

# RELIGIOUS PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XXVII. CHICAGO, DECEMBER 6, 1879. NO. 14

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## LIFE WITH THE SPIRITS.

By Ex-Clericus.

### NOTE TO THE PUBLIC.

[The writer of these passages of personal experience, has had quite an extended knowledge of modern Spiritualism, which reaches back almost to the time of its advent. But his present purpose is to give only, in the form of a short series of articles, such incidents as may be especially fitted to interest the readers of the JOURNAL. For satisfactory reasons a thin veil of the anonymous has been thrown over the sketches. Personal friends can easily see through it, and to this there is no objection, yet all should be regarded as a strictly truthful record of events in the life of one who was, for many years, an accredited and active member of the Christian ministry.]

### PRELIMINARY.

Sixteen years of child and boy life on a farm; ten of youthful adventure and business experience; five of a preparatory and theological course, and ten in the active Christian ministry, in a denomination whose requirements were such as to tax to the utmost my capacities, especially those of a more purely mental character,—had brought me to a period usually regarded as still within the prime of life.

But with me, the case seemed to be somewhat different. The change from an active business life to that of a close student, at so late an age, taken in connection with my want of a right knowledge and practice of physical laws, and their important bearing upon the mental, and my earnest zeal to do faithfully the work of life as it was then before me, had greatly broken down a constitution never of the strongest and most enduring character. Indeed, my powers of positive and efficient action were so nearly destroyed, that what I was then enabled to do, was only with great and sometimes painful efforts.

My domestic life had also been sadly wrecked by the death-flood that came in upon me, sweeping away to then almost unknown shores, my entire little family, consisting of a wife and two young children; and all within the space of less than two years, leaving me sorrowing, weary and weak, and with an earnest longing for that land where the weary should be at rest.

It was while in this condition that the light of modern Spiritualism attracted my attention, and finally the cheerful brightness of its truths obtained lodgment in my inner being; and it was thus, I think, that I was saved from becoming permanently disabled from active usefulness. For thus a new and cheerful turn was given to my thoughts, and a most interesting field for activity laid open before me.

It was early in the year 1852, that I first turned my attention to something like a serious investigation of the new claim. At that time I knew next to nothing of the then very novel and ill-reputed claim of the so-called Spiritualism. Indeed, I had such a contemptuous dislike of the whole affair, that there seemed to be but little probability of my ever engaging in anything like a fair investigation. I remember that it was then, to my mind, something like a proof positive of the falsity of the claim, that spirits should use material means to convey their intelligence; forgetting all the while, that all matter is but the outgrowth or expression of spirit; and that the two are so intimately related that the one can hardly exist without the other,—implying here that all organizations, whether in the spirit or in the earth-life, must be embodied in matter, more or less sublimated.

Such was my positive antagonism against the new claim that was then rapidly gaining a favorable hearing with a large class of intelligent and fair-minded persons. But I was far from being satisfied with the position I had thus taken. There was within me a sense of justice which seemed to forbid my speaking so decidedly against a subject of which, as yet, I knew absolutely nothing in the way of personal investigation. In my capacity as a public teacher of spiritual truths, I could not well avoid say-

ing something upon a matter that claimed to have so close a relation to what was the especial work of my life. Nor would the plea of inattention and consequent ignorance upon the subject, long answer as my justification; for was it not my especial duty to "prove all things and hold fast that which is good,"—especially when, as in the present instance, the claim bore closely upon the deepest wants and the most ardent longings of the human heart? Clearly it was my duty—a disagreeable one though it was—to personally look into the matter, if for nothing else, that I might have wherewith to answer the troublesome questions which were continually coming up before me in regard to it.

I was not sorry, therefore, when, in the regular course of my work, I found it convenient to make an arrangement to preach on Sunday at A—, Mass.; for I had already heard that there was a good "medium" in the congregation there, whose character and capacity were both regarded as good. She was, indeed, a member of the church in good standing, and well respected in the community generally. Here then, I was to make my first essay, at looking into what I was then quite sure would prove to be but a fresh instance of either of excessive credulity or of gross imposition.

### THE INVESTIGATION.

It was by especial invitation that I attended this my first séance at the house of the lady in question, who, with her husband, I found to all appearance to be very honest and worthy people. But the result of the effort was wholly unsatisfactory to me; and with my present understanding of the laws of spirit intercourse, I can fully understand why this was the case. I was in a mental condition wholly unfitted for an honest and earnest investigation—a condition which must have been exceedingly repellant and unfavorable to a successful result. Courtesy to the other interested parties prevented me from showing it, yet something very much like contempt was the ruling state of my mind throughout the entire séance. It will serve as a good illustration of my narrowness and ignorance at the time when I relate that some instances of bad spelling in what was claimed to come from the spirits, were regarded by me as something like proof positive of the falsity and shallowness of the claim. As if the mere fact of having cast off the fleshy body would change all into perfect spellers!

Subsequently, after considerable progress had been made in my investigations, such proofs of ignorance, as also those of a moral obliquity coming from those supposed to be spirits, were confirmations of, rather than objections to, the claim. For surely no one, after serious and attentive thought upon the subject, could longer entertain the expectation that what we call death could have the power to transform such specimens of our humanity as are continually passing over to the other side of life, into a state of perfection either as to knowledge or morals. On the contrary, it is the clear dictate of right reason,—when at length free from the pressure of the false ideas of the past,—that if we do receive messages from that life, they must necessarily be of a very mixed character, often partaking quite largely of the morally perverted condition of the many who are so constantly passing away from our midst.

After this, which was in reality but little more than a pretense of investigation, I tried to satisfy myself that I was relieved of the responsibility that had rested upon me; and had now something to say, when I was asked for my opinion of the "spirit-rappings." I had looked into the matter, and it was all sham and nonsense! They would go over with the account of what I had seen at A—, often with quite a facetious setting-out of the transactions of that occasion.

Several months passed in this way until at length it fell in my way to preach for several Sundays at B—, in Vermont. Here it so happened that the place assigned for my entertainment was in a family, with whom I was considerably acquainted. They were, in fact, near relatives of my wife, who had then been nearly three years in the spirit-life.

Very soon after my arrival in this home, much to my surprise, and not a little to my annoyance, I found out that the entire family had recently become believers in the spiritual theory through the mediumship of their own hired girl, who was still with them, and whose capacity as a medium was now freely tendered to me, that I also might become a partaker in their new and happy faith.

My friends were evidently sincere and earnest in their good wishes and purposes in my behalf, and were more than ready to afford me every possible facility for gaining the supposed good before me. What was now to be done? Here I was again face to face with that which seemed so steadily to haunt me, notwithstanding my wish to keep clear of it. It was plain that I was not to be let off with that shallow pretense of an inquiry already spoken of; but I should now be left wholly without excuse if I did not follow the matter up with some good degree of thoroughness. And to this determination I finally submitted myself, and for the space of about three weeks, during which I remained in this family, devoted myself vigorously to the work.

At first, however, but only for a short space of time, my old, reluctant and half-contemptuous spirit attended my efforts.

But it was not many days before abundant cause was given me for a genuine and earnest interest in what I was doing; and eventually I became fully satisfied that it really was true that friends from the other side were thus able to make known their presence and thoughts through means cognizable by the bodily senses.

