PHILOSOPHICAL Publishing House, Chicago.—Dodge Co. (Minn.) Republican.

THE longer I live the more do I become satisfied that nothing is so good for people who are in deep trouble as real hard work—work that not only occupies the hands but the brain; work on which one lavishes the best part of the heart. I know it requires a great deal of resolution to break away from the apathy of a deep serrow or a heavy trouble and resolutely to put one's hand to the new or long disused plow; but the effort once made, if there is anything in the individual, he or she will never turn back. And after work, real work, work with the hands, head, and heart—after this will remain the state of the state of the state. come trust, and with trust will come peace. - William

Woman and the Mousehold.

BY HESTER M. POOLS. [No. 151 Esat 51st street, New York City.] EASTER LESSONS.

On the morning of Easter Sunday, as the sun emerged from a leaden, weeping sky, every heart beat with the joyous pulsations of approaching spring. Following the multi-tude, we found Fifth Avenue thronged with people eager to take part in the festival which terminates Lent. Attracted by the melodious chimes of brazen-throated belis that called to each other gaily from spire to spire, we found ourselves in St. Thomas' piscopal Church, the first and most fashionable temple of worship upon the Island. The altar was hung with huge crosses, crowns, stars and wreaths, formed of rarest blossoms, which loaded the air with voluptuous fragrance. Great banks of crimson, white and yellow roses, masses of purple violets and blood-red carnations, and crowds of stainless, regal lilies, breathed out their souls upon the intoxicating air. The edifice itself—an architectural poem, with its carved marble and polished wood, its graceful arches, running like strains of music adown the lofty aisle, its lovely Gothic windows. which tell in glorious tones of violet, gold and rose, the story of the poor carpenter of Judea—is it not a thing of beauty on this festal day? We looked about, on the blazoned banners and the gathering, expectant crowd, and then turned to the rubric, to read between the lines the expectation read between the lines, the esoteric meaning of the Easter celebration.

From earliest history, the sun-myth has prevailed. During half the year, the source of life and light paled as he withdrew toward the south, and left the earth to sink into a wintry, death-like lethargy. Everything seemed cold, dying, dead. At the yernal equinox, the life giver turns northward; the etrograp are unlocked seeds begin to the streams are unlocked, seeds begin to germinate, vegetation awakens from its torpor, buds and tendrils swell with new life and all nature awakens to activity and gladness. Every religion has celebrated the glory of this annual resurrection of vital life, with pomp and music, with rites and festivals, which differ according to dogma, yet which spring from the same root. In Persia it was sun worship, and the priests and priestesses of Judea, Babylon, Greece and Rome, kept alive in sacred temples the holy fire, which was not alone the symbol of the god of day, but also of that Divine Sun which vivifies and illuminates the interior under-standing. The recognition of this relation between the Sun of Righteousness and the human soul, is the essence of all religion. To such, external rites are of little moment: when those become supreme, the attention is diverted into the form, and the spirit languishes.

The classic student turns to mythology, and finds in the story of Ceres and Proserpine, the same recognition of the rythmic pulsations of the great positive and negative forces, by whose interplay all life is mani-fested. Proserpine, while gathering flowers, is surprised by Pluto, and carried away into his cavern. Her mother, Ceres, after seeking for her in vain, is directed to her abode, and the daughter is permitted to spend six months of the year above the earth with her, the remaining six months she is detained in the underworld. The meaning of the fable is apparent: during the half year's cold those powers which are personified in Proserpine are buried in the earth, and her resurrection is our Easter; ages ago, the annual celebration founded the Eleusian mysteries. The mystics find here an interior meaning still. The descent of Ceres is the union of the spirit with the body, and its environment by sensuous and alluring forms. But our musings are disturbed, as the white robed priests glide to their places, the crowd fill every inch of standing room, and hundreds cannot find entrance; low, sweet strains of music throb through the languid air, and worship begins. All is in harmony, the deep, thrilling strains of the organ, the flash of priceless diamonds, the sheen of silk and satin, the mingled hues of oriental fabrics, the dim, religious light, alike soothe and stimulate, and lift the soul into that state of esthetic and dreamy enjoyment, which some call religion. Why gather we here to-day? To celebrate the resurrection of one whose entire life was a protest against the conservative theology and formalism of his time, whose primitive habits would make him so obnoxious to these church-goers, did he live to-day, that they would treat him like an outcast or a tramp. "The man of sorrows, wandering down

The stony steps of Gallilee, The humble fishers, rough and brown, Who cast their nets upon the sea, Can ye connect your lordly church, Where every line is shaped to please, Or trace it back by long research,

To such plebeian souls as these." He acceded to no conventionality, he lived his own independent life, this dreamer of dreams and seer of visions. Doubtiess the unlettered Jewish youth had sometimes grand outlooks adown the ages, to the period when brotherly love, joy and peace, shall take the place of inharmony, greed and war. In other hours he was angular and discordant. His sympathies were with the com-mon people, even with publicans and sin-ners. He had the same standard of morals for men as women, saying, "Let him that is without sin cast the first stone." He taught a communism so radical and sweeping, that it strikes at the very root of the possibility of any society which could build a church like this—a communism which, after nearly two thousand years, is absolutely impracticable Are these celebrants of such a life and its teachings composed of the poor in spirit, the meek, the merciful, the pure in heart? Do they hunger and thirst after righteousness? Do they really believe the dogmas which they attribute to such a man, after disre-garding his most important teachings? Do hey credit the story that there is no eternal salvation without subscribing to the creed they have constructed? We may not judge, There are lovely sonis, who would find in any belief in which they were reared, avenues of exalted adoration for the highest ideal—the Unknown God. But, we see here about the same signs of devotion which we would find at the opera. A multitude of elegant people elbow their way into the edifice, listen to the music for a brief space, and then wirell down the avenue to compare choir stroll down the avenue, to compare choir and decorations with similar attractions at the church of Heavenly Rest, or St. Bartholomew. The Rector and his amistant, dressed in the symbols of an extinct pagan faith, which would shock the worshipers if they were understood, are dignified, imposing men, but their sonorous voices do not reach a tithe of the sight-loving crowd. What do they think of this ocromonial and pageantry? The congregation bow at the name of Christ—how many will endeavor to practice his precepts upon the morrow? In the streets are barefooted children, beg-

ging from door to door; near by are want and crime and misery, not only existing, but perpetuating themselves and increasing. Within a half hour's walk are foul tenements, recking with filth, where God's images are daily murdered, where children are born in deprayed conditions, and are bred and marry there, and so inflame the ugly sores upon humanity. And we are a Christian nation, and send men and money to convert the heathen!

But, in florid tones, the preacher is telling us that we could have neither knowledge or hope of immortality, if Christ had not risen on the first Easter morning; that he alone was the resurrection and the life. This statement is the burden of his theme, yet, any day during the last thirty years, yea, even from time immemorial, the resurrected have come back to earth to breathe words of hope and affection. They are daily words of hope and anection. They are daily household angels, palpable to that fine inner sense which helps us to commune, in joy unutterable, with those who have entered upon the higher life. We have, daily, more and better proof of these glorious truths, than we have of the very existence of Jesus of Nazareth; proof multiplied and accumulated, living and perpetual, which is open to all the churches. And so, with this beautiful revelation of the ever-living, eternal and progressive spirit existence, let every dawn be that of an easter morning. May the joy-bells ring from minerat, tower and spire, that salvation from inharmony, wrong and error, begins in the relation between the individual begins in the relation between the individual being and the great Over-Soul toward which we ever, yearningly, aspire, and is continued by making the ethicsi laws our practical, daily rule of action. And may the proofs of our blessed belief, live in lives consecrated to the higher truths, the holiest virtues, the greatest good which we can comprehend, so that this world may be resurrected from its ages of wintry superstition, and the light of a new Easter day dawn in the Heavenly republic which Jesus, and other prophets, have so long foretold. prophets, have so long foretold.

The Society of Ethical Culture, of New York, over which Prof. Adler presides, are beginning a movement which will be watched with interest. It employs a young wo-man, who was recently graduated from the Training School for Nurses, at Bellevue Hospital, and before that, from Vassar Col-lege, to visit and attend the sick poor in their own homes. She will be assisted by ladies of the society during the day, and by gentlemen at night, whenever help is needed, the whole to be under the direction of the physicians of a free Dispersary. Records are to be tent and information to be obtained which kept, and information to be obtained, which will constitute useful data for the society. The noble young woman gives her services for a nominal remuneration, for the love of doing good. This movement means more than it seems on the surface; it is part of a scheme which is bent on finding the sources of misery and pauperism, and ventilating their hideous strong-holds. The public should beware of such nefarious designs upon society. This eloquent young Jew, who ignores rites and creeds, inculcates with zeal, the obeying of those Divine moral laws which are as inalienable as any physical laws. Her endeavors to search out causes of evil and eradicate their very roots. and has excited enthusiastic young people into sedition against the existing order of things, who aid and abet her conspiracy, and act as well as theorize. They ask of reason and obey its wise beliest in all their work. We shall hereafter describe other of their distorbing plans, which are in active opera-tion, to the scandal of the theorist and the conservative.

Many good women of this city, who, likewise, love to do good, and who are moved through their sympathies, appeal to the pubconnction with their large Seaside Home at Rockaway Beach, for young children. Within five years, all our seaboard cities have put in operation plans for giving to poor sick children and their mothers fresh air in the form of excursions by water, and visits to sanitariums among hills and mountains. Twenty thousand have been cared for by this organization alone. Charitable farmers have taken many thousands into their families, for a week or more in August, and by all these means, the mortality among the little ones has been greatly

BOOK REVIEWS.

COMMON SENSE PATHOLOGY AND TREAT-ment of Consumption; Asthma and Catarrh. By N. B. Woife, M. D. Cincinnati, Ohio, 1879. 144 Po. 12 mo.

This valuable book, by the author of "Start-ling Facts in Modern Spiritualism," is pre-sented in the form of letters to and from the people, and few men are better prepared to present common sense views on the subject matter treated in this volume than Dr. Wolfe. Having devoted his attention to the treatment of diseases of the nose, throat and lungs, for a long time, his "Medical Common Sense," which is the outgrowth of his knowledge and experience on those subjects, is calculated to correct many erroneous opinions thereon, and to convey a comprehensive compend of the nature and sensible treatment of such cases.

Speaking of common sense he says: "Common sense is a quality of the mind not so common as the words imply. Many claim it who have no title to its possession. It is the highest standard of mental worth. The brain coin that bears its imprint has a par value wherever man is governed by pure reason. It interprets law and defines justice. Its golden beam is to the scientist what the compass is to the mariner. When men cut loose from its anchorage, they are lost in the sea of speculation. God speaks through it to human consciousness. Truth through it to human consciousness. Truth inscribes it on her banner of beauty, and under its folds marshals her armies of peasants, princes, potentates. It has the power of transmuting slavery into freedom, ignorance into wisdom, crime into justice, error into truth, fear into valor, superstition into knowledge, bigotry into reason, oppression into toleration, suffering into pleasure, and disease into health."

He then proceeds to point out the verious

He then proceeds to point out the various causes which lead to consumption, and to show the appropriate mode of treatment on the plain, practical principles of common sense. His letters from the people are en-dersements of his mode of treatment and commendations of his skill. The conclud-ing pages contain eighty-five questions for invalids who desire treatment by mail.

On reading the book carefully, the argument in favor of the new system of inhaling remedies for diseases of the respiratory structure, cannot fail to impress one favorably. It seems reasonable that remedies directly applied, should be more efficacious than those which had passed through the general circulation before reaching the seat

It would be well for any sufferer from pulmonary irritation to read this work. It would be of service to him in directing his

thoughts in a new channel, and would give him hope of relief. The book is sent free to any invalid who

may desire it. Send the name, post office address and six cents postage, for mailing, to Dr. N. B. WOLFE, Cincinnati, Ohio. GERMAN VIEW OF "THE TALE OF A Physician," and "The Harbinger of Health."

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hygiene and healing, (or restoring health).
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"We also recommend the work for its entertaining and exciting literary qualities, as well as for its capability for instruction."

Partial List of Magazines for May 1879.

The Magazine of American History, (by A. S. Barnes & Co., New York and Chicago). Contents: Historical—The Prisoners of Matamoras, a reminiscence of the Revolution of Texas, by Capt. R. M. Potter, U. S. A.; A new and ancient map of Yucatan, by Ph. Valentine. Translations—Letters of De Fersen, Aid de Camp to Rochambeau, written to his father in Sweden, 1780-1782 with portrait of De Fersen. Reprints; Notes, Queries and Replies; Literary Notices; Obituary.

The Atlantic Monthly, (Houghton, Osgood & Co., Boston and New York.) Contents: Labor and the Natural Forces; Witchwork; To Leadville; English Civil Service Reform; A Fancy; Irene the Mis-sionary; The Ship from France; The Abol-ition of Poverty; The Falence Violin; Seven Wonders of the World; George's Little Girl; The New Dispensation of Monumental Art-The decoration of Trinity Church in Boston, and of the new Assembly Chamber at Albany; Our Florida Plantation; Emile Zola as a Critic; Americanisms; The Con-tributiors' Club; Recent Literature.

St. Nicholas, (Scribner & Co., 748 and 745 Broadway, New York.) Contents: Front-ispiece, The May King; The King of the May; The Arithmetic of Gingerbread; Late; The Land of the Powder Players: The Boy Astronomer at the Observatory; Sing-Song; Eyebright; The May Flowers; Jerry's Baby Elephant; Terrible Adventures of Our-selves and the Marshal; The Three Wise Couples; The Gourd and the Oak; She Couldn't; The Apples of Iduna; The Big Bear of Wannetola; My Color; Rudolph Don Pedro Livingstone; A Little Girl's Wonder; A Jolly Fellowship; For Very Little Folk; Jack-in-the-Pulpit; The Letter-Box: The Riddle-Box. This number contains a great many illustrations and combined with the stories must please all.

Scribner's Monthly, (Scribner & Co., New York.) Contents: Portrait of Oliver Wendell Holmes; The New Museum in Rome; The Pastoral Bees: At Odds with Life; A Story of the Latin Quarter: A Day on the Docks; The Voyager; Village Lawn-Planting; False and True; A Narrow Street; Two Sermons; Brazil; April; Chimney Swallows; The Four Konans; A Pilgrimage to Vallombrosa; A Man Without Enthusiasms; The Frozen Fields; Richard Henry Dana; The Descent of the Angel; Wilhelmi and Remenyi; Oliver Wendell Holmes; On a Late Learned Advocate, also a Master of Music; Broken Strings; Three Days in Sussex; Nature's Lover; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. A "Tidal Wave" of popular favor seems to have struck Scribner's Monthly. The increase in sales during the past six months has been nearly twenty thousand copies, and the edition in England has doubled.

The Eclectic Magazine (E. R. Pelton, New York.) Contents: First Impressions of the New Republic; Psychometric facts; Godwin and Shelley; A Cremation in China; On the Migration of Birds; Love's pronise; Chapters on Socialism; Charles Lamb; Mademoiselle De Mersac; Why do we eat our Dinner? Cruel Fate; Ancient Egypt; A Romance of Royalty; The New Religious Movement in France; The two Lights; M. Grevy, the new French President; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. The May number of the Eclectic is embellished with an excel-lent steel-engraved portrait of M. Grevy, the newly elected President of the French

The North American Review (D. Apple The North American Review (D. Appleton & Co., New York) Contents: Our Election Laws, by Secretary Geo. W. McCrary; Campaign Notes in Turkey, 1877-78, by Lieut F. V. Greene; German Socialism in America; Absent friends, by Rev. O. B. Frothingham; A Plea for Sport, by Lloyd S. Bryce; Notes on Recent Progress in Applied Science, by President Morton; Law and Design in Nature.

Babyland, (D. Lothrop & Co., Boston, Mass.) A magazine for children just begin-ing to read is quite entertaining, with its illustrations.

La Revus Magnetique, Physiologique and Psychologique, edited by M. H. Durville, 11 Rue du Faubourgh Poissonnierre, Paris, An ably edited journal showing great re-search in its selections, and giving informa-tion on the subject that is new and interest-

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Leibnitz on Psychometry.

Leibnitz, who is regarded by philosophical students as in the front rank with Plato. Aristotle, and Kant as a profound thinker and student, seems to have encountered in the year 1691 a case of psychometry. A young woman, with whose powers he became acquainted by report, had excited a good deal of attention by her ability to give appropriate answers to questions laid before her in sealed letters. She was under the belief that Jesus was her spirit-guide, and that it was through him that she was empowered to exercise the faculty so often manifested in our day by Mrs. Simpson, Dr. Mansfield, and many others.

The Duchess of Hanover requested Leibnitz to look into the "miracle" as it was then regarded by many. He did so, though he seems, so far as he could do it without testing the case personally, which he ought to have done. He seems to have been somewhat incredulous as to the power of reading a scaled letter: still he gives his opinion with caution. He says:

For myself I am clearly of the opinion that there is For myself I am clearly of the opinion that there is no supernatural agency in the case; and that there must be come embellishment in the story of the English letter of Dr. Scott, to which, without opening it, she is said to have given an answer dictated by the Savior. Meanwhite I am filled with astonialment at the nature of the human mind, of whose powers and capabilities we have no adequate conception.

It is to the italicized portion of Leibnitz's reply that we would especially call attention. He does not deny the clairvoyance, nor does he seem to think it improbable. What he rejected as an "embellishment" was perhaps the notion that the information manifesting clairvoyance was imparted by the Savior. This construction of his language is justified by what follows, where he tells us we have "no adequate conception" of the "powers and capabilities of the human mind."

Hence it is reasonable to suppose that Leibnitz, had he been satisfied that the case of psychometry exemplified in the reading of a sealed letter was a true phenomenon, would have construed it as an exercise of the unconceived powers of the human soul rather than as an evidence that the Savior, or any other spirit out of the flesh, had imparted the information. All this is quite in harmony with the views we recently threw out in our remarks on "Psychometrists and Trance Mediums."

The girl of the year 1691, of whom Leibnitz writes, was just as fully persuaded that the Savior prompted her utterances, as Mrs. Richmond is, that Swedenborg, Mapes, or Edmonds uses her organism as their mouthpiece. In both cases an explanation of the clairvoyance and the trance utterance is to be found in the astonishing powers and capabilities of the human mind;" and under the philosophical law of parcimony,* the remote explanation must not be adopted when the nearer and simpler one will suffice.

These considerations do not at all bar out the fair conclusion that spirits may and do often influence a human being to speak their words, even as a human magnetizer may impress his subject to speak his thoughts or understand his wishes. But often-nay, in the large majority of cases—what the trance speaker utters may be the unconscious reflex of her own spiritual promptings, while her notion that this or that spirit is speaking through her may be wholly gratuitous and imaginary. And in the imagination which leads her to think that a Shakespeare, a Milton, a Dickens, or an Indian maiden, is the real speaker, she may be entirely innocent and sincere. This theory, we think, is more probable than that which would suppose her to be swayed by some mischievous or mendacious spirit, assuming an alias. When we begin to realize the fact, which somnambulism abundantly proves, that we may be the subjects of a dual consciousness; that there may be a spiritual, interior consciousness, separate from that which we exercise in our normal state, -we shall begin to comprehend that we are in fact, though not consciously to the external sense, in two worlds at once, a spiritual and a physical.

*Percinents, sparingness; the law "that substances are not to be multiplied without necessity;" in other words, "that a plurality of principles are not to be as sumed, when the phenomena can possibly be explained

We may also begin to get an insight into many phenomena that now pussie us execedingly. We may realize that man, being at the sense time a spirit and a human being, though externally unconscious of the fact, may sometimes import impressions from one state (the higher) into the other (the lower) without knowing where they come; and so he may conclude that an independent influencing spirit is at work, when it is truly his own spirit whose activity has been exercised.

But the fact that we are spirits here in the flesh is a full justification of the assumption that we shall continue spirits after this physical husk is dissolved. And so an intercommunication much more extensive than is generally supposed, may be fairly inferred, even if it were not experimentally known. Only we must learn not to confound the operations of a medium's own earth-bound spirit with the activities of an outside spirit freed from the flesh. The disposition to fall into this error has led to much misconstruction in regard to trance mediums, in inducing us to suppose that always, when they seem to be "under influence," the influence comes from an independent spirit. That this may sometimes be, we do not doubt; but that the exceptions are more numerous than the real instances we see ample reason for inferring.

Let us weigh well the words of Leibnitz, one of the profoundest psychologists of any age; let us realize that we have not begun to measure the "powers and capabilities of the human mind." What is the power that enables the boy Bidder, or the boy Colburn. to answer a complicate question in arithmetic with hardly a moment's delay? What power enables a Mozart or a Blind Tom to show astonishing powers of musical compo sition and execution? "Spirits help them," many may say; and this may sometimes be-But we believe the explanation will generally be found in those unconceived psychic powers, to which Leibnitz refers us, "Why dost thou wonder at the height of the stars or the depth of the sea? Enter into thine own soul, O man, and wonder there!"

A Defaulting Archbishop.

After the repeated defalcations, fraudulent failures, and flagrant violations of common honesty among Protestant pillars of the church, laity and clergy, the Catholic Archbishop Purcell, of Cincinnati, is shown up as owing some four or five million dollars to poor and credulous people of his flock, who have trusted their shepherd these many years. There seems to have been not so much fraudulent intent as careless and criminal negligence. Nothing doubting, ignerant people had made their priest their banker, and he had rendered no ecount, has no balance sheet to show, is wholly unable to tell where these millions are gone, save that great sums are buried in stone and brick, in gewgaws and tinsel of Catholic churches, that pay no taxes, and yield no revenue.

Meanwhile the poor debtors clamor for daily bread, and the widows and the fatherless are pinched in want, but the archbishop wears fine vestments and fares daintily every day. "Hell is paved with good intentions," was a terse old Puritan saying, and the most one can say for this church dignitary is that he has had a large job in the hot asphalt line.

A Chicago woman wrote to the Index in Boston, last summer, and says: "Our Tribune gives some fifty frauds and defaultings, all orthodox men, not a heretic among

Christian teachings, so-called, fail to give us common honesty. The "blood of Christ" does not wash fraud from pious men's cash books and ledgers. We must go up or our "Christian civilization" goes down. Give us the ethics of Spiritualism by Tuttle, or any one; something to lift life up into the blue sky of fidelity.

Give Us Spiritual Facts and Experiences.

No doubt many of our readers have valuable facts and instructive experiences in mediumship and spirit presence and manifestation. We ask them to write out and send us for the JOURNAL, whatever they hold authentic and valuable. Especially we would like mental phenomena, of clairvoyance and spirit influence and control, to help solve the problem of how much belongs to our innate powers and how much to spiritual influx and inspiration. To appreciate the subtle and wide sweep of our own interior capacities, leads to fit reverence for humanity here, and gives us, too, higher ideas of the power of spiritual beings, who can guide and help and uplift a creature so wonderful as man is, even in this initial stage of life. We like variations of good physical phenomens, but we especially want the mental and spiritual. In all this the aim is to know man, to know his relations to the life beyond, to know of that life, and to help all real mediumship.

Church Taxation-Orthodox Good Sause.

The New York Independent says: "The ecclesiastical organizations of this State are estimated at 6,400, with nearly as many places of religious worship, whose seating capacity is equal to the wants of 2,500,000 persons. The aggregate value of these edifices and their lots is put at abou \$101,110, 000, besides \$6,500 000 in parsonages and real estate-s total of \$117,610,000. This property pars no taxes, and for revenue purposes might as well be sunk in the sea. Much of it is in splendid structures costing four times as much as is required to meet any practical necessity. The expenses of

State and city government fails on other property, at an increased rate in consequence of this exemption of church property. By and by, when the people get wiser, they will see that this is neither wise nor politic, and will demand and secure the appropriate remedy." This is orthodox good sense, in the columns of an able and widely read religious newspaper, we say Amen!

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

Frank S. Ripley intends to make a professional trip West the coming summer.

Amelia H. Colby and Olie K. Smith are engaged in western New York during the entire summer.

The annual meeting of the Harmonial Free Church, of Sturgis, Mich., will be held June 18th, 14th and 15th.

We hear of many new mediums being de-

veloped in this city; some of the phenomena are very striking. Dr. J. K. Bailey, who has, we regret to

learn, been a sufferer from ill-health this winter, is again in the field. Mrs. O. A. Bishop has, we regret to learn been quite ill. Her numerous friends will

look with interest for her early recovery. Bishop A. Beals has been lecturing with great success at Sheboygan Falls, Wis. His lectures have awakened a great interest

Lyman C. Howe speaks in Buffalo the first two Sundays of May. He returns to Binghamton, N. Y., May 18th and remains there until July.

Kersey Graves discusses a grave question in another column, and we hazard the opinion that some of our seaboard friends will take exception.

In Colorado and New Mexico exists an Order of men known as Penitentes. In their religious worship they mutilate themselves in the most horrible manner.

T. H. Stewart is still lecturing in Michi-

gan; he was at Colon Saturday and Sunday, April 26th and 27th. He will be at Nashville. May 8d and 4th, and at Turkey Creek the Speaking of the reform of drunkards, the

Rev. Mr. Moody says, "When God gets a man by the hand, he is safe," but the Rev. Dr. Cuyler don't think the "grip" is very strong, as there are so many relapses.

Capt. E. V. Wilson has been quite ill of late, but we hope he is, ere this, fully recovered. For some years, Mr. Wilson has done more work than three men ought to do, and it is likely he is now suffering in consequence.

D. P. Kayner, M. D., of St. Charles, was in Chicago last week attending to patients; being called in to attend a case in surgery. The doctor is well posted in his profession an able surgeon, and a careful operator.

Dr. Wiggin, formerly of Chicago, and now settled at Grand Rapids, Michigan, was in town last week on professional business. He gave us a call, and reports greatly increased activity in spiritual matters in his new location.