The exact steps by which I was enabled to reach this conclusion I will not stop to give. I will only say that my investigations soon became extremely interesting and absorbing; and in these I was often joined by the entire family. Generally, however, I chose to make experiments with no one present but the medium and myself, that I might be the more sure of a perfect freedom from other visible influences than our own.

The medium herself was evidently an honest and simple-minded person, incapable both morally and mentally of any deeply laid schemes of deception. She was born and brought up in the neighborhood, and was then about eighteen years of age. She was perfectly willing that I should watch her proceedings in the closest manner, and apply whatever precautionary tests I might think best. Her tendencies were toward nearly all the different phases of mediumship then known to investigators; and to the development and testing of these I devoted myself very faithfully from four to six hours of each day. Sometimes, especially in our family circles, our interest and zeal would keep us together until surprised by the late hours of the night, and on one occasion it was fairly daybreak before the company was wholly dispersed.

During nearly all of the time of my stay, the medium seemed to be more or less under the spirit influence and control. It did not seem to injure her in the least, nor essentially to interfere with her duties as the hired help of the family. Sometimes she would go about her work in an abnormal condition, her eyes being closed; and yet she would make no mistakes, but move about quietly, and efficiently in what was before her to do.

I was particularly impressed, while sitting in our family circles, with the extreme naturalness of what seemed to come from the invisible members. Each one of these seemed to take his or her part in the general gatherings, even as if still in the bodily form. This was especially to be seen in small, incidental, almost trifling matters, as some might regard them.

And all through my subsequent experience, such incidental and seemingly trifling manifestations of individual presence, have served especially to impress me with the reality of the thing, since, as it would seem, nothing but the actual presence of the dear friend, would be at all likely to prompt such familiar and loving utterances. As I proceed it is quite likely that I may give other instances in illustration, although many of the best of them were of a too strictly private nature for such a public use. The one that I now wish to give will probably enable the reader to understand and somewhat feel the force of the kind of evidence I have now in mind.

One evening in G—, Mass., I had been sitting in a circle of harmonious and intelligent persons—several of them teachers,—all the evening, during which many dear friends had manifested themselves through the very good mediumistic capacity with which we were favored. Among these, my spirit wife had been especially active and social.

On preparing to bring our circle to a close, according to our usual custom, each one of us in turn said "good night" to our invisible company. A prompt affirmative response was given to each until it came to my turn to exchange the good night greeting. But now there was no response, and I was perplexed and even troubled at this strange silence. In a tone of disappointment I asked, "Are you not going to bid me good night as well as the others?" Immediately there was a signal call for the alphabet, and it was spelled out—"I am going with you." This came from my special loved one, and of course when she was thus going with me, it was very natural, though wholly unexpected (to all, I think) that she should decline to bid me good night.

### THE NEW LIGHT LEADS ME.

A new era of life had now dawned upon me. What seemed to me a great instrument for good had been placed in my hands, and I felt solemnly bound to make a wise and faithful use of it. My old work, as a regular minister of the denomination to which I belonged, must henceforth be secondary to the new and far more important one which now seemed to be before me.

There was, however, as I regarded it, no discrepancy between the old and the new of my life-work; only the last seemed greatly to outweigh the first in point of actual importance to the welfare of those over whom I might be able to exercise an influence for good.

My own experience and observation had convinced me that the old routine of church worship had sadly lost its power over the human spirit. Indeed, a large part of what thus takes place from Sunday to Sunday, seems to be but little more than a respectful or rather respectable conformation to established custom. But in these gatherings, especially the family circles I had thus far been permitted to attend under the new spiritualistic faith—I had noticed a power to touch and move the inner life, almost wholly unknown under the old, and nearly effete order of worship. Was this new power

for good to be lost, or even neglected by me? No; I felt most deeply impressed that I must hold on to this whatever might become of the other.

### NEGATIVE OR MEDIUMISTIC ACTION.

This change in my prospective course, happened very opportunely for me in more than one respect. It diverted my mind from its strong tendency toward deep and discouraging depression, opening for it new and more cheerful channels of thought. My general health had become so reduced that I could not have done much more in the old way of positive thought and labor. But soon after I had become intelligently conversant with the new Spiritualism, I was made to see that there was a negative or mediumistic method of action, of which I myself might become capable; and which, so far from tending still further to break down my health, would in reality do much toward building it up.

So I resolved to give myself up to this negative or receptive condition, feeling that if I could no longer act with positive energy from my own central mental force, yet that I might so understand and conform to the laws of spirit action, and receptivity on my part, that I might become a useful help to those from the higher life who might choose to avail themselves of my capacity.

I have reason to believe that from my native constitutional tendency I was better fitted for this receptive or negative action, than for the exercise of independent positive thought; what I now propose to do,—under something like the stress of necessity,—was to fall back into my true position and to live a life of quiet contemplation and aspiration, thus preparing myself for something like an inspirational work; or in other words, to devote myself to a certain kind of mental mediumship.

Hereafter I should have but little use for books or reading of any kind, my sole, or at least my most important work being to keep my mind calm and clear, that it might faithfully reflect the light that might thus be made to shine in upon it.

I do not mean that this view of my case came to me all at once, and at so early a stage of my new experience. But from time to time it was gradually unfolded to me by my spirit-helpers,—sometimes much to my dislike, for the idea of thus having my own individualism practically ignored, and becoming almost a passive instrument for the use of others, was not always quite satisfactory to the ego that was in me. But I finally settled down into the conviction that to be simply the means of transmitting the thoughts of others, was no derogation of my personal manhood, so long as I myself retained the right to receive or reject what was given; according to my own individual conscience and judgment. And of this right I have ever maintained a jealous care in all my dealings with the unseen ones, down to the present time. And I have good reason to believe that such a course meets with the full approval of the highest order of intelligences, although at the same time there is evidently another class who are quite willing wholly to override mortal individuality, and make the medium a merely passive instrument under their exclusive control.

### MISTAKES AND TRIALS.

Many mistakes I fell into, especially during the earlier stages of my experience; as do most others doubtless. Among these was the adoption of the idea that to be what is called a medium, was something to be coveted for its own sake, that is, for the individual satisfaction it was fitted to give. I have since learned that the way of mediumship—especially that of a mental sensitive like myself—is the way of trial, and often of suffering of a peculiarly severe kind. This is owing mainly to the extreme sensitiveness of condition into which it is necessary for one to be thrown in order that the needed receptivity to spirit thought may be obtained.

In cases like mine, the preparatory action is mainly upon the brain; but this being the centre of the nerve-organism, the sensitiveness thus induced extends throughout the entire nervous system, rendering one extremely open to all kinds of jarring influences, particularly those that come from a contact with discordant individual spheres. Whilst in such a condition, it is often a kind of torture to be brought into direct contact with external life as it ordinarily prevails.

But to offset this in some good degree, when conditions of quiet and harmony are around such a sensitive, and the influence of the thought and affection of the higher spirit life is thus allowed freely to flow into the spirit—then there is a heaven to compensate in a measure for the hell which is sometimes the result of a rude contact with the external world.