Mr. Augustus Day, of Detroit, called at our office last week. He is as full of love and zeal for Spiritualism as ever, and has a grand scheme on hand for its advancement in his own city, so soon as he is able to bring it about.

Just as we go to press, we are in receipt of one of the most instructive and hopeful letters we ever read, from our friend, E. V. Wilson. He has been very low indeed, and is still quite ill, but hopes to start for home this week.

The religious intolerance that prevails in Russia, has given rise to many new sects in that distracted country. One hundred and thirty-seven new sects arose last year. More of the benign influences of Spiritualism are needed in that far-off country.

A. S. Hayward, in a communication to the South Boston Inquirer, says, "I have seen a magnetic hand represented with streams of electricity emanating from the fingers, but I have thought it just as appropriate to represent the whole body in the same mannor."

The two companies appointed in 1870 in England, for the revision of the Bible, are approaching the end of their labors, and the result will be before long given to the world in an amended version of the scriptures. The very fact that the Bible is to be amended, is an admission that it contains imper-

Dr. J. K. Bailey informs us that, though sick during much of the late winter, from severe attacks of the prevailing influenza of the region of his residence and travels, he has lectured at many localities and done much work in behalf of our cause. On his present trip, he spoke at Fennyille, Mich. Sunday April 18th, St. Joseph, Mich., 20th, and at New Troy, Mich., 33d and 28d.

The Medium and Daybreak came to us for only one week reduced much in size; its indefatigable editor, Mr. Burns, recuperated, and the next number came out with its usual number of pages. We hope that Mr. Burns may be so prosperous that he will not be compelled to diminish the size of his excellent paper, for it is doing a good work in England and elsewhere.

J. J. Coombs, of Washington, D. C., speaks as follows of the mediumship of Mrs. Lowe; "Mrs. Lowe is holding stances here, mainly for independent voices, so far as the very precarious state of her health will permit. For this phase of mediumship, I doubt whether her equal can be found anywhere. The perfection with which James Nolan (the control of Mrs. Hollis-Billing) identifies himself in her circles, is to me very inter-esting, and in fact to every one who ever heard him speak at Mrs. H's séances."

Dr. J. Wilburhas given uphis down-town office, and may hereafter be found at his residence, 430 West Randolph street. The Doctor has long been one of the most succossful healers in the West.

Mr. Abrum James, of Chicago Artesian well fame, and who exercised his mediumship for the discovery of Pennsylvania oil wells, is shortly to start for Denver, Col., on a prospecting tour.

We have just received "Practical Instructions in Animal Magnetism," by J. P. F. Deleuze; price \$2.00. It is a very valuable work, containing information in reference to the subject treated, that should be in the hands of all. For sale at this office.

It is said that a little five-year old child of New Haven, who had just lost her father, received a ticket of reward from her teacher a few days ago. As soon as school was out she ran home to show the ticket to her mother, and when she showed it the child said: "Mother, I have held the ticket up to the sky all the way home, so that my father could see how good I have been."

It is said that at the house and in the family of George A. Brigham, residing in the vicinity of Blair, Nebraska, there have been recently wonderful spirit manifestations. Mrs. Brigham is a clairvoyant, and converses with spirits, and writes under their influence. Several others of the same family have become mediums within the last year.

D. M. Bennett is the most indefatigable worker imaginable. His last feat was to publish a book of nearly two hundred pages, giving the report of his trial, and containing an editorial from the Truth Seeker of April 19th; the book, bound in cloth, reaching us simultaneously with the paper containing the editorial. The book will be valuable for reference, and is sold at the low price of fifty cents in cloth, and thirty cents

The small sums due from many of our subscribers, seem insignificant when considered separately, but they aggregate thousands of dollars; justice to us and regard for the cause of Spiritualism demand that each subscriber who is in arrears should make strenuous efforts to pay up, and if he wants the paper longer, to remit advance payment. This is an unpleasant subject to refer to, and we hope our readers will soon remove our excuse for so doing, by paying up.

A "Philanthropic Convention" will be held at Science Hall, 141 Eighth street, N. Y., on the 21st and 22nd of May next, for the purpose of organizing a Mutual Employment Company, the object being to devise some plan by which worthy working people may be furnished with employment. It is intended to organize with a capital of one hundred thousand dollars, and to engage in legitimate business, carrying on three departments,-agriculture, manufacturing and housekeeping.

Mr. Francis Galton is not inclined to consider consciousness as capable of much useful service in intellectual labor. He says:

The more I have examined the workings of my own mind, the less respect I feel for the part played by consciousness. I begin, with others, to doubt its use altogether as a helpful supervisor, and to think that my best brain-work is wholly independent of it Its position appears to be that of a helpless spectator of but a minute fraction of a huge amount of automatic brain-work.

Kersey Graves, the well known lecturer on Spiritualism, and author of several popular works, says he knows of no other spiritual paper than the JOURNAL which does not indulge in a credulity that renders its editors and readers liable to be imposed up-

on. Thank you, Bro. Graves, for thus expressing your judgment to an inquiring friend. We shall always strive to merit the confidence of our readers, and exercise great care that they may not be misled, by the

R. W. Flint, of number twenty-five east fourteenth street, New York city, writes:

"I am happy to say that I am again on the convalescent list, and ready to receive let-ters from my numerous kind patrons who have so liberally favored this spiritual post office in past years. I think my mediumship is (if possible) more powerful than when I was taken sick last fall."

We know from long personal experience and acquaintance with Dr. Flint, that he is a fine medium for answering sealed letters, and so far as we can judge, honest in his dealings with the public.

Prof. O. R. Burchard of the State Normal School at Fredonia, New York, is organizing a "vacation party" for a two-month's trip to Europe. The Professor has already a succesaful experience in this direction and those who are contemplating a trip across the Atlantic, will do well to correspond with him. More can be seen and for far less money under such a plan of travel, than in any other way and two months thus apent will be more profitable to the average traveler than six months under the old isolated and independent plan.

E. C. Haviland, of Melbourne, Australia, gives the following account of a very satisfactory message that he received through the mediumship of Dr. Siade:

"The slate contained a message from my wife (now dead eight months) congratulat-ing me on having come to the medium, and using terms and words—'pasewords' I should properly call them—familiar to us both during her life. The writing on this first message was not like hers at all, with the exception of the signature, and that, instead of being her Christian name, Jessie, was signed as we more often called her "Sissie," and in a similar way to that on her letters addressed to me. I received a second message from her referring to her two children, the existence of whom Dr. Blade knew

"A Long Sleep" it may be called. A middle-aged woman by the name of Ryan, a resident of La Salle, Illinois, retired at the usual hour, and when the customary time of awakening came around kept right on in a dead sleep, until she had finished fiftytwo hours. This freak of nature has so far baffled the physicians, all giving opinions, but widely differing as to the cause. The woman recovered from the long sleep, and can be seen on the streets of La Salle looking as fresh and as blooming as she ever did in her life.

Toby Allen, a colored man of this city, has been having some curious experiences. indicating that he is either insane or possessed of a phase of mediumship that he does not understand, and which is too crude and undeveloped to be properly controlled and directed by any one at present. Toby has been in prison, and he says that one night as he lay in his cell, volces came to him, as if in the same apartment, the wall seemed to disappear, and he beheld his persecutors face to face. In the dark ages of the world such a deciaration on the part of any one would bring down upon him the vengeance of the law as well as the priest, resulting in the verdict, "He is possessed of a devil."

The "CHICAGO HOME FOR THE FRIEND LESS." an institution that extends relief and gives temporary shelter to hundreds of worthy indigent women and children, has no employed solicitor, but is largely dependent upon the Home Visitor, a paper designed to be the organ of the "Home," naming its needs, acknowledging donations and giving inside views of the immense work done there; so the charitably inclined, would greatly assist this worthy cause, and, at the same time, get value received, by sending their P. O. address, with sixty cents (the subscription price) to the editor, at 911 Wabash avenue, Chicago, and thereby secure the paper.

It appears that some Spiritualists who hail from Fulton County, Illinois, are digging for thirty thousand dollars in coin about two miles south of Clinton, in an old cemetery. It is claimed by them that the spirit of the identical Indian who buried it, some two hundred years ago, is now directing their efforts, and success is sure. It has created an intense excitement throughout the vicinity. The parties have been at work three weeks, and have succeeded in excavating to a depth of forty feet, but no money has been seen, and probably will not be. Spirits do not often point out where treasures are secreted. We predict a failure for the fortune nunters.

The London piritualist says:

"It has long been known that the human gaze has a weakening effect on certain of the physical manifestations of Spiritualism; also that light has a weakening influencear. Keimers, or mornicator to informs us that last Friday, at Mr. Williams' seance, he and several other sitters turned up the gas to full height, and with handkerchiefs blindfolded themselves and the medium, then sat around a table with their hands interlinked. Spirit voices at once began; his hat, from outside the circle, was placed on his head, and chairs were heard moving. Permission was given him to remove the bandage from his eyes; he then saw the others still blindfolded, and a chair over Mr. Williams' head."

The fact cannot be too distinctly insisted upon, that Spiritualism contains in itself the germ of the anti-Christian system. The slow and stealthy strides by which it has crept into the world have been the ruin of thousands; and if to-day the "new delusion" counts its votaries by tens of thousands we have only ourselves to blame. Rightly or wrongly the majority of people have hither-to mocked and underrated its claims to at-

The above is an extract taken from Our Rest, a paper ardently devoted "to the subject of Christ's Second Coming." "Spiritualism has been the ruin of thousands!" Of course such a foolish intimation on the part of any paper at the present time, can only excite the merriment of Spiritualists, who know that instead of ruining any one, it blesses all who correctly understand and apply its teachings.

Verification of a Dream.

The Baltimore (Md.) Standard gives the following:

On Sunday week last a reporter, who had attended the rehearsals of the "Passion Tableau," at St. Michael's Church, corner of Lombard and Wolfe streets, gave a graphic description of them to his wife. About the hour of midnight the reporter was awakened by his wife, who told him that in her dream she saw the man who was to assume the character of Christ, and declared her impression that some one closely connected with the play would certainly die before it was finished. On Monday afternoon the lady, in company with her husband and children weited the helf. Shouthard and the dren, visited the hall. She pointed out Mr. Fred. Ellinghaus, as the man who assumed the character of Christ, as she saw him in her dream (even before he had put on his costume). A few moments later, while the scene in which Abraham is represented as intercepted by an angel in the killing of his son Isaac, the lady was by her husband in-troduced to Capt. Christian Bidder, the projector of the play. The Captain's first words to the reporter's wife were, "I feel very wretched, as I lost my daughter only ten minutes ago." Thus the dream was veri-

The Family Circle.

Wm. Hinds writes as follows to the Msdiam and Daybreak:

"It is over two years since I wrote to you for instructions for the spirit-circle. You then sent me the rules, and ever since I have held a family circle, and keep an open door, free of charge, for all those who are desirous to enquire into Spiritualism. Numbers have come to hear the table rapped. There are three in my family who are mediumistie; and one young man who comes to the circle has shown signs of medium-ship. Time has been beaten, music and other sounds made, showing an intelligent accord with what was going on."

Involuntary Motion.

To the Editor of the Religio Philosophical Journal:

DEAR SIR:-The article below I obtained from a valued friend, who reluctantly consented to its publication. He is a retired farmer with bodily health not strong; a reader, a thinker, a student of nature as seen in the light of the spiritual philosophy and of science. His article will commend itself to your readers and it is to be mend itself to your readers, and it is to be hoped you may get more from "the cottage on the corner" from whence this is dated.

Yours truly,
G. B. STEBBINS.

INVOLUNTARY MOTION. This question and its cause, has been uppermost in my mind, since reading the experiments made on a human subject that was hung in Ohio, near Cincinnati, and a fine description of Gary's magnetic motor in my Harper's magazine. If I understand this case, all the involuntary move-ments of the physical system were restored to their proper action, when in reality life was extinct. Through the injury or the spinal cord sensation was annihilated, and the system was lifeless. This being the medium between life and motion, it was impossible to restore it again. I say sensation is a medium for we know the principles connected with life to be developed in orders. The law of reproduction has this methodical arrangement: matter begets motion, motion begets heat, heat begets sensation, sensation begets life. Plants reach the second order, insectiverous plants are developed to the third. There is an unseen spiritual principle back of all this which I cannot comprehend, and which governs this order. Life belongs to a higher law or degree. will make a distinction between life and sensation, between sensation and motion, and say that I have found in motion, as seen in Gary's magnetic motor, the ulti-mate principle of motion. I have the idea that the principle he sets forth can be applied to all involuntary movements in or-ganic matter. I will take the heart for my llustration. The blood flows into the auricle of the heart, its contraction raises the valve and forces the blood through the opening into the ventricle; this valve drops or closes, which I call the natural line between the two plates of the heart, and acts as a cut-off, the same as the piece of soft iron in Gary's motor. The polarity of the heart changes, and the tricuspid valve prevents the reflux. The ventricle contracts and the blood is forced into the lungs. The right and left anricles contract simultaneously. When these contract the right and left ventricles dilate; and this goes on as long as the machinery of the system will last. The medical faculty call this muscular action, and I will admit that it is. But let me ask, what causes the muscles to contract? What causes this change of polarity in the heart? If this motion is the result of the vital forces in the physical system, it must be voluntary, for the physical forces are a discharged performance by the will. If involuntary, it must have a natural cause. Gary demonstrates the principle, that in his motor a natural cause does exist. He proves that the polarity of an induced magnet is changed by passing over a natural line without coming in contact. At this point motion is perpetuated, in a mechanical sense, so long as the machine will last without a life-principle, or in other words, by equalizing attraction and reduision. have a vital point, the ultimate of motion

and a duality.

The organic centers in life and the universe, may be kept in motion, and perpetuated by this same principle. Attraction and repulsion control the universe; and we consider that repulsion is not a real force, but an effect, derived from a force continually an effect, derived from a force continually contending, not overcoming, but falling slowly behind. Kepler says, in speaking of the secular equations of the moon, the Lunar radius-vector, are equal, at equal time, and from a given radius-vector, they are proportionate to the time. This gives the law and the assurance of the perpetuity in our solar evetem, verified by Leftrance and our Solar system, verified by LaGrange and Laplace; but not the cause that equalizes the two forces in the law. Repulsion and attraction must be equalized before we can solve this problem. Let us take the equinox of the earth's sidereal revolution in her secnlar equations for the natural line, and the magnetic polarity changes in passing this point, and its orbit expands so that it is equal at equal times, and contracts so that it is proportionate to the time, and the problem is solved. If this is so, we find a natural cause, and the proof that matter has an element in itself, capable of moving itself, and the application of this motor-law to involuntary motion in matter, and to the secular equations of the earth. The change of polarity might cause great commotions, and we may yet account in this way for some of the great changes that have taken place in the earth, as shown by the four geological periods, in the the stratified

This may also give a clew to the changes in the temperature of the different zones, in the glacial period. The siderial revolution of the earth has been calculated, and by applying this clew to the hypothesis of the change of polarity in the earth, we have a date to the geological periods, and to the geological history, of the past. This would open up a field to the laborers in science and establish a date to the book of nature, by finding the key that unlocks the secrets of involuntary motion. By it we may solve some of our hypothetical ideas, and be once more winding our way up the hill, in the pathway of science, by unfolding our physical nature and the physical world. It is through perseverance and industry, we reach the means by which we achieve great ends, and mount this lofty eminence.

CURREN WHITE.

Chelses, Mich.

The Old Man's Vision.

M Quad gives the following, the "Old Man's Vision," and it is well worthy of pe-

rusal. An old man died the other night—died in his bed. The papers said he was a poor old man, friendless, living on charity, and that his life had been drear and full of bitterness. The old man died alone, the darkness of night hiding the darkness of death until his eyes opened to the brightest, fairest vision human eyes ever beheld. There was a kind and tender smile on his pale face when they found him dead. Men wondered at it, knowing how sadly and hopelessly he had fought the battle of life, and womly he had fought the battle of life, and wom-

en whispered to each other: "Perhaps an angel's hand smoothed down his gray locks as the dampness of death gathered on his wrinkled forehead."

There were men there who had given him money, and women who had fed him. They knew that he was old and weak and poor, but they had not thought of his dying, and

his white face shocked them. They had not stopped to think that one could not go not stopped to think that one could not go on fighting hunger and poverty forever. The old man's heart was like a flint. He did not seem thankful for the food given him, and sometimes he was harsh to the children as they blocked his path. But when men women and children walked softly in to look upon the dead, they forgave him everything, forgot everything, and said:

"He was a poor old man, and we sorrow

"He was a poor old man, and we sorrow that his life was not full of sunshine." It was not strange that the face of the dead were that smile. When the human heart had been embittered against the world-when an old man has been wronged by men, followed by hunger and driven to despair, he cannot die with that burden on his soul. Heaven's gates must be opened a little to let the glorious light of paradise shine into the dying man's eyes, and soften his heart until he will say. "Men have not dealt by me as they should, but I forgive each and all."

When the old man awoke in the darkness and felt the touch of death at his heart, there were no tears in his eyes, and he grimly rejoiced that his aching limbs were to find rest at last. He did not care whether anyone missed him, or what men would say when they entered his desolate room and found his corpse on the bed of straw. Then the angels threw back the gates and the light came. They came with it, singing so sweetly and tenderly that the old man started up in fear that he might lose a single note. They walked around him -they floated above him, and all the while his hard heart was growing softer and filling with such feelings as it had not known for years.

"Men have sneered at your gray locks and trembling limbs, but you must forgive them," whispered the angels.

"I can—I do!" he replied.
"Poverty has oppressed you—misfortune has walked with you-wee and sorrow have been your companions, but you must not blame the world," they whispered. "I forgive all men," he answered.

"Behold the light from Heaven—listen to the music which is never heard outside the golden gates, except by the dying-look yon-

der and tell us what you see. Peering into the glorious light, while the film of death gathered over his eyes, the old man read:

"None so old and poor and hopeless that Heaven's gates are shut against them." A spirit soared away with the flood of light, and it was only clay which the men and women looked upon next day. They wondered at the tender smile on the white face—they had not heard the music nor seen the flood of glory which lighted up the bare old room.

Hiram Johnson sends remittance for JOURNAL, but fails to give his post office.

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 2d and 4th, 1879, commencing at half-past 2 o'clock on Saturday. Geo. Geor, of Minn., is engaged as one of the speakers, and Mrs. Oile Childs, of Greenville. Mich., will conduct the musical exercise. A general invitation is extended to all.

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

G. Shuppen, Prest, South Have: 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-union in Music Hali, West Winfield, on Saturday and Sanday, 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.

Byard at the hotel at reduced rates. A cordial invitation is civen to all.

tion is given to all.
Committee:—B. W. Peck, F. A. Ely, Desneville, N.Y.;
L. D. Smith, E. F. Beals, West Windeld, N.Y.

Quarterly Meeting.

Mr. Eprron: 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. Watson, of Titusville, Pa.,
and others are expected to address the meeting. We
extend a cordial invitation to all who are desirons of
gaining knowledge of the Spiritual Philosophy.
J. W SEAVER.
G. W. TAYLOR,
MES E. GREGORY.

Committee.

Lassed to Spirit-Life.

Brother Albret E. Littlevield, aged 63 years, passed to Spirit-life, April 18th, 1879; birthplace, Jefferson Co., New York.

He came to Michigan, in 1823; present residence near Angola, Ind. He informed his wife of clear clairvoyant views of spirit friends present. Funeral services were held by T. A. Stewart at the Free Church, Sturgis, Mich., on April 20th. on April 20th.

Also by same, services held again on Monday. April 21st, in connection with the mortal remains of Sister Rate J. Buck, late of Chicago, in the 63th year of her age,—deceased April 18th. She had been a warm supporter of Spiritualism and the Journal.

Mrs. ADALIER Cook, on the 2nd of April, 1879, at the residence of her daughter, Mrs. R A. Towers, of Kalsmazoo, Mich., after a short lliness, passed to spirit-life with the frosts of seventy-six winters on her brow.

Mrs. Cook was born at Fort Ann, Washington Co. Mrs. Cook was born at Fort Ann, Washington Co.

N.Y., and for the last twenty-six years, a resident of
the above place, and she was a firm believer in apirit
communion, and often expressed a wish to cross the
river and join those gone before. Her three children
mourn the sudden departure of a kind and loving mother, her many friends will feel the loss of an honorable
member of society. May we all emulate her virtues and
be as well prepared to meet the change. Words of instruction and consolation were spoken by Geo. H. Geer.
Inspirational singing by Mrs. Child.

Business Botices.

Dr. N. B. Wolfs, of Cincinnati, generously offers as a FREE GIFT, his able work, "Medical Common Sense," to all who suffer with Consumption, Asthma, Catarrh, and similar troubles. Read what he says in another column.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 8-cent postage stamps. Money refunded if not an-swered.

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CHICAGO AND NORTHWESTERN. Ticket Office-62 Clark street, Sherman House, and at depota COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kinzie etreets.

10:30 a m* Pacific Express	38.40 p.m
10:0 a ma Sloux City and Yankton Express	43.60
9:15 p mt Omaha and Night Express	132 P. H.
0:15 p. m. f Signer Often and Van Leton Property	At any we me
9:15 p m Sloux City and Yankton Express 10:30 s m Dabuque Express, via Clinton	50:30 # III
Total a m. Indiandre Prince Au Courou	THE OWNER !
I 3:15 D BITIDUDUQUE EXPRESS, VIA CUBTOD	87:490 at ma
3:45 p m Sterling Express	11:00 a m
Pulman Hotel Cars are run through, between C	
Omaha, on the train leaving Chicago at 10:30 a. m.	Wind of hear
road runs these celebrated cars west of Chicago.	TAD BY HEL
	. '
FREEPORT LINE.	
7:30 2 m* Maywood Passenger	47:45 a m
7:30 a m Maywood Passenger	
Sond or wer freed marrie T mescriffet . ********** *****	*7:15 a m

TOWN LATIR LUCKS DESCRIBED WEST OF CHICKEN	
FREEPORT LINE.	
7:30 2 m* Maywood Passenger	*8:10 n m
10:15 p m* Freeport, Rockford & Dubuque 12:30 m* Elmhurst Passenger. 4:00 p m* Elektord and Fox River	6:90 a m 1:45 p m
4:00 p in Lake Geneva Express. 5:15 p m St. Charles and Bigin Passenger 5:30 p m Lombard Pas.euger	*10:45 B 73
5:15 p m* Junction Passenger	14 57-00
NOTE.—On the Galena Division a Sunday pa will leave Eigh at 7:50a, m., arriving in Chicago	seenger train

Returning, will leave Chicago at 1:15 p. m. MILWAUKEE DIVISION.

	The fact of the state of the st		
	8:00 a m* Milwankee Fast Mall	· *4:00	ъπ
	8:30 2 m [Milwankoe Special (Sundaya)	4:00	n m
	8:30 2 m Milwaukos Special (Sundaya) 10:00 a m Milwaukee Express	47:45	b m
	5:U) D INTIMENTACE EXPRESS	Into-Su	a m
	1:00 p mi Winnetka Passenger (dally)	18:40	70 17
	1:00 p mt Winnetka Passenger (dally) 9:10 p mt Milwaukee Night Express (dally)	6:45	ím
	MILWAUKEE DIV'N LEAVES WELLS ST	7 DW	
	11:30 a malake Forest Passenger	3:20	D III
- 1	4:10 p m Kenosha Passenger	P9:00	i m
	5:00 p m* Winnetka Pamenger	*7:15	øm
	5:30 p m Waukegan Passenger	*8:25	é m
	6:16 p m Lake Forest Passenger	*7:55	ä m
.]	4:10 p m* Kenocha Passenger. 5:00 p m* Winnetka Passenger. 5:00 p m* Waukegan Passenger. 6:16 p m* Lake Forest Passenger. 11:00 p m* Highland Park Passenger.	1b:00	s m
1	WISCONSIN DIVISION.		
1	Depot corner Canal and Kinzle atrects.		

Depot corner Canal and Kinzle streets
10:00 a m* Green Bay Express
4:35 p m* Woodstock Passenger
4:35 p m* Fond du Lac Passenger
6:30 p m* Barrington Passenger
6:30 p m* Barrington Passenger
9:00 p m* St. Paul and Minnespolis Express
10:00 a m* Lacrosse Express
9:00 p m* Lacrosse Express
10:00 a m* Winona and New Ulm
9:00 p mt Green Bay and Marquette Express
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Leave. 7:50 a m Davenport Express. 7:100 a m Davenport Express. 3:10:90 a m Davenport Bapress. 3: 5:00 p m Peru Accommodation. 10:00 p m Night Express. 6: m |Accommodation..... commodation..... *Saturders and Thursdays only. †Sundays only.

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9:00 p m; Springfield, St. Louis and Texas Fact
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9:00 p m; Streator, Wesons, Lacon and Westing
ton Express.

5:00 p m; Streator, Wesons, Lacon and Westing
ton Express.

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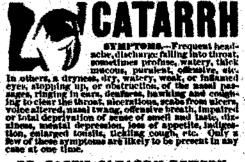
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No use of taking the large, repulsive, nauscous pills, composed of cheap, crade, and bulky ingredients. These Pellets are searcely larger than mastard seeds. Belog estirely vegetable, no particular care is required white asing them. They operate without disturbance to the constitution, diet, or occupation. For Janualles Hendache, Denstipation. Impure Blace, Patis in the Bonth, Helliens atthetes, Fighteen of the Cheet, Blaceman, Sour Errectations from the Blace, Indiana, Patis in the Bonth, Hilliens atthetes, Patis in region of Kidneys, internal Force, Blaced feeling about Blomach, Ruch of Blood to Regis, take Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Purgative Fellets over segrent a variety of diseases, it may be said that their metics upon the animal connective impress. Age does not impair the properties of these Pellets. They are sugar-coated and inclosed in glass bottles, they are sugar-coated and inclosed in glass bottles, they returne being thereby preserved unimprised for any length of time, in any climate, so that they are always fresh and reliable. This is not the case with pills put up in cheap wooden or pasteboard boxes. For all diseases where a Laxative, Alternive, or Pargative, is indicated, these little Fellets will give the most perfect antisfaction. Badd by desagning.