### THE MEDIUM HELPERS.

But perhaps a still greater suffering—mostly mental—has fallen to my lot in consequence of the very peculiar and trying measure which has been adopted—necessarily so, as has been claimed,—in order to the development and perfection of my mediumistic capacity. There appears to be a special class of spirits devoted to this developing work, who, with me, have gone by the name of the medium-makers, or helpers. It would be utterly useless for me to attempt to describe in full the very peculiar and searching methods thus employed, involving the trial of almost every weak point, both in character and condition. The action is decidedly of a homeopathic character,—contrasting things spiritual with things med-

ical—in this respect; that for prevailing personal evils to be cured, like agencies from the invisible side seem to be employed, until by such a constant reflection of the individual deformity, from the invisible surroundings, one becomes disgusted with it, and is ready to put forth the needed efforts for its cure.

I have had to submit largely to this medium-helping influence throughout almost my entire experience, of which various illustrations may be given as I proceed with my story. I have also had much to do with two other somewhat distinctly marked classes of spirit influence, which; although perhaps in reality, none the more important and loving than the other, have yet been far more acceptable and soothing to my inner being. I now allude to what I have called my home or love-circle, which has often come most delightfully near to my affectional life; and to the circle of a more advanced wisdom which seemed to be near me at times for the purpose of making the highest possible use of my mediumistic and inspirational capacity.

This classification must, of course, be quite defective, it being a result of our imperfect earthly stand-point, and not a wise and definite statement of things as they are on the spirit side of such activities. It is quite probable that from that point of vision, all is seen working together as one harmonious whole, wisely and beneficently adapted to ever-varying wants. Indeed this is my own view of the matter at my present writing. But in these sketches it may be well to keep the above classification in view that my experiences may still be presented as they seemed to come to me at the time.

To be Continued.

### Spirits on the Outer Fringe.

Spiritual Notes, of London, gives the following:

Viewing the subject of Spiritualism in reference to the course of current events, we can scarcely fail to ask, What is the effect of those events in the spheres wherein earth-bound spirits first find themselves when they pass the bourne from which our great national poet wrongly said no traveler ever returns? If the Spirit-world act on this world—supposing we must speak to the two as distinct—is it not equally certain that we also react upon it? The doctrine of impression, like all our life, is twofold. We impress the parted as the parted in their turn impress us. We affect the tone of that society as they affect the tone of this. Do we always recognize that fact as we ought; or, even so, have we ventured to follow it out to what are not only its legitimate, but its inevitable, conclusions?

Take the case of the Zulu War. Picture the fields of Isandula and Ulundi. On the former, how many of our countrymen passed into spirit land with all the hot passions of battle full upon them! On the latter, what a mass of undeveloped spirit nature must have made the solemn transit under the worst possible circumstances—their owners setting their foot hastily over that boundary which the saintliest and most civilized of us ought to cross so warily! It is a perplexing thought. Shall we cherish the doctrine of fatalism, and hold that the discipline of those spiritual natures was, so to say, with premeditation cut short here so as to be finished there? This is no unpractical thought for us who realize in its most tangible shape that communion and fellowship between the denizens of the two spheres which orthodox churchmen vaguely and indefinitely believe as the Communion of Saints. If these undeveloped spirits, full of what Isaac Taylor calls "appetency" for the scenes they have left behind them force themselves into prominence at our séances, how would they be likely to come? This is a question with which we cannot refuse to deal, prone as many of us are to rush into communication, under no proper safeguards, with the Spirit-world. If these undeveloped spirits from the Outer Fringe, so to speak, of the Spirit-world they are just the visitants we may expect to be most accessible. In what frame of mind could we expect even one of our own people to land in the unseen world if he departed with his face as Mr. Archibald Forbes so graphically puts it, "radiant with the rapture of the fray?"

Then, again, as to Catherine Webster, who passed away by a felon's death. Here is a case to make the sturdiest opponents of capital punishment (to whom we ourselves belong) hesitate for a moment. And ask, "What is to be done with such cases?" Is it permissible to relegate them to the domain of higher law, to pass on their inscrutable difficulties to the great Court of Appeal? That we may not know. What we are calculating is the effect of such precedents, should the departing fulfill their probable bliss and visit us as *revenants*. It is a thought, not to make us tremble—not certainly to make us refrain from intercourse, for we may help those erring ones there, though we could not do so here—but to make us very cautious that we ourselves should be in the best position we can secure by observing the well-known conditions of the spirit circle, so that we do the parted spirits good instead of making it possible for them to do us harm.

INSPIRATION AND REVELATION.

The Harmonical Platform.

REPORT OF A LECTURE DELIVERED BY MR. A. J. DAVIS.

Opening Exercises—The Naturalist and the Seer on Incubation—Spheres of Matter, Persons and Principles—A Fossil of George Fox—Inspiration and Revelation—The most Reliable Source of Impressions—Revelations of Science—An Ambitious Mother—Peter and Paul as Types of Inspiration and Revelation—The Roman Church founded on St. Peter—Sacred Literature of the Hindus—The Hebrew Jehovah—Jesus Reforms the Mosaic Ideal—Love is the Fulfilling of the Law—Anecdote of Rev. Menzies Bayner—Views of Mediumship—Not a Leader of Men, but a Follower of Mary—Faking the Patriarch—Spiritual and Harmonical Platforms—Hard Living on such Food as Facts—Paul's Fruits of the Spirit.

At the usual hour, on Sunday, Nov. 9th, a fair audience had assembled at the Hall in Fourteenth street. After music by the choir, Mrs. Mary E. Davis read an inspired composition by Indiana's gifted young poet, Forcethe Willson, whose brilliant genius—incandescent with spiritual light—flashed, meteor like, over the western horizon, and went out of life's morning sky—but only to shine forever in the poet's heaven.

In the beginning of his discourse Mr. A. J. Davis referred to the fact that the late Professor Agassiz lectured six consecutive nights on Incubation. The great naturalist found enough in the process going on in a single egg to occupy the attention of himself and a large audience for a week. The speaker hardly thought his audience would care to brood so long over one incipient chicken. Indulging this facetious vein for a moment, he left his hearers to infer that the truths in process of incubation in his mind would all be hatched in due time.

The speaker observed in transitu, that there are many intellectual men who are not rational. The ratiocinative faculty is feeble and falls far short of the measure of their attainments. The grand equisopole of the faculties does not exist and the harmony of life is wanting. Many follow faith instead of reason, and believe in destiny rather than will. The elements which enter into the composition of human nature are few and simple, but the individual combinations present unlimited variety.

After a brief reference to a former lecture, the subject being the Divine personality, (on this question the speaker was understood to have occupied a negative position,) Mr. Davis spoke briefly of the several spheres of matter, of persons and of principles, as three principal sources from which our impressions are derived. It was observed—in respect to outward things, or the elements, objects and phenomena foreign to our personality—that one can only perceive so much as may exist in his individual consciousness. There must be some corresponding principle within that is responsive, or the things presented for external observation will pass without our cognition. He illustrated the subject by specific references to sensorial impressions made on the organs of sight, smelling and hearing, and observed that no man's senses were ever touched by matter.