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

What Shall I do to be Saved?

Go, point the way for straying feet, Go, win their lives from sin; And Heaven's gate shall open wide For thee to enter in.

Go, carry joy to grieving hearts, Make little children glad; So shall thy life be bright and sweet, Thy spirit comforted.

Go, lose thyself in other lives, In them, shalt thou be blest: And so, thou art already saved-Here, is the promised rest.

-N. H. BAYLEY.

Mr. Powell's Mediumship.

To the Editor of the Religio-Philosophical Journal:

Some allusion has been made in your columns to an experiment made by me with Mr. Powell, of this city, in independent slate-writing. Three slates as stated, were screwed together, and the leads of the screwa were covered with wax, upon which a good impression of my signet ring was made. As Mr. Powell could not at once obtain the writing, the slates were left with him for several days. When returned to me in his absence by Mrs. Powell, I will say decidely that the slates were as I had left them. Were I to be cross-examined as to this statement, I should add that I had carefully noted in my mind, the size and shape of the wafer of wax, and also the relative angles of the impressed surface to the plane of the slate frame, and that I recognized the impression of my seal, as I should recognize a signature made To the Editor of the Religio-Philosophical Journal: my seal, as I should recognize a signature made on some special occasion to an important docu-ment. The eignature made for my father, Dr. Hare, to one of the messages, was Robt. Hare, as he siways signed his name, and I believe the mes-sage to have come from him through the Indian

Between one and two o'clock on a bright day. in a room well lighted through two windows, Mr. Powell took hold with two fingers, of the fore finger of my right hand, near the base, and with the fleshy end of it only, pushed against the slate, and wrote "We will try." Both of these experiments, if received, must be received on my individual judgment, and I should not have sought to give them publicity, but since attention has been called to them I am bound to give Mr. Powell, whom I consider a truthful medium, what little weight may be derived from the expression of an individ-ual opinion. Whenever he finds his power so de-veloped, that he can like Dr. Slade, command independent writing between an enclosed surface at any moment. I am sure that his gift can be used to advance the cause of truth. Independent writing of this kind, appears to me as the best method of appeal to the scientific mind.

Respectfully yours; R. H. HABE. Philadelphia.

We are pleased to give space to Mr. Hare's letter, but we see no reason to change our mind as to the unsatisfactory character of the slate phenomenon. It would be no very great feat to duplicate the slates, seals and all, in the space of several days, during which they were in the unrestricted possession of Mr. Powell. The signature of Dr. Hare is, under the circumstances, entitled to but little weight. We will undertake to find fifty men in this city who will imitate any ordina. ry eignature so that only experts can pick out the original after it is mixed with the imitations, and even the experts will often fail.

Is our correspondent able to assert without the shadow of a doubt in his own mind, that Mr. Powell could not have surreptitiously placed upon the end of the finger a substance which enabled the writing to be done? Does not Mr. Powell have first to go through certain preliminary motions before endeavoring to produce writing with the finger of his investigator? Now we do not wish to be captious or over critical, nor do we wish in the least degree to impugn the judgment or ability of the talented gentlemen who favors us with the narrative. We only present some of the objections which will arise in every person's mind who takes the trouble to analyze the account. Could Mr. Hare hope to satisfy beyond a reasonable doubt, an jury before whom he ever plead a case upon the evidence he adduces? Probably not. He may reply that, that does not affect the truth of these phenomens. True! we say, but it does affeet their value to us as a journalist, and to the public. However invaluable and convincing such manifestations may be to the observer, they are not such as should be recorded for publication; and quite likely Mr. Hare agrees with us in this as he did not first give them publicity. We are strongly led to believe so from the closing sentences of his letter as published above.

We make these comments, (1), in the interest of Spiritualism, (2), in the interest of Mr. Powell, whose right and duty it is to demand the fullest and most complete investigation of his claims, and who certainly must approve of every step which shall place his manifestations beyond question. We beg of our readers to peruse our comments with care, and to do us the justice not to interpret our conservative remarks as being in any way antagonistic to either of the parties mentioned, nor as denying, even by implication, the mediumship of Mr. Powell. We hold our judgment as a journalist in suspense and patiently wait further evidence before forming a settled opinion. With Mr. Hare, Epes Sargent, Stainton-Moses and others, we believe psychography appeals most powerfully to the scientific mind, and we hope to see mediums for this phase developed in all quarters, and that Mr. Powell may prove himself such a one.

A Timely Besolution.

The following resolution, introduced by A. H. Kendall, was passed unanimously by the inte Convention held at Cleveland. Ohio:

Resolved. That this Convention of Spiritualists, regard the habit of tobacco using in whatever form as filthy, degrading and demoralising, and as especially tending to unfit both body and mind for the reception of the higher classes of influen-ces from the Augel-world; that we regard purity of body as essential to purity of mind, and that we most earnestly recommend to all Spiritualists— and especially to all such as are public speakers or mediums, to discountenance, both by precept and example, the use of this vile weed.

"The Watscha Wonder."

We are in receipt of a pamphlet with the above title just issued by the Kerreo Parrosormical Publishing House, containing a detailed account Publishing House, containing a detailed account of the enrious influence to which a young girl, Mary L. Vennum, was subject during last winter and spring To persons at all interested in the matter of Spiritualism this pamphlet will prove of decided interest. The price is only 15 cents, a publishers will send it on freceipt of the profine Syntinet, Oct. 2d, 1879.

Communication from Charles Ellis.

It has long been considered humans and just to believe people houses, truthfut and religible until you know them to be otherwise. It is by follow-ing this rule that we often find ourselyes deceiving this rule that we often find ourselves deceived and wronged by persons whom we, in trusting them until they should prove themselves untrustworthy, have trusted too far. When the evil is done, and we are suffering the consequences of over-soundence, there is apt to spring up a feeting of distrust against all—a disposition to resing of distrust against all—a disposition to resing people dishonest until they are known to be housest. This is not a condition of things devoutly to be wished, but a natural result following in the wake of had actions, and it is to be deplored. To prevent its axistance the cause must be remov-To prevent its existence the cause must be remov ed. To do that the peculations and frauds of so-clety must be uncovered unearthed upset, bro-ken, destroyed. Make the swift vengesuce of scorn, contempt, contumely and disgrace to follow so closely upon the exposure of dishonesty, that people will not dars to do wrong. Make the pub-lic conscience so keen that viliains will behold and feel and suffer the torments of a living hell here, even it they do flatter themselves that they shall escape that of the hereafter. Make public morals mean that no honest man or woman will wink at wrong doing; that all good citizens will feel that their conscience require of them that they shall constantly do service as watchmen in behalf of the safety and probity of society. Do not wait for a future life and world in which to see wrongs for a future life and world in which to see wrongs righted and evil persons punished; do not allow fraud to increase and multiply until its corrupting spawn shall choke and damn the stream of life, because we happen to believe that vengeance belongs alone to God, and that we must suffer call to grow until he happen to have evil to grow until he chooses to remove it, but make a Godhead for the present necessities of so-ciety out of conscience, the quickened PUBLIC CONSCIRNCE, that shall bring condemnation on wrong-doers at once, and make it impossible for them to move in the heaven of honorable society, without purification. In short, let the machinery of the "next world," as we have been accustomed to understand it, he set up and put in operation for the benefit of this, and it will be found that the necessity for its use hereafter will not only disappear through the improvement that will be made in character here, but that while we have been doing the very best thing to make things safe and pleasant for ourselves hereafter, we have also been having a very much better time here and

Hence, I say, down with fraud! If parties must fall in the exposure of their leaders, let them fall! If Liberalism, so-called, is so connected with the carser of any man or men who have chosen to steal its name to hide their meanness, who have stolen its livery in which to serve the devil of its own base, sordid, selfan greed,—if, I say, it is so tied up with any such men, who insist upon keeping their hold upon it, like barnscles upon the innocent ship's bottom, that justice to them will be disgress to all that is included in the term, then, I say again, let the disgrace come! The good, the true, the eternal, may be solled by its forced association with bad hearts and evil minds, but cannot be destroyed. The precious metal may be cast into the furnace, but in the end it comes out pure, and the dross has disappeared. Let all Liberalism be cast fearlessly, unhesitatingly, into thersism be cast fearlessly, unnestatingly, into the furnace of investigation and criticism, and in the end we will have that which we can stand by and upon with pleasure and pride. What the Relacio-Pattosophical Journal is doing for Spiritualism, it is doing for Liberaliam, for the one includes the other; and in uncarthing the sham and fraud that has so long reigned in the infidel headquarters, it is doing a work of the greatest possible good for the interest of true freedom of thought and genuine liberalism. The Journal is thought and genuine liberalism. The Journal is making clear the distinction between liberty and license, liberalism and libertinism; and if the augels do bless mortals, its editor's head must be CHARLES ELLIS.

The Human Soul.

There is nothing more mysterious to me than the human soul. We may speculate about it, we may question it, treat it seriously or with contempt, still we must admit that the soul is something unfathomable. Who is able to tell the pre-cise position it occupies? Who is wise enough to explain the exact properties of which it is composed? The most learned psychologist, the greatest adepts in astronomy, geology, physiology, mathematics, etc., are as ignorant of the soul's origin and destination as is the little child, who sports with the sunbeam. And vet the soul is capable of the greatest enjoyment and the most acute suffering. It is capable of loving passion-ately and hating intensely. It reveals itself in the countenance, lighting it with angel brightness, or darkening it with a demon's frown. We some times see the sonl speaking eloquently in the eye, giving it more than earthly brilliancy. Soul love! Who can fathom or comprehend it? It is pure, sacred, reverent, sympathetic, unselfish and di vine. None but those who have drack from its silver fountain can imagine the charm it gives to human life. How mysteriously the soul leaves the body. Who can witness its departure without being awed by its strange and mournful silence? Who can follow it to the spirit land and tell where it rests or how it is occupied? The bereaved who are left may, with heart yearnings of love and tenderness, implore the departed soul to give utter-ance through the lifeless form to but one word more of love and recognition, still it is as silent as the stars that look down upon us almost mockingly from their sublime elevation.

What extremes meet in the human soul! To-

day we are buoyant with hope and trust, the world looks bright about us, every sound has a musical rythm, every face wears a smile, and in the joyousness of our hearts we exclaim, "Life is beautiful, but in an hour the scene may change. The sky is just as blue, the flowers are fragrant still, the birds in the leafy trees sing just as sweetly, and nature, with her myriad voices, sings praises to their Creator, but a cloud hovers over us, we are gloomy and dissatisfied, and a sombre

hue overshadows all that meets our eye. Who can unravel this mystery, and tell what in-spires the soul at one moment and what depresses t the next? Young, in his "Night Thoughts," discourses sublimely upon the soul. He says; How poor, how rich how abject, how sugust,

How complicate, how wonderful is man, How passing wonder he who made him such!

"An heir of glory, a frail child of dust, Helpless, immortal insect, infinite, A worm, a God!"

Is the human soul immortal? "If a man die shall he live again?" These questions to day tremble upon the lips of many anxious and be-reaved inquirers. Life to some is full of bitter ex-periences and darkening shadows. Circumstances beyond the soul's control often weigh it down,

and it may struggle in vain to rise above the clouds which encompass it. We do not know ourselves; we wonder at the strange emotions which, unhidden, sweep over the soul, the strange thoughts which, like a me-teor fish, light up the whole countenance with roseste hue, or darken the trembling spirit by its fearful forebodings. But he who formed the framework of the soul, and knows its greatness and its weakness, its aspirations and its despondencies, its joys and its sorrows, its transfigura-tions and its agonies, knows how to estimate its virtues and forgive its frailties. Hopedale, Mass., April, 1879.

J. G. Pattem writes: I am pleased at the way you open your guns on fraud of all kinds, especially the bogus mediums. All spiritual papers must in time come up to your standard of sifting and separating the good from the bad in mediumship. Error may seem for a time to hold her own, but she must give way finally before the omnipotent power of Truth. The Banner and Hazard, Roberts, etc., are entirely too credulous; they deceive their readers. Their blind faith as leaders and guides in the cause of Spiritualism, is doing far more harm than good. By the way, I have a very singular case of mediumship is my own fam-ily. My hired girl, who is a Catholic Irish girl, is a writing medium. Her spirit guides say she must give up her religion or they will leave her, and they have given her three months to make up her mind. She is as yet undecided. She says it is asking a good deal of her.

Physical Manifestations.

To the Editor of the Helicic-Philoso Lately visiting Broodsville, Mich., I was pleas-antly entertained in an evening's scance, by Mr. antly entertained in an evening's scance, by Mr. Steadman, a good medium for physical phenomens. By his own request we placed him under the following test conditions: The room used for a cabinet being first thoroughly secured against intrusion by confederates, the medium reclined on a sed, with only a mattress, one quilt partially covering the mattress, and a pillow for the head; then covering the medium with mosquito netting, it was securely sowed to the mattress, entirely closing him in a thus locked envelope. The doorway opening into the room occupied by the investigators, was covered by a blanket tacked to the casing and floor upon the side next to the company. A cut in the blanket with a flap hanging as a curtain, was the only opening into the room pany. A cut in the bilinest with a may hanging as a curtain, was the enly opening into the room serving as cabinet. The light lowered to a degree of semi-darkness, singing and violin music, the phenomena soon commanded the attention of the company. Rapping upon the wall, floor and in various parts of the room, first prevailed, soon followed by a hand reaching through the aperture and holding out toward us a slip of writing paper, which, on examination, was found to bear a message of greeting and directions, written in a plain, bold hand. Several such slips of communicating paper followed. These had been placed in the cabinet room, in its preparation for the second batch to the second state of th ance, by the committee, with an initial letter in-scribed upon a corner of each, the only writing upon their surfaces when thus placed. Five varying sized hand hells, two tin trumpets, a guitar and an accordian, were also in the cabinet. We were successively regaled with the ringing of the bells in harmony and time with music upon the violin (by one of the investigating sitters), and with three pieces of music upon the accordian -Sweet Home, The Mocking Bird and Silver Threads among the Gold-excellently, if I may not say artistically executed. Feet were heard treading the floor so as to cause creaking; the door, which swings into the cabinet room, was shut and opened repeatedly, and other evidences of real, ponderable, tangible and intelligent human entity were unmistakably manifest. After an hour and a half of such manifestations, the committee entered the enchanted room, finding the medium, apparently unconscious, and as closely enveloped in the above described fastenings as when we left him, preceding these pleasant phenomenal wonders. After a portion of the company had left, and the medium was partially released from the strict test conditions, though appearance of the contraction of the strict test conditions, though appearance of the contraction of the strict test conditions, though appearance of the contraction of the c parently not from his entrancement, still more wonders prected and entertained us; such as I am told usually occur under strictly test conditions; talking through trumpet, coming out among the company of investigators, familia, etc., occurred; but I do not care to describe only those occurring in my presence under strict test conditions. Mr and Mrs. Wells Brown, at whose residence the scance took place, are old and reliable (Spiritualists) residents of the place, and entirely above voluntary deceit. And I think Mr. Steadman also an honest and excellent medium. Truly and only for the genuine.

J. K. Bailey.

Items From Philadelphia.

The rostrum of the First Society, Academy Hall, Eighth and Spring Garden streets, for the month of April, was to be supplied by E. V. Wilson. He came and for two Sundays gave us sparkling lectures, but the third Sunday left a gap; Wilson was severely ill, and Mr. Ed. S. Wheeler, one of our valiant reserves, who is always willing to do his duty, came boldly to the front, and gave us a lecture. ture on "Critteism." First he culled literature. He sald some books were like a pint of good soup, mixed with a barrel of dirty rain-water. To get the soup, you must drink the whole barrel of water; and to not get the dyspepsia, he advised his hearers to let such books alone. He then took hold of the City of Brotherly Love, turned the wheel until we saw on the canvas every dirty street in the city, and seemed to inhale its fifth and slime. Then he spoke of cesspools at every kitchen window of twenty thousand houses, and then transported us on the banks of the Schuylkill, to Laurel Hill Cemetery where the aroma of the dead is washed into its excred waters, pumped into the reservoir, and from there forced into our hydrants. He also touched on our city grave yards, but as we have some relics there, we forbear to report. Suffice it to say that at the close of Bro. Wheeler's lecture, we began to think that a city is a very unhealthy place to live in, and that many authors had better save their money and never print books It is a great pity that Bro. Wheeler's health will not permit his permanent labor in the lecture field for which he is so well adapted

I am informed that the crisis in Bro. Wilson's sick. ness is past, and that he may soon be with us again. He is patient in his affliction, firm in the faith that he has yet much work to do, and that the an-gels will bring him out all right.

Your criticism on Wm. H. Powell, the independent state-writing medium, though warranted by recent exposures of humbugs in Philadelphia, i think will have to be amended, or quite reversed Hundreds have witnessed the manifestations oc-curring in his presence, and all have the same story, that they can see no fraud. He intends going West in a few days; and means to pay the Jour-mal a visit. We are satisfied that the Journal will do justice to, and advance the interest of, every JOHN A. HOOVER. Philadelphia, April 20th.

If our esteemed correspondent will again read, and with care, our previous criticism of his account of Mr. Powell's mediumship, he will see that we did not deny the medial power, but only made what seemed to us important suggestions, attention to which would be essential to the establishment of Mr. Powelt's claims. It is this continual evasion of, and inattention to important flaws in proof which renders a large proportion of the accounts of phenomena worse than valueless, as now published to the world. Our request in this case for further information was fair and reasonable, and entitled to fair and candid consideration. We regret that neither Bro. Hoover nor any other correspondent has thus far cleared up the points raised by us.

We shall be most happy to meet Mr. Powell in this city, and will see to it that he is accorded the fullest opportunity to have his powers tested, by those who will accord him kindly treatment and a report in exact accordance with the facts.

Laura V. Ellis.

In the Journal of March 22nd, your Philadel-phia correspondent says that he has something to say for my benefit. I appreciate his motive, and hope to be able to say something for his "bene He proceeds to inform me how Laura V. Eills is tied, and of the material that is used. I find the arrangements the same as when I saw her some eight or nine years ago; at that time the committee proposed to apply a very simple test, one that would not cause any pain or interfere with the manifestations, if she did not make them; but her father refused to accede to the proposition, and the consequence was, the com-mittee declined to serve, and another was chosen-Now, there was a reason why he would not apply the test: it would have applied "the play." A short time after they left town a man went on the same stage, and was tied just as she was, and did the same things, first with the cabinet door shut and then with it open, so that the audience could see just how he did them, and just how she could

I am not surprised that your correspondent calls her circles "test circles;" they are well calculated to deceive. He says further, that the spirit Blake controls the medium; that is what was said at the time to which I allude, but the man did not require his services. Why is it that some mediums must have the same conditions every time, and will not submit to any test? I do not know of but one reason, and that is, they are not what they claim to be. I felt called upon to say what I have in regard to this case. I might say more, but I think I have said enough; it becomes us all to look out sharply for deception. What we consider tests are not always such. Let us be

sure we are right and then go shead.

GILBRET CROWELL. Pawtucket, R. I.

Baboo Koskub Chander Son-The Brahme Semaj.

BY GILMS B. PTREBING.

In a late copy of the Reliefo-Prilosophical Jouanal, it is stated in a paragraph that Baboo Keshub Chunder Sen, of Calcutta, "a leader in Brahminism," has become a spiritual medium. This is an interesting fact, but it is not quite correct to connect him with Brahminism. He was born a Brahmin, had the religious and other education of a high caste Hindoo, and is a cultivated and learned gentleman. For some years he has been a leading preacher in the Brahmin Somaj, or Church of the True God. This started some forty years ago by the efforts of Rammohun Roy, a native Brahmin and a broad thinker, as a Theistic society free of superatition, and to day has as its basis of faith, "God's revelation in nature and in the religious instincts of man," and takes truth from Yedas, Bible or other books, not accepting them as infallible suthority. As Chunder Sen himself says, "It is an organized Theistic church, Indian in its origin but universal in its scope, which alims to destroy idolatry, superstition and sectarianism, and propagate the saving truths of absolute religios, and the spiritual worship of the one true God, and to promote the intellectual moral and social reformation of man and nations, and thus make theism the religious of life." moral and social reformation of man and nations, and thus make theism the religion of life." This remarkable movement has its churches,

its public services, and its carnest and active re-ligious and reform work in Calcutta and else where, with its advocates among the upper classes, strong in influence and respectable in numbers. In 1870 Chunder Sen visited England and had cordial greeting from English men and women of high character and standing.
In my chapters from the Bible of the Ages—page Si-is a fuller description of the Brahmo Somal

and part of an admirable letter by Chunder Sen to his Euglish friends. Baboo, by the way, is a Hindoo title, like Honorable or Lord, and not a part of his name

That he should become mediumistic, and that a

Calcutta scholar like Baboo Peary Chand Mittra, who writes valuable articles * * * * * * * * * on their old religions and in favor of Spiritualism, should be looking in the same direction for more light, are cheering proofs of the spread of spiritual truth in the distant Orient.

Bather Skeptical.

The friends of Spiritualism must be consistent: they repudiate miracles, and declare that all oc-currences, however marvelous, are governed by natural law. Now, unless organized matter can pass through organized matter—a stone through a stone—pray tell me how is it that with closed doors"-not for fear of the Jews, but to convince skeptics—flowers in all their beauty and fragrance sometimes accompanied with caparies, doves, etc. are produced at the seances of Mrs. Theyer, Mrs. Simpson and others? I am perfectly willing to let the spirits come through solid masonery, with their etherest or electric bodies, but according to my knowledge of the laws regulating matter, they must leave their baggage on the outside or punch a visible hole in the wall to let it through. It oc-curs to me that unless Spirituelists utterly ignore the miraculous performances, such as materialization of spirits, flowers, birds, etc., answering of sealed letters, levitation and similar unreasonable nonsense, that the whole subject will be brought into disrepute. At least all thinking men and women will discard it. There is something in the mental phenomens, but beyond that, and I have been all through the mill, it is the merest trick-ery and legerdemain. That class of Spiritualists who gulp down the physical manifestations with such credulous alsority, are straining at a gust and swallowing a camel when they reject the miraculous conception of Jesus.

Afton, Iowa. L. RAGUET. Thinking men and women will not discard facts. In this city is a medium, an honest, upright woman of irreproachable private character, who is daily giving scances in broad daylight under test conditions, at which natural flowers are by some unseen and mysterious power introduced into the room. If the skeptic says it is a trick, we reply that we will pay five hundred dollars to see the same manifestations done by any juggler under like conditions.

An Indiana What-Is-It.

Last night, between the hour of nine and mid-night, there was a very peculiar electrical or spir-itual or some other kind of a phenomenou, which was observed here by at least a hundred different persons, and has been the chief topic of converse tion in the southern part of the city to-day. St Andrew's German Catholic church not only boasts the highest steeple in town, but also a town clock, and, in addition to these attractions, last night was sdorned by a constantly-moving ball of fire, which rolled around the steeple with a peculiar thumping sound, resembling spiritual rappings. This illuminated body would dart from the base of the steeple up to the very top, then around and around the steeple, only to appear again in new eccentricities. For fully two hours there were scores people watching this mysterious something, and there has been a general swearing off to-day among the many who witnessed the peculiar light, which some assert was not of this world's manufacture. We did not venture to report this last night, although seen personally. Sincerely, there was a very strange light Lovering around St Andrew's steeple less night and the question St. Andrew's steeple last night, and the question is, What was it?—Richmond Dispatch to the Cincinnati Inquirer.

The Fancher Case.

The Southern Medical Record, in speaking of the wonderful manifestations through Miss Fancher. of Brooklyn, says:

"The most remarkable things are told of her clairvoyant powers, which have astonished intelligent men—clergymen, physicians and others, who have visited and examined the case. A correspondent desires to know where the facts of the strange case can be found; to which we reply that they have been published in many of the leading papers north and south. It is said that the most full and satisfactory account of the case, with discussions bearing upon the causes, truth, facts, etc., of the case may be found in the Rulligio-Phil-LOSOPHICAL JOURNAL, the leading organ of the Spiritualists in the United States, published at Chicago, Ili. This paper is ably edited, and under its late management has taken a strong stand against deception and imposture in its own ranks, and assumed a higher and more Christian-like stand in connection with this strange and mysterious subject.

Wm. J. Hart writes: Some times last winter, it was discovered that we had a rapping me-dium in town; a circle was formed in consequence, and the young lady has developed, severel phases of mediumship. She is a good trance medium, through whose organism several good discourses have been delivered. She is also a materializing medium, forms appearing and coming out of the

The Beckeray writes: I take the opportu-nity to signify my warm approval of your course in regard to fraudulent and bogus mediums, and to say that so far as I know, you are endorsed by all the Spiritualists in this vicinity. Keep on, Bro. Bundy, until the last vestige of fraud is weeded out, and our glorious cause is oleansed of all impurities.

G. N. Lord writes: I am thanking there is once in a while an editor who dares attack hum-bugs wherever they can be found, without fear or favor. Hew to the line, let the chips fall where they will!

Im the spiritual world, the speech of those who have opened the spiritual degree is gentle and flowing, still it is a high, scute tone, compared to those who are intermediate between them and the celestish; their tones are sweet, flowing like the most soft and gentle atmospheres, southing the recipient organs. The speech of the celestial is still more interior; they flow into speech by affections, which like a flowing stream, gives soft-ness to the sound and to the expressions,—The Church Independent.