To illustrate the influence of our individuality, in determining the impressions made upon the organs of special sensation, he instanced the case of a Mr. Chase, a gentleman educated in the school of George Fox. This man could never have been "fit for treason, stratagems and spoils;" he was too good a man; still he had no soul for music. For him there was nothing but noise in a "concord of sweet sounds." His daughters had not inherited the paternal insensibility, but had some taste for the divine harmonies. Taking rather naturally to the ways of the world they had become somewhat profane in music. But the stern old Quaker insisted that he would as soon listen to a cart running over the pavements as to hear his daughters perform on the piano.

Here Mr. Davis proceeded to forecast the shadow of his theme. Of the three general sources of our impressions, or spheres from which we derive our inspiration, he regarded the sphere of principles as the highest and most reliable. He defined inspiration in its physiological and psychological phases, and observed that the truth, flowing through the faculties by the inspirational process, was neither always nor generally comprehended by the person thus inspired. One may be influenced and yet scarcely be aware of the fact. He can only realize it in the consciousness of a power that expands his faculties and enlarges all his conceptions. Revelation was represented to be something altogether superior to the inspirational gift. A revelation must be comprehended. If the truth is not understood it certainly is not revealed. Inspiration, in some form, is the gift of many, while Revelation—the comprehension of great principles—comes to comparatively few. The seer of principles walks by the light within, and far as his way is illuminated becomes acquainted with the universal Good. In the light of these principles he sees God.

The power which comprehends must be superior to the thing comprehended. The man who finds the solution to a difficult question is deeper than the subject he fathoms, and Euclid was greater than all the problems in his book. We are in the habit of thinking that revelation must relate exclusively to religion. This is a mistaken idea. It may relate to the laws of mechanics or any other subject. Archimedes and Sir Isaac Newton were revelators. The man who gathers into himself and arranges the principles of the subjects of his observation has his mind illuminated; new combinations and higher possibilities are revealed to him; while the man who has no comprehension of principles, either waits for others or walks in darkness.

The speaker referred to the woman in the New Testament, who having been converted, took an early opportunity to call on Jesus in the interest of her two sons. Her singular application was the first of the kind to be put on file. She requested Jesus to permit one of her sons to sit on his right and the other his left hand in the new kingdom. Like other ambitious mothers she was inspired by an intense desire to have her boys advanced to commanding positions; but she neither comprehended the nature of the kingdom, nor the laws of human development. As it was not according to divine order to make appointments to office before the coronation, the anxious "mother of Zebedee's children" was disappointed. When inspiration fosters a selfish ambition it is not likely to promote the interests of mankind; and when revelation stops short of a complete comprehension of the subject it may operate on the individual as an incentive to go astray.

In the further illustration of his subject Mr. Davis spoke of St. Peter as a type of a

much inspired man to whom little was revealed. The Catholic Church is built on Peter. His inspiration, which neither deepened his reflection nor enlightened his judgment, may have added unnecessary stimuli to a lively imagination and an impetuous temper. Revelation comes to the man who takes the vital principles and living spirit of his inspirational and other gifts and, experiences into the reason, the judgment and the affections. With this assimilation of the essential elements of truth there comes a consciousness that we are nearer to God. The consecrated persons and sacred books on which other systems of religion were founded were referred to, and it was observed that while the Bible is a book of books, we still have nothing in the Jewish and Christian Scriptures superior to the ancient sacred literature of heathen nations, the Shastra and Vedas of the Hindus being noticed with special favor. The inspiration of the Old Testament emanated from the sphere of persons, and it assumed the general shape and particular aspects of the minds so inspired. He illustrated his view by the vessels at the fountain. Water takes the shape of each vessel, and the measure is always determined by the capacity of the receptacle. Inspiration from inferior sources serves a purpose. We recognize the foot-falls along the border-land; we listen to mysterious voices in the air; but the inspirations mainly come from the sphere of persons. The man in whose name, and on whose teachings, the Christian religion was founded had this personal inspiration. It may have emanated from some Jewish prophet who was anxious to shield his people. "Jesus compared himself to a hen," He desired to spread his wings over Jerusalem, "even as a hen gathereth her chickens under her wings."

The Hebrew Jehovah was not the Creator of the Universe, but the tutelary divinity of the "chosen people" and supreme head of the Jewish theocracy. Magnify a man sufficiently, with all his imperfections, and you will have the God of the Jews. Reduce Jehovah about fifty thousand times and there will remain a Jew. The people of those times had many gods, and the Jewish religion made up in ceremony what it lacked in soul. Peter was disposed to hang on to all ceremonies of the Jewish ritual; but Paul had a revelation that gave him a more rational view of the new dispensation. The pupil of Gamaliel had a clearer insight and a deeper comprehension of principles. In the midst of all conflicting opinions Jesus reformed the Jewish conception of God by ascribing to him the character of a Father; and in respect to human relations, taught the higher and more spiritual doctrine that "Love is the fulfilling of the law." Man must come at last to obey this law, said the speaker; and here he briefly illustrated the ease and naturalness of obeying the divine law as revealed in the natural world. He instanced the fact that both the fool and the philosopher lean forward in ascending a hill, and backward in going down. Labor and consequent fatigue are diminished by conforming our movements to the existing law. The inference was that compliance with the requirements of the law of love would lighten the burdens of life and sweeten all its toils.

Mr. Davis referred to the revelation made to Pythagoras and Copernicus, respecting our solar system, and declared that science had inspired the world to ride over the mountains of ignorance, and through the clouds of darkness, to the emancipation of the human mind in the light of to-day.

The inspiration of Moses was observed to be personal and local; it did not emanate from the Infinite Mind; it had relation to the Jews alone, and must have proceeded from an intelligence that was quite indifferent to the interests of the rest of mankind. In the disposition of the speaker to now and then drop the thread of his discourse, for the purpose of returning to the God of Moses, he reminded us of the late Rev. Menzies Bayner, who having passed through several phases of the orthodox theology and religion, was finally converted to Universalism. He used to say that it made no difference what his subject was, he was bound to find an opportunity, here and there, to "give orthodoxy a dig." It must be admitted, however, that in giving an occasional poke at the Jewish leader's divine ideal, Mr. Davis does it so good-naturedly that even the Mosaic God will probably forgive him. When we meet in spirit we receive a revelation. We discover individual attributes and qualities we never saw before. We may have wondered at the personal attractions of others; may have been at a loss to account for mutual friendships, and the intensity and depth of the personal and spiritual loves of human beings; but we discover the secret cause by the interior light that reveals the laws of personal and spiritual gravitation. Mediumship is chiefly an inspiration from the sphere of persons, which may be interesting and profitable; but, in the judgment of the speaker, a revelation of principles is something of far greater consequence. We have whole libraries of books designed to reveal man to man. We have a literature of the eye and the ear, and treatises on the anatomy and physiology of all the organs. But we do not get at the real man through books. We must look into the depths of his nature; and the speaker was understood to say, that we are on the eve of the grander revelation of what is in Man.

The lecturer continued by observing that the cause of the attraction of gravitation is still a mystery; that we have not yet determined what light is; that we have only discovered some of its effects. He referred to his original work, "Nature's Divine Revelations," on which the Christian world had frowned. It was an inspiration which it did not understand. It had required all these years to advance the speaker from the inspirational phase of his experience to the comprehension of the truth. What he did know he thought might possibly make one hundred volumes, but was sure that if all he did not know were written the world would not contain the books.