J. B. Tapacott writes: I am glad to see the JOURNAL still pursuing its manly and fearless course in denouncing the false and in defending the true in the beautiful philosophy, so long and so ably advocated in its columns. I hope it may never weary in its 'good work.

Notes and Extracts.

A sound mind in a sound body should be the

ambition of all. The old Greeks considered the butterfly emblematical of the soul.

Religion is of the love principle, while theology is of the intellect.

A man cannot fice from his own shadow; nothing can save us from ourselves. There is not, nor never will be, in the nature

of matter such a thing as death. The Swiss Republic has found itself compelled to re-establish the penalty of death.

Are we not constantly assured of the minister-ing love and guardianship of those gone before? As long as each day comes singly, each freighted with its own load only, people can bear a great deal.—Rhoda Broughton.

Education is at the source of every advancement in human nature. All other methods of re-form but this are temporary, and narrow in their Socrates talked about death and on the blessed life in the next world. He courted death be-

cause it opened the realms of infinitude. He drank hemlock with composure. A true education creates new habits, new aspir-

ations, and a new life. It makes new channels for thought, it creates new directions for the impulses, it trains and holds in check the passions.

"Ne spirit, that I am sware of, has spoken of a God visible to the angels, sitting like a king upon a great white throne, and delighting to be glorified by ceaseless hallelujahs and psalms of praise." When the experiment has been thoroughly tried, as in the Irish prisons and in Wickern's family reform schools, the worst specimens of human nature have been cultivated to honesty and

good conduct. When the suttee rite was in existence, Hindoo females burnt themselves with the dead bodies of their husbands without showing the least contortion, exclaiming, "God! God!" till they were completely burnt.

Happy are those who understand the spiritual philosophy as much as mortals can understand it. It robs death of all fear. In fact, there is no death infSpiritualism. How beautifully it prepares the way to the life beyond.

The influence of love stimulates the more advanced spirit to go forth to minister to those who are less developed, and who require to be swakened to a sense of the possibility of growth on to higher planes of existence.

When we know that by no secretive effort can we hide our sins from loving spirit eyes, which even yet may weep because of our wrong doing, surely each knowledge cannot but help us to keep our lives and our hearts pure. The gods in bounty work up storms about us

that give mankind occasion to exert their hidden strength, and throw out into practice virtues that shun the day and lie concealed in the amouth seasons and calms of life.—Addison. The aura surrounding a diseased body is polson to the body of a healthy person on the earth

plane; how then can it possibly give off that higher spiritual, magnetic outpouring that is to attract the heautiful and the true?

George Lewes says: "The world is still a making. The primal energies of life are as young and potent as of old, issuing forth under new forms, through metamorphoses higher and ever higher, as dawn broadens into day." In every department of the divine government of the universe is manifested a benevolence which indicates the good will of the Great Father of all;

and if you fail to recognize this fact in the earth. 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 bonds, and the young life confined with-

in has penetrated the outer barrier are its true glories revesled. Can any higher praise or higher truth be spoken of Spiritualism—that we own nothing genu-ine but what is excellent, and that therefore we atand in harmony with the purest nature and reason, and that this principle of ours, therefore, ministers to our highest development.

Theology means a discourse about God, or the science of the Delty and divine relations. This term is abhorred by some Spiritualists because of the unwarrantable use to which it has been put by ecclesiastics; and we have the anomaly of Spiritualists saying "they believe in religion, but not

in theology." Many persons believe all that is in the Bible that is wise, pure and good may have been inspired by God or his angels, but that there may be parts that don't claim to be, and are not inspired, and that some of these are manifest errors, mistakes and interpolations for which human fraity

is reaponaible. According to Mark (XVI 17. 18.) The lastvorda Christ spoke before ascending into heaven related to the gifts of mediumship so ably advo-cated by Pauls And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

When a man's business so absorbs him that he has time and strength for nothing else; It ceases to improve him, it has a shriveling and withering effect. When he loses himself in his work, forgets the culture that comes in other ways, neglects the highest interests of his family, the duties of friendship, citizenship and philanthropy, he sacrifices the most precious results that his work might yield to him.

The following paragraph appeared in the Weekly Times of England. "It may interest those who happen to be learned in Berlin legends to know that, according to report, the White Lady, whose visits siways precade the death of some member of the Royal Family, was seen on the ave of Frince Waldemar's death. A soldier on guard at the old castle was the witness of the apparition, and in his fright fled to the guard-house, where he was at once arrested for deserting his post."

Spirits tell us that on entering upon the other life we are neither lifted into supreme blessedness nor cast down into utter misery. We are told that we cannot only build, while here, the house not made with hards, but modify the very form of the halos who is to dwell in it. Every word and not made with hands, but modificate very form of the being who is to dwell in it. Every word, and thought, and feeling indulged in here helps to de-termine what shall be, both in ourselves and our surroundings, there; and that meither here nor hereafter is there any possible escape from the natural law of inevitable result.

Hudson Tuttle well says: "The body must be pure. When inflamed with an improper diet, or saturated with stimulants and narcotice, the mind, reciprocating the physical conditions thus created, is a seathing mass of passions, a magazine which a spark may explode, and not willingly do the pure spirits approach; and the undeveloped are ever ready to selze the opportunity afforded. The prophets of old fasted and dieted, that they might gain immortal inspiration; they ordered their lives in purity, that they might allow the in-visible world the closer to approach them."

A spirit says: "All the movements of nature A spirit says: "All the movements of maters throughout the universe are giving forth melodies which blend here with the ongoing of our defly life; so that to the harmonique soul, to the indivictal who has attained a position which is in uni-son with such surroundings, there is a perpetual least of soul inspiring music, which, from time to time, culminates in the more manifest exhibition of vocal and instrumental combinations, and which in its attempt to imitate the sweet melody of nature, addresses the spiritual faculties in a more concentrated and direct manner. For this more concentrated and direct manner. For this purpose we come together in companies; assembling in the beautifully decorated halls erected expressly for the purpose; and so arranged that no violence can in any respect be done to the most delicate sounds which are produced, and where both those who perform, and those who listen, are alike benefited by the engagement."

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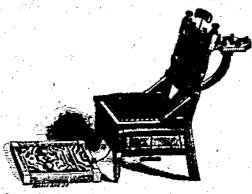
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KERSEY GRAVES.

Richmond, Indiana.

Man, viz.: Animal—Animal, viz: Man.

BY WM. B. FAHNRSTOCK, M. D.

Look where we may-whether in the works of the scientist, the writings of moralists, creedists, freethinkers, Spiritualists, or secular journals and papers, etc., men claim the prerogative of mind (to the al-most entire exclusion of that quality in animals,) with a selfishness that far outstrips the reason they so much boast of. And what is reason but a deduction of inferences from premises. How do we know that animais do not do this? How do we know that a horse does not reason when he opens a gate by pushing back the slide or raising the latch with his nose, or that the thirsty ox does not do so, when he pumps water with his horns—raising up the handle with one, and pressing it down with the other?

Must he not know or reason, that if he does thus and so, that the water will flow?
What is that, but a deduction from prem-

isee? True, it is not carrying on a process of deduction in order to convince, confute or set forth propositions, and the inferences from them—but it is reason according to

capacity,—which no doubt might be extended to its fullness by education.

How do we know that animals have not the higher functions or faculties in some degree? Man differs in these qualities, and why may not animals?

We have known horses to open gates untaught, and to do many other things that require thought, or a knowledge of cause and effect. We have known rats to extract olive oil, out of long and thin-necked German flasks, by inserting their tails into the oil of full flasks (after taking out the cotton stopper) until saturated, and then to draw them forth, for the benefit of comrades, who would lick them—thus benevolently feeding their kind. The "busy bee," not only constructs its combs of a certain shape, but adapts them to the space they are to occupy; and they also provide for winter by storing honey; they must be provident and have forethought. The dog is proverbially a knowing animal and the JOURNAL of the 19th of January, 1878, gives a remarkable instance of foreknowledge of a dog (copied from the Wilmington Star), whose mistress had died, by visiting her room, where he had never her part of the spiffing had never been before, and after snifting once or twice at the body, left the room and the lot, never left before and was not seen until the funeral reached the entrance of Bellevue Cemetery, where the dog ran out to meet it—followed it to the grave, where he kept up a whining and howling, while

the body was being buried. The sexton disclosed the fact, that the dog came there early that morning, was present when he dug the grave, and was there until the funeral arrived at the cemetery. Was this foreknowledge, clairvoyance or reason? There can be no doubt that it was a degree

All living things of the same kind under-These are all familiar sounds which man has named according to their resonance,-yet living creatures make many other sounds and motions that to them amount to language, which man with all his boasted knowledge cannot comprehend, much less interpret. The argument that animals do not know right from wrong, can be met by this, why are they civil at all?-and that they have not the moral qualities, (which men ought to have who possess to be divine) cannot be proved any more than it can be demonstrated that they have such qualities (outside of their deportment) which would render them responsible for deeds done in the body. Are they not subject to injuries. diseases, and the vicissitudes of heat and cold as well as man—why not in a compar-ative degree subject to his responsibilities?

It has been asked: "Do animals exist as spirits in the Spirit-world?" We answer, that spirits who ought to know have stated that if they are necessary to our happiness they will be there. From this we would infer, that if they are there under any circumstances, they must have an existence there independent of the imagination, for if they are there at all, their existence must be positive as regards themselves, although they may not always be present any more than they are to man upon earth. If oblivion be their portion, they have truly lived in vain,

Compensation is a law, and but for this, Man himself would rarely taste of blies.

Why do the mass of mankind strive to be rich? What does the geologist or mineral-ogist see in the earth's stratification, its minerals, its crystals or its gems that fascinates, and makes him travel the world over, through many difficulties and deprivations to find them, and spend the best years of his life in their investigation? Why does the devoted botanist seek and classity (under like difficulties) each tree, each flower and plant, the ornithologist each bird, the zoologist each animal, reptile, insect, fish, and microscopic animalcule? and yet, again, why does the astronomer, with telescopic aid explore the star bespangled universe?— but, like the rest, to gratify an innate desire to see and learn the mysteries of nature.

If this be pleasure here, would it not be more gratifying to study the arcans of na-ture beyond the dark river of time, where the clear-mindedness of every sense and fac-uity is intensified, and capable intuitively of perceiving the construction, composition, workings and beauties of every exisiting thing, that our natural faculties could not

fathom here? Of what use would all these clear perceptions be, if the objects so much prized and sought for here, had no existence there? In nature's field from rocks to mites and

Are many things to interest and scan-And though innumerable they may be As grains of sand on every shore-bound sea; Still more beyond the microscope's great DOWEL

Exist on every mite, rock, blade and flower, So, too, beyond telescopic reach afar, Worlds within worlds are freighted in each

ster

With myriads of living forms, both great Man as on earth, the peer and head of all, Who would not bear the ills of life to be

A student there throughout eternity, There flowers forever bloom in tinte serene. Amid the glories of each heavenly scene,

gence, but even this is a superficial defini-tion. It is the vital principle of immaterial organic existence—life. We can conceive of nothing without form, and all forms cog-nizant to the human senses must be matter in a greater or less advanced state of refinement. Life is everywhere, and by an application of the law of propagation with cer-tain necessary surroundings, there is an ap-propriation of a sufficient quantity for the purpose required.

A human spirit consists, we may say, of organic life, and intelligence clothed with matter in a condition of refinement almost equal to light. There must be a union of these primary elements before there can be growth and development. Being universally distributed, organization takes place as the result of creative energy under nature's great law of demand and supply.

All bodies in Nature are dual in their character—they are composed of an interior form, whose mission, among other things is, to build up an external body corresponding to itself. This law is absolute and universal, and everything from the tiniest insect that floats unseen in the air, to the mightiest organic being that roams the earth or swims in the waters-from the most imperceptible atom which is known only in theory, to the mightiest orb that rolls in space, each and all have their interior forms, invisible, spiritual, yet more real than the material which they present to our senses, because the in-terior is the realm of causation while the exterior is that of effects.

It is an importat fact that the law of de-mand calls for the different orders of being, when they are needed. Nature prepares the conditions which enable their production, when the necessity arises. This law of demand is continuous and applicable to each individual plant, animal or man. The nu-cleated cell contained within the germinal seed or fluid, as the case may be, finding its mate, begins its development by a union with this in conjunction with certain forces which come to it under the influence of specific laws. If the new force were simply circular, as are the forces forming a cell, there could be no advance, it would be only multiplying the same thing endlessly; but this force begins to assume a spiral character; and in proportion to the perfection of this motion will be the progress made in the form.

In the case of man several forces are attracted to the embryo when these germinal cells first unite. These, together with those which belong to the parent cells, combine and lay the foundation for the organization and development of a spiritual body, germinal in its nature, but having the power of unfolding all traits which characterize man in the endless career of life. The spiritual body is the model upon which the physical body is constructed. This is true of all liv-ing organisms. Each has an interior body which has the form and outline of the plant or animal, and the effort of life is to outwork stand each other, and no doubt have a lan- a physical structure corresponding with the guage of their own. The horse neighs, or whinnies, the nightingale sings sweetly, the lion roars, the cock crows, the hen cackles, the cat mews and the dog barks, etc. build up an external body resembling itself. The character of these bodies will be modified by the elements within the reach of the organizing power, and by other surroundings. In the case of inferior animals, and of plants, these interior formative bodies are not capable of self-consciousness, or continued identity, and are not immortal.

The interior body in man, which is properly termed spiritual, is more complex in its structure and more perfect than anything in the domain of the animal. It of ten finds its course interrupted, and meets with obstacles which interfere with the development of a perfect physical body, or even prevent it. The majority of the germs of the human body do not receive all those

elements which are essential to life and hence they pass out of the body very early. This doctrine of a spiritual body on which the exterior is modeled was held by the ancient mystics and philosophers, and is frequently referred to in their writings. It is specifically stated by the apostle Paul, who declares: "There is a natural body and there is a spiritual body." This spiritual body is composed of refined matter brought together by a beautiful combination of spiritual forces, which contain more elements and power than are absolutely required for the production of the physical body. Its immortality depends upon this fact, and its connection with the intellectual and moral powers which constitute the mind or soul of man. The forces of the spiritual bodywhich correspond with those of the physical body, co-operate with these in the selection and preparation of the elements adapted to the formation of the latter, and a harmonious relation between these renders the body much more perfect.

The formative powers of the spiritual body are continued throughout earth-life, and they ever actively seek to outwork for themselves a better organization, and even when they fail on the external, they succeed in the interior, although the most perfect success results from the harmonious action of both. If a man fully realized the fact as he passed through life that he is a spirit, he would be much more careful to live in such a manner as to aid in outworking the best structure possible, and would avoid many of the habits which interfere with the perfection of his organization, and the enjoyment of the highest happiness.

An Extraordinary Manifestation.

To the Editor of the RELIGIO-PRILOGOPHICAL JOURNAL! Dropping in at Mrs. Simpson's at noon, April 23d, I asked her for a sitting, saying to Ski: Please give me physical manifesta tions to-day; bring some flowers and place them in a box (hereafter described), to which Ski replied, "Me fix it." This conversation took place in Mrs. Simpson's reception-room, from which we passed to dinner, Mr. Simp-son having invited me to dine with them. After dinner, we passed into the scance room, the medium never having left my presence for a moment, from the time she first met me in the reception-room. She put the slate under the table, and Ski wrote. "Me fix it." Putting on the slate the box, which is five inches long by four inches broad, and about four inches deep, on the top of which is a glass four inches long by three inches wide, thus giving such a clear insight into every part of the box, that it cedes by sending an angel from beaven's would have been impossible to conceal any flowers within it without detection; and the further precaution had been taken to tounding, magnificent scene of her asceninsight into every part of the box, that it

Where light, the base of all, in splendor reigns.

Throughout all nature's grand and vast domains.

Man Spiritually—Interior Bedies.

BY NORMAN LEANDER.

The interior of a spiritual body, the soul, of what does it consist? This question must necessarily remain to a great extent unanswered. We may call it organized intelligences but avan this is a superficial definition. the box, three pinks, two white and one red. Having been an amateur magician or conjurer for the last twelve years, I know it is impossible for flowers to be placed in a box of this description, by human agency. I should have stated that the seals were intact, and the box was in just the same condition as it was before. People may cavil and talk all they want to; such a manifestation can not be performed by any human agency. Yours truly, S. B. S.

OMENS.

A Prophecy in Reference to England.

BY C. O. POOLE.

In a letter of Julia Ward Howe's in the Woman's Journal, written sometime ago, is given a graphic account of the failure to float to the breeze the flag of old England, at the Queen's review of the soldiers at Aldershott. She states that as the Queen approached the grounds, an attempt was made to give the grounds. grounds, an attempt was made to give her a royal salute by running the British standard up the flag-staff, but that many attempts, much official ordering and ingenuity and exertion of subordinates, only resulted in raising the flag at half-mast. The sad plight of the royal ensign was descried by the commander in charge of the grand review, who at once shouted, "Pull down that flag"—and Mrs. Howe says:

Mrs. 110We Says:

"Down it came," and her Majesty the Queen of England and Empress of India reviewed her picked troops without a flag over her head. I do not know how many Englishmen present recalled the fact that a somewhat similar mishap occurred when the flag of the ill-fated Charles I was first raised at Nottingham, in 1642; indeed I did not happen to find a single one who remembered it in fact;—but it was certainly a curious coincidence. It was, at the time of the raview at Aldershott, quite a general impression that war with Russia was impending; and the more songs one sings about the "meteor-flag of England," the more awkward it is to have the meteor go down instead of up. the meteor go down instead of up.

The deplorable condition of things at this time in the heart of the British Empire, are still more ominous of great events in the immediate future. Land monopoly through primogeniture and feudal tenure, stagnation and depression in all kinds of trades and pursuits, and the supporting of an idle and useless, aristocratic and governing class, have nearly devoured the vitals of the late "Mistress of the Sea." It is now apparent that never in England's history has there been such general demoralization, suffering and discontent among her people. In view of these facts, it is interesting and possibly instructive to recall an admonition and prophecy which came from the Spirit-world twenty-six years ago, especially for English-

Those who are familiar with the writings of our seer, Andrew Jackson Davis, remember that in the volume entitled, "Present Age and Inner Life," is given an account of a spiritual congress, composed of a great multitude of earth's disembodied spirits. held in the summer of the year 1852, and as their leaders then declared, "convoked for the purpose of weighing kings, emperors, tyrants, teachers, and theologians in the balance of justice and truth," and that this congress concluded that, "mene, mene, tekel, upharsin," is written all over their institu-

An address or exordium was then and there given by the respective delegations to the various nations and peoples of the world and which exordiums are reported verbatim in the above named volume. Events which have since transpired have remarkably verified the truthfulness and significance of some of these prophetic utterances, among which may be named those of the African and Japanese delegations. The address of the English delegation is as follows:

and Japanese delegations. The address of the English delegation is as follows:

With the lion watching by thy side, with thy marine power so capable of Jocomotion and transferation, with thy ships in every sea, thy banner floating freely on every breeze, well mayest thou, most beauteous England, be proud, and arrogant, and austere! Monarchs may scan thy boundless induence on every shore. Thy missionaries have gone to distant lands; at home the gorgeous temples of Religion rear their proud domes and tarrits on high; and thy royal institutions are brilliant with classic lore—deep wisdom, drawn from the wells of ancient days. Yes, beloved England, well mayst thou indulge the passion of pride—and feel imperial Joy when thinking of thy Sons of Thought. Yes, hear us, hear us! for hatred to human liberty is still enthroned upon thy Government, and danger stands now at thy palacedoor. Thy lands are tilled by the faithful Sons of Liberty. The working-men and working-children in thy factories will six in judgment agains: thee! The times are full of signs! The faithful inhabitants of Erin. loaded with labor and taration, and threatened by poverty and distress every hour, will bring thee to judgment. O. England, change thy Pride for Humility! The wealth of thy coffers is owned by a few; hence thy Government eannot fall by poverty. But wouldst thou see thy fate? Beheld, then, the mountain of ice melting into liquid shape and flowing away into freedom! So shall England, as a monarchy decompose and disappear. The catalogue of crimes that chequers history is polsoning the vitals of England's existence. O, our countrymen! let a lamb repose by thy ilon; let justice be done to thise oppressed; for thus even in death thou mayest be glorious and beloved.

Strange Customs in the Past.

History informs us an artful woman disguised her sex, and through her genius and dexterity governed The Roman church as Pope Joan for about two years, between the time of Leo IV and Benedict III, and was believed in as a fact of history for the succeeding five hundred years. In fact, previous to the time of Luther and "the reformation, it was not thought incredible or disgraceful to the church, which has contended for its truth against the assertion of Protestant writers, who vehemently affirm such event as "absolutely destitute of any foundation." Mr. Mosheim, the great ecclesiastical historian, says: "The matter in de-bate is dubious, and has not on either side been represented in such a manner as to bring conviction." Be it as it may, history further informs us of the canonization of Pope Joan, as acted in the theatre, after A. Pope Joan, as acted in the theatre, after A. D. 1480, attaining great popularity, having twenty-five characters, viz.: the devil and his mother, three good angels, the Virgin Mary, her son, Pope Basil, four cardinals, a senator, the devil, and supernumeraries. It begins with a council of Devils, who agree to tempt Jutta, the heroine of the play, to profane the panal throng. She sagures profane the papal throne. She assumes men's clothes, goes to Paris with authority, acquires the proper degree duly attested and then returns to Rome, and there is made s cardinal, and then a pope. The virgin Mary directs an augel to learn from Jutta which she prefers, a pardon with penance, or perdition. She desires repentance, but death seizes her soul suddenly, and carries it to the devils in hell. The Virgin inter-

sion into heaven; and during the process of the play the scene shifts between earth, hell, purgatory and heaven, and its effects were so powerful as to require vast re-search and industry, to set aside facts, when the Protestants among the Germans under-

the Protestants among the Germans undertook to bring the papacy into contempt by
asserting the matter as action.

It appears that in A. D. 1418, the trades
people in England, had God, the Father,
creating the heavens; angels, archangels,
Lucifer and these angels that fell with
him, being performed by the tanners for
the first part; and then God creates the
earth and all therein in five days, which is
represented by the plasterers for the second
part; then God creates Adam and Eve bepart; then God creates Adam and Eve, being played by the card makers for the third The twenty-fourth part includes Jesus. Mary, twelve apostles, four angels with trumpets, four angels with lances to scourge, four good and four bad spirits, and

six devils being performed by the Mercers. During A. D., 1437, at Mentz, an immense dragon was represented as just from hell spreading his terrible wings and claws, and with such a terrific appearance as to cause intense alarm and excitement among the

intense atarm and excitement among the audience, some fainting.

In A. D. 1541, this was represented: Cerebus, the porter of hell, the attorney general, Beelzebub, Belial, Satan, Lucifer, as also God, Son, Holy Ghost, the Virgin, Joseph, Apostles, disciples, Jewish priests, magicians, philosophers, emperors, angels and archangels, with a multitude of celestial, terrestrial and infernal personages to the terrestrial and infernal personages to the number of four hundred and eighty-five, requiring several days for the performance

of the play.

Previous to the foregoing, the principal events in the life of Christ as stated in the gospeis, were represented on the stage also, requiring eighty seven personages and several days for the performance, during A. D. 1402. The representation consisted of three members of the Trinity, six angels, twelve apostles, six devils, Herod with all his court, and other fictitious characters. More strange yet, it appears that during B. C. 525, in the play of the God Prometheus from the tragedy of Aschylus, the scene of a crucified god and savior of the world, was acted in the theatre at Athens in Greece, two thousand three hundred and seventy-four years ago.

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By D. D. HOME, Medium.

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Egypt and Persia, noting some historical points of the ancient seers of those lands, their prophesies and their fulfillments. Chapter III refers to India and China, the creed of "Nirvana"-Laoise and Confucius. The present corre Chinese is also noticed. Chapter IV is replete with the history of Spiritualism in

Greece and Rome showing communion existed between world and world 8000 years ago. PART SECOND is devoted to Spiritualism in the Jewish and

PART THIRD is devoted to Modern Spiritualism and is evi-

dently 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. 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 rest amount of information which no student of the spiritual philosophy can afford to dispense with.

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Its great value illustrated in a brief statement from a highly respectable and estimable PANACE lady of Philadelphia.

Mrs. Dugan, residing at No. 900 Dauphin Street, Philadelphia, will confirm the statement here given with pleasure. She was nitacked some ten years ago, only three months after her marriage, with an insidious disease, observing at that time a small ulcer on the thigh. From this apparently insignificant commencement the disease gradually spread thronghout her entire system, producing sad havock is the skin, nucous membranes, and the bones, destroying the uvula and palatine arches in the throat; and her body, which before was entirely free from disease, soon was covered with ulcers. The disease now attacked the cervical glands, and gradually going deeper to the periosteum causing exfoliations of the clavicle, scapula, and humerus, then attacked the os frontis, the voner, masal bones, and submaxiliary, passing down the arms in its destructive course. At one time there were thirty ulcers on the left arm, and fifteen on the right arm. Pieces of the thins and radius were though of, and the LEFF HAND WAS AMOST ENTRELY destroyed, leaving nothing but two metacatpal and one phalans. Next a large pleec came from the patella of the sight knee. Upon the left leg abocases had beying to form, and it was swollen to three times its natural size; but just at this juncture (when she had the attendance of some fifteen physiciaus, among others some prominent specialists and leading professors), the disease mantime not yielding to any treatment, herself a pitiahleobject, her parents nigh distracted by seeing a dear daughter being destroyed by disease, a martyr to suffering with apparently no remedy, a medical gentleman said to her: "There is one reliable remady which your had better try; I have witnessed its effect on some patients," and he named SWAIM'S PANACEA to her. She immediately laid her case before Dr. Franklin Stewart, who has during the past thirty years prepared the Panacea, and when a borbed and did not discharge externally. In three days there was an increase of appetite, and when she had taken one bottle there appeared