Mr. Davis here entered an emphatic disclaimer of any idea or wish to be recognized as a leader. He was sure he did not know that he had a single follower on earth, except Mary, "and," he added, "she generally goes before me." [Laughter.] He had no desire to suppress mediumship, but mildly admonished on the pretenses who deceive the public. Passing from the questionable examples of mediumship he quietly punched the patriarchs. The ignoble conduct of Abraham in turning Hagar and their child out of doors, to wander and die of starvation in the wilderness, was reprehensible; but Abraham had to do what he could to confirm the statements of the prophets. If you will all go to work, said the speaker, as hard as Abraham did, you will be surprised to see what developments will follow in the fulfillment of your prophecies!

The lecturer thought that the difference between the Spiritual and Harmonical Platforms was and is the difference between Inspiration and Revelation. Too many are

disposed to run after external phenomena—slate writing, materializations, psychometry, etc.—instead of the Spiritualism of the spirit. They make a mistake in following Peter instead of Paul—in the rush after objective facts rather than subjective spirituality and practical reforms. Our Inspiration, to be useful in any high sense, must bring a revelation to the understanding. We want Paul's fruits of the Spirit. How can one live forever on the repetition of a fact for which he pays fifty cents or five dollars? Reference was made to one poor rich man who had been to a certain medium one hundred times and had paid five dollars each time—five hundred dollars in all—and for which he received no substantial benefit.

A few general remarks were followed by the recitation of a poem. The discourse was one of unusual length, for which the speaker apologized; but the interest in his theme was such that he held the fixed attention of the assembly from the beginning to the close. S. B. B. New York, Nov., 1879.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Galatians, Chap. v, 22.

CRITICAL.

Spiritualist Papers—Test Conditions, etc.

To the Editor of the Religio-Philosophical Journal:

A few days since I attended to the matter of remitting for certain periodical subscriptions, and not remembering, just then, when my time would be up for the JOURNAL, I bought a P. O. order to cover its annual cost, which is herewith enclosed. Upon reflection it occurred to me that there was no necessity for such haste; and an inspection of the paper, on reaching home, confirmed this afterthought. I am paid up to February next, but no matter, you can credit accordingly; for though I may not express myself as satisfactorily as some of your subscribers do, I can, frankly say I like the JOURNAL better than any spiritual paper published, with which I am at all acquainted; and I have no fear that between this time and February coming, you will say or do any thing to change my preference, therefore I propose to keep good my subscription.

If, in this connection, some reason is demanded for one's characteristic of your paper, so objectionable, "Jesuitical" perchance, in the estimation of some dear, tender hearted souls, to wit, that while it speaks in unequivocal and unstinted approval of honest, as well as genuine mediums, it is equally earnest and fearless in exposure and condemnation of trickery and imposture, whenever they crop out, no matter how extraordinary may be the demonstrated mediumistic gifts of the party detected in practicing deception. It does not fall, on every proper occasion, to bring out in bold relief the line of demarcation between sincerity and truthfulness on the one hand, and prevarication and chicanery on the other. And, pray tell, why not? How has it come to pass that there be some who seemingly hold that Spiritualism is to be best served by shutting the eyes to quackery, if that may be, or by profound silence if compelled to behold it?

If a banker who generally pays out genuine coin or paper, provides himself with bogus coin and forged bills, (the most skillful specimens possible if you please) and when short of true currency, puts off upon his customers these well wrought counterfeits; shall he be patronized, or shall he be exposed and punished? Shall not the press denounce both imposture and impostor? Above all, would not that editor make a pitiable exhibition of himself who should say of such a fraud, "Let us be charitable; certainly he generally pays out real money; if he offers spurious now and then, we have only to be on the watch, each one for himself, and silently decline what is surely bad; while if we come down upon him with hot words, he may take in his sign and shut shop for good! Bankers, we know, are so keenly sensitive to their honor; and even others, having the means may be deterred by their example from engaging in the business!"

Charity! Yes, indeed it is a heaven born virtue! Let it be bestowed without stint in aid and as a cloak for those who temporarily become victims of some almost resistless best of natural passion or appetite, for in such instances,

"What's done, we partly may compute, But know not, what's real."

But while willful, premeditated fraud comes to the surface, he who apologizes, or even by silence acquiesces, comes but small way short of being accessory to the crime. When such acts are perpetrated society may rightfully demand to be notified for its protection. Truth may insist upon an exposure, to the end that Lying be not accounted her equal; while the utmost the offender can ask is, not charity, but pity!

Need it be added, that as compared with the vending of false coins, the vending of false messages, purporting perchance, to be words of cheer and hope from loved ones, "not lost, but gone before," is immeasurably the greater wickedness; while the crowning falsehood of all the ages, as it seems to me, is the heresy that in the peculiar sensitiveness of mediums is to found apology or excuse for the crookedness of those whose ways are not straight? So much as they are more sensitive than ordinary mortals, should the vision of conscience be clearer and quicker to detect and heed the minutest lines dividing right from wrong. If there is another conception that may challenge the right of this to bear the palm for infamy, is it not that which makes some unfortunate spirit responsible for all the mischief, whenever a pretended or real medium is sought, well equipped with masks, wigs, false hair, mustaches, whiskers and all sorts of raiment? To my mind, contrasted with this, the scape goat law of the Hebrew chieftain, assumes proportions of practical decency and wisdom! But I am getting out to sea without intending it, and may well tack ship here and now.

The foregoing considered, it may sound paradoxical to say, that I regularly read and like the Banner also. But this is so much attached to it that I am compelled to part company, would be like yielding the companionship of a dear old friend.

No lengthy apology necessary even leaving out of account the long, varied experience of its veteran editor, so long as its numbers among its contributors such trenchant yet prudent handlers of the sword of Truth as Britton, Wetherbee, Ditson and many others who might be named. Many of the lectures published by it—indeed most of them, if not painfully deep and abstruse in their logic, are certainly pure and elevating, to a degree far in excess of the credal pabulum, usually dealt out in sermons from orthodox pulpits. Even those purporting to be the wisdom of spirits through the lips of Mrs. Richmond are, to my mind, for the most part, worthy of their assumed origin. It is when some pretended ghost proclaims himself as Theodore Parker, but shows only small resemblance, in style and manner to that great teacher, or when a Ballou mounts the judgment seat, and kindly informs you and your fellows, that your hands would have

been bloody, if you had lived when witch-hanging was a Puritanical amusement, that one is more or less staggered by her utterances.

True, we occasionally come upon some matter slightly provocative of disgust, as for example, when some veteran gibberer of hypocrisy and Jesuitism, because a less experienced investigator, not yet ready to surrender all doubts, complains when his request for "reasonable test conditions" is refused; or, when in the reports of the Free Circle Room, we find a question, or answer, or both more in accord with the superstitions of past centuries than with the knowledge of our own age. Unless I utterly fail to comprehend it, an instance of this latter sort may be cited from the last number of the Banner (Nov. 15th), where a questioner propounds the following:

"What influence will the planetary disturbances have on the mental condition of the people, and will they cause an increase of crime and insanity?" Heaven help! What is the disturbance? What can be the matter with the planets! Is it cholera, or flatulency, or worms! But I mistake, it is disturbances, not any one disturbance that is spoken of. And who knows therefore, but what our dear sister planets, or some one of them, may have all these ailments together. Horrible! And who can doubt, if this is so, that the influence upon the mental condition of earth-people will be to drive one-half of them into insanity, and the balance into the penitentiary. Or, can it be that some of these same planets (perhaps Mars, Saturn and Jupiter, whose mighty exhibitions are just now, seemingly, so charmingly lovely) have got on a spree, and consequently have staggered but of place, or, are behind schedule time in their orbits? If this is what is meant by "disturbances," who can doubt that we shall all have fits, go crazy, or steal something! Venus cannot be implicated, for she never looked brighter. Seriously, does not such a question, remind us of those days of darkness, when it was solemnly taught that turnips must be sowed, potatoes planted, and cabbages transplanted, in the right sign of the moon?

And what shall be thought of a spirit who seems to accept without question the theory of disturbances overhead, and who does not at once respond to the querist, "Here, dear sir, there are no disturbances among the planets, nor will there be. Depend upon it, all our sister orbs are just now exactly where they have been, times without number, so far as we can know, in the past,—exactly at the points where they have ever arrived, at regular intervals, during all the millions of years, since "the morning stars first sang together for joy"—exactly where they will be again and again, ever moving with unvarying step, in the same changeless paths—ever obedient to the law imposed, when first their march began." Set it down in your hearts for aye, that if earth is not cured with crime and madness until engendered by planetary disturbances, you will surely find a heaven below! Alas for the spirit who thus fails, on occasion, to correct the superstitions of ignorance!

While picking flaws let me submit further, that, now and then, the veteran editor of the Banner seems to be inconsistent with himself. For illustration, in the number mentioned (Nov. 15) appears a brief editorial justly exposing the plagiarism of Dr. Hammond, who it appears has been cabagging Prof. Charcot's crayons and photographs of rare cases of epilepsy, etc., closing with the remark, "It is sad indeed to think that science does not entail honesty!" Yet, when Mrs. Stewart and her "pals" are detected in imposing upon the venerable and confiding Bro. Edwards a whole group of counterfeit pictures, as being genuine spirit "photos" of his relatives and friends, not only does he utter no sound of sadness, but the very editorial just cited is followed by another in which, in the words of a correspondent, this same Mrs. Stewart is indorsed as a "genuine medium" for "wonderful manifestations," with not a hint, that when real coin is not at hand, she can palm off spurious paper, and glory in her shame.

But enough it still remains, that in general the Banner serves to its readers a feast of fat things; that it is our oldest organ, that its editor is scar-covered with blows received battling for our cause; that many, now zealous Spiritualists, were ranting scoffers; and that, for the past he is entitled to our hearty support and unmeasured gratitude. Long may he live to do battle in his own way. Long may you live, and generous be your support as you continue to strike, without fear, favor, or affection, against trickery and hypocrisy wherever their deformed features appear. Surely all good men, good women and good angels bid you God speed.

When I took my pen in hand, it was my full purpose to write you upon another matter; but my thoughts took the direction you see, and what it was in my mind to say, must be postponed to another writing, or perhaps indefinitely. CHAS. CASE. Washington, D. C.

Animals Sensitive to Ridicule.

Mr. Sidney Buxton, in one of his amusing papers on animals in the Animal World for February, says that dogs and horses are, as far as he knows, the only animals sensitive to ridicule, while cats and birds are wholly unaware that they are being laughed at. He tells of a pony of his own which gets very cross when disparaging remarks are made upon him, and "becomes furious, and stamps about his stall, putting back his ears, and attempting to bite," if he is openly laughed at, while praise greatly pleases him. The truth is, that it is only those creatures which can feel sympathy with men which can also appreciate ridicule. The horse sympathizes evidently with many of his rider's feelings and amusements, while the dog can enter into no small proportion of his feelings. But birds and cats, though often exceedingly affectionate, and full of attachment to individuals, hardly ever attempt to enter into human feelings,—as Cowper's dog "Beau," for instance, entered into the poet's desire to possess himself of the water-lily. The hatred of ridicule always accompanies a capacity for sympathy. Certainly dogs, and probably horses, know the difference between being laughed at in derision, as we laugh at a fool, and being laughed at in admiration, as we laugh at a good comic actor, and enjoy the latter as much as they resent the former. It is questionable, however, whether some parrots do not understand and enjoy the practice of making fun of their human acquaintances,—do not appreciate the art of duping, and take pleasure in it.—Spectator.

I do not shrink from the avowal of more than of mere faith—of a firm conviction, induced by positive evidence derived from this examination of the mechanism of man at rest and in action—that soul is a part of that mechanism—that man is in fact a soul clothed with a body—that for this soul there is a future, and in this future, God.—E. W. Cox, Sergeant-at-Law.

The Children's Progressive Lyceum Not "A Failure."

BY ANJ. DAVIS.

Recently I have been shown some remarks made by Mr. W. C. Bowen, at the Brooklyn Spiritual Conference, on Saturday evening, Nov. 8th, and reported in both the Banner of Light and the RELIGIO-PHILOSOPHICAL JOURNAL by the esteemed Chairman, Mr. S. B. Nichols. The subject was: "How to interest the Young in Spiritualism," and inasmuch as the question turned naturally upon the pivot of Education, the subject of Sunday and other schools for children was inevitably discussed. The report makes Mr. Bowen say that "He had understood that Andrew Jackson Davis had pronounced it a failure, and when appealed to by those who are interested in the work, had said that they would sooner or later come to the same conclusion."

The "it" in this report refers to the system known as the Children's Progressive Lyceum. Mr. Bowen succeeded in giving this mistaken impression to the large audience. The next speaker, a clear-headed and public-spirited woman, for many years an efficient teacher and Conductor in the Lyceum, Mrs. A. E. Cowley, M. D., said: "I do not wholly agree with Bro. Davis that the Lyceum is a failure."

Now, good friends, the truth is just the reverse; and I immediately make this statement, so that you may all know it. The Lyceum plan, as embodied in the little Manual, is an imperfect copy (yet as perfect as was possible under the circumstances) of a most heavenly system of groups, which any seer may observe, as many have frequently seen, in that section of the Summer-land where little ones from earth go for home nurture, loving instruction, guidance and harmonious development. The spirit of the Lyceum is celestial. And the body, with its inevitable imperfections, is terrestrial. And yet the spirit and its practical embodiment are sufficiently coherent and understandable to be actualized on earth. When my bodily health was firm, and especially when circumstances were propitious in the city of New York, we had no difficulty in giving the entire system a most beneficial and delightful manifestation. But when health departed, and when with requisite strength also departed the favoring circumstances, we reluctantly went away into retirement. Very soon, thereafter, several talented and subtle-willed persons commenced to "reform" and "improve" the original spirit, and more especially to change the style and conduct of the Lyceum. We could only hope that these changes would prove to be real improvements. But time demonstrated the practical effect to be a loss among Lyceum friends of the primitive inspiration. New arrangements of colors were introduced in Philadelphia; differently shaped targets and badges; new arrangements of groups with new names, etc.; and in Providence, R. I., the national colors (flags) were hauled down and discarded as "emblems of war," and instead the white insignia of "peace" were introduced and carried by the groups in their marchings and evolutions; and additional books and songs and catechismal exercises followed each other—many of which were and are of the most desirable and effective character—among the best will ever shine Bro. A. E. Newton's "Questions to Children about Themselves," which I have invariably urged upon all Lyceums to adopt in the teaching of groups.

But the original features of the system became more and more indistinct; hence, also, the original inspiration was less and less realized. It is rare that any one now can find anything resembling the practical grouped Lyceum that was visible during the first four years. Every where, with possibly three exceptions, the Spiritualistic Sunday School has been substituted. And how to "interest our young in Spiritualism," instead of how to develop them into good thinkers and wholesome and harmonious citizens, is the paramount question. The Lyceum system contemplates only the best physical development and the highest spiritual culture of the young or adult. But to turn the groups into circles for spirit "manifestations," and to exert the teaching power of the assembly towards converting the children to Spiritualism, is to degrade the primal intentions of the Progressive Lyceum not only, but it is turning a once sublime instrumentality into a sectarian machine—making believers in Spiritualism, instead of making healthy bodies and harmonious souls.

I protest! I object, and I think every non-sectarian Spiritualist will help me in sustaining the objection, I can not express the disappointment, the deep and sorrow-laden pain, which the failure of Spiritualists, not of the Lyceum; has occasioned in hearts profoundly interested in the welfare of our children. On every occasion, when my views have been asked for, my reply has been uncalculating to the Spiritualists, not a word calculated to give the impression that I regard the Lyceum itself as having failed. Far be it from me to say a word against what I know to be founded in truth. My observation for years has satisfied my mind that the spirit and the purpose of the Lyceum are unknown, if not "unknowable," to the great majority of parents and liberalists who should be its intelligent exponents and supporters. But I do not give up the good fight, and I do not mean under any provocation to fight in anger, nor with " carnal weapons," but only with the two-edged sword of the spirit. If my health continues firm, and if circumstances and supernal influences are favorable, my efforts may yet do something towards establishing a work in which every spiritually-minded lover of the children of men feels a deathless interest.

Give Him a Lift.

Give him a lift! don't kneel in prayer, Nor moralize with his despair; The man is down, and his great need Is ready help, not prayer nor creed.

'Tis time when the wounds are washed and healed, That the inward motives be revealed; But now, whatever the spirit be, Mere words are but a mockery.

One grain of aid just now is more To him than tones of saintly lore; Pray, if you must, in your heart; But give him a lift—give him a start.

The world is full of good advice, Of prayer, and praise, and preaching nice; But the generous souls who aid mankind Are scarce as gold, and hard to find.

Give like a Christian—speak in deeds; A noble life's the best of creeds; And he shall wear a royal crown Who gives them a lift when they are down!



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. R. FRANCOIS, Associate-Editor.

Terms of Subscription in advance. One copy one year, \$2.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 12 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., DECEMBER 6, 1879.

A Warning to Wisconsin Spiritualists and All Lovers of Equal Rights.

The following item from the Racine correspondent of a Chicago paper and published the 23rd of November, should stir up the Wisconsin Spiritualists, and all lovers of fair play and equal rights, to send into the coming legislature counteracting petitions.

"The Regular, Homeopathic and Eclectic schools of medicine have so far harmonized in Wisconsin as to legislate on the subject, quacks and their friends will be secured, the attempt failed. This season the rounds have been made, and the factious are united; and as editors are being circulated every where in the State for agitation on the subject, quacks and their friends will be to lobby long and hard at Madison, this winter, to prevent the Legislature from passing a law calculated to discourage their hitherto lucrative calling."

By the above, it will be seen that the medical organizations of Wisconsin are determined to capture the state legislature this winter and incorporate a reign of medical tyranny in that State, in order to suppress mediums and prevent them from "healing by the laying on of hands" as did Jesus and his disciples; and the work has already commenced.

The bill was presented last year in the senate, near the close of the session and passed by that body, but by the good sense of the House, which more nearly represented the will of the people, was tabled. The Regulars had so drawn the bill last year as to ignore the "Eclectics," but it appears in order to strengthen their forces they are willing now to put them on as a tail to their kite.

By the laws of Wisconsin at present in force a certain number of persons claiming to be resident physicians, can incorporate a County Medical Society, elect their officers, establish their by-laws, and grant diplomas to those who pass an examination before the "Board of Censors" of that incorporated body. The dignity of the profession lies in the county censors, and the wisdom of the profession is lodged with those holding diplomas granted by them.

In this way allopaths, homeopaths and eclectics can organize an army of pill vendors, and when once a law is passed to prevent old ladies and professional nurses from giving babies catnip tea, and conferring upon those doctors the prerogative to imprison mediums and prevent them from healing by the combined forces of spirit magnetism and medial power, they can then kill with impunity and protect their ignorance and malpractice behind the law.

We have never objected to the "Doctors of Physic"—those dealing in powerful and poisonous drugs—having all the law they want to ensure thorough culture and efficiency in the highest degree of attainable knowledge in the use of such dangerous and deadly articles. We submit that the standard of education is too low, and the facility of procuring a diploma or license is made too easy for those who desire to enter the field of medical practice, even in medical colleges enjoying the highest reputations to-day. What, then, shall we say of the diplomas granted by the county medical societies of Wisconsin? Then let them have law to protect society against the ignorance prevailing, and likely under this regime to continue, among themselves, and they will not need any law to protect them from innocent mediums who faithful to God and the Spirit-world, exercise the gift of healing.

It is not through tyrannical laws that physicians can make themselves respectable. It is by so qualifying and conducting themselves as to merit the approval and confidence of the public. The establishment of medical schools over the land, by the competition of which the country is flooded with the brood of incompetent fleecings hatched out by them in the "hot oven process" will never elevate the profession to a high repute or exalt it to a higher place in the esteem of the people, upon whom these often ignorant pretenders are turned loose to try their inexperienced hands on

whomsoever they can secure for a victim. Now, enact laws giving the power to such mere adventurers and charlatans as are many of those the majority of colleges turn loose annually upon society, to control the rights vested in the people to employ whomsoever they please,—these "doctors" all belonging to the same grand body of dictators,—what security is left to the people against their ignorance, their malpractice and their destruction of happiness and life thereby? Are the people of Wisconsin or any other State prepared thus to surrender their rights, their persons, their lives? Suppose, after the passage of the stringent laws asked for and they are in effect, a case of the most outrageous malpractice should occur, and the unfortunate victim were to attempt to seek redress under the law, what would be the prospect of recovering damages therefor? As all who had received the license of the "Board of Health," would be "reputable" physicians no one of them would swear to the detriment of another, and as all would be the arbiters of the health of the people, they, the people, must submit to whatever might befall them at the hands of those who have their health and lives in keeping.

No paper will go further than the RELIGIO-PHILOSOPHICAL JOURNAL to uphold and sustain any law which tends to the advancement and protection of the general welfare of society. But every person must know that laws of the proposed character of the "act to regulate the practice of medicine" which is pending in Wisconsin, and in some of the other States, is not intended to benefit or protect society at large, but is attempted for the sole purpose of protecting certain classes of doctors, and is the offspring of the different doctor factories belonging to those classes. Such legislation is only class legislation. Instead of benefiting the people it deprives them of their rights as freemen, takes away their privilege of self control and sets up over them a hierarchy to dictate to them whom they shall or shall not employ to aid them in the sacred duties of caring for their sick. In this it invades the sanctity of home, and would often smother the longing desire of the invalid to receive the soothing magnetism of the loved ones on the other shore through the presence, and manipulations of a true and worthy medium.

But what are the claims upon which the doctors base their demand for such a law? They insist the people are ignorant on the subject of medicine and are liable to be imposed upon by employing quacks. But would they for one moment set themselves up as the self-appointed guardians of the people and interest themselves in securing the passage of a law to protect the people from those whom they denounce as quacks, if that law was not intended to compel the people to employ them and pay them, too, for their services? Most certainly not. Is their success in treating common diseases any better than those they denounce as quacks? Take the record of the allopathic medical fraternity in scarlet fever, and compare it with the practice instituted by the unlettered New Hampshire farmer—Samuel Thompson—some half a century ago and their boasted science would be made to blush—if such science could feel a sense of shame—a far deeper crimson than the scarlet disease, which in the hands of allopathic physicians has proved scarlet death to hundreds of thousands. Yet he was persecuted and pursued by all the legal trickery and malice the "regulars" could muster, and laws to protect them were invoked. Notwithstanding all this his system spread and flourished.

Let us now look at some of the statements made by the prominent professors in the medical schools at the present day and see what are their claims for protection. In the treatment of diseases of the delicate organs of maternity, Professor Wm. H. Byford of the Rush Medical College, recommends caustics, such as nitrate of silver, caustic potassa fusa, chromic acid and tincture of iodine, one or another to be applied once in six days. With him the nitrate of silver is a standing and almost universal application: If these do not accomplish the desired result the free use of the knife and leeches to the parts are employed as adjuncts. Speaking of this treatment in his work on "Chronic Inflammation of the Uterus," he says:

"The nervous excitement sometimes becomes so great that it is very alarming. A patient upon whom I attended but a few months since, was rendered entirely sleepless, and almost insane, by the exciting influence of those applications, and it was necessary to send her off to the country for tranquility and recuperation."

And yet Dr. Byford is one of the accredited professors in a medical college in Chicago—one of the teachers of the kind of men who are asking for laws to protect them in the work of producing at pleasure this "very alarming nervous excitement," free from the interference of those who would cure such ailments without unsettling the entire nervous system by unwarranted and barbarous practices.

To show that the treatment directed in the instructions to the profession as given by this astute professor, is not only unnecessary and uncalled for, but is outrageously injurious in its tendency, we will quote from the work of Thomas Addis Emmett, M. D., surgeon to the Woman's Hospital of the State of New York. He says:

"As this profession has for years been familiar with the sharp effects of caustics and canstics on mucous membranes in other parts of the body, it is remarkable that their use should be continued in the treatment of diseases of the female organ of generation."

But notwithstanding this protest from such an authority as Dr. Emmett, and the terrible effects of his "treatment" in his own hands, our Chicago professor still persists in directing the use of nitrate of silver

in its most positive form. On page 168, he says:

"Some object to the introduction of nitrate of silver in solid form into a piece of tissue accidentally left in that cavity, and vary had results follow. I have had this accident occur to me repeatedly. I have in certain cases inserted a piece of nitrate of silver into the cavity and allowed it to dissolve in the fluid and distribute itself over the surface of that cavity."

And this right after saying on page 163: "I have known a number of cases in which the nitrate aggravated the inflammation every time it was applied."

It is unnecessary to quote further. Should such a system as this be protected by arbitrary laws? Comment is not needed here. The simple facts presented by the professor himself are entirely sufficient to condemn this barbarous practice.

We now come to the most singular feature of this proposed law, viz., its recognition of three separate, distinct—and completely antagonistic systems of medicine, as a unit for protection. If these diverse and opposing systems are to be included as "one and inseparable" what should prevent the recognition of still other systems equally as correct in their assumptions? Look at the beautiful "unity in trinity" and see of what it is composed.

Claiming the first place in the list, is allopathy—"the mode of curing by producing an opposite state"—"the attempt to cure disease by the production of a condition of the system either different from, opposite to, or incompatible with, the condition essential to be cured." The remedies are given in large doses, or until the seizable effects of the drug in full dose are manifested.

The second in order is homeopathy—"the doctrine or theory of curing disease with very minute doses of medicine, by producing in the patient affections similar to those of the disease." It is based upon the principle *similia similibus curantur*—like cures like, or that medicines—which will produce in a healthy person when given in large or allopathic doses symptoms similar to the disease, will cure that disease in the small or infinitesimal doses of homeopathy.

Both of these systems depend upon mercury for a sheet anchor. It constitutes the universal weapon with which allopathy assails all diseases. Hooper's Medical Dictionary says:

"There is scarcely a disease against which some of its preparations are not exhibited."

Then in speaking of the effects of mercury he says: "In many persons, the bowels can hardly bear mercury at all; and it should then be given in the mildest form possible, combined with such medicines as will lessen or correct its violent effects. In some constitutions it operates like a poison. Mercury often produces pains like those of rheumatism, and nodes of a scrofulous nature. Mercury occasionally attacks the bowels, and causes violent purging, even of blood. When it acts on the mouth, it sometimes produces inflammation, which now and then terminates in mortification. Occasionally mercury acts on the system as a poison, quite unconnected with its agency as a remedy, and neither proportionate to the inflammation of the mouth nor actual quantity of the mineral absorbed."

Should a system of practice which depends upon such remedies for its success be sustained by laws, specially enacted for its benefit?

Eclecticism is directly antagonistic to this practice and rejects mercury in allopathic or homeopathic doses. By the allopathic "Code of Medical Ethics" they are forbidden to consult with any one except a "regular" physician. Under the order to be established by the proposed law these three opposing systems become united for purposes of mutual protection against mediums and healers. They will then be obliged to consult together, and what a happy conclusion for the patient they will arrive at! Into whose hands will the case fall? The question then to be decided will be, shall it be mercury in large doses, antagonistic to the disease, or mercury in infinitesimal doses on the principle of similarity, or no mercury at all—Alas! alas! for the poor patient. "Under which king, Bezonian?" These constitute the "trinity in unity," which seek protection as the guardians of the public health. It is a combination of Herod and Pilate to crucify the truth, in the interest of the traditions of past errors, and the people are to be put to death between the thieves.

In the wording of the bill, as presented to the Wisconsin Legislature last winter, persons not licensed by the Board of Health were made liable to fine and imprisonment for treating the sick "by manipulation, or otherwise." This is a blow directly aimed against all healing mediums, and every one who would lend friendly magnetic aid to the afflicted.

It now remains to be seen whether the people who are interested to prevent the passage of this law, will act at once and concertedly to effect their purpose, or will remain apathetic and permit the great iniquity to be consummated. On the part of the physicians there is organized and concentrated effort, throughout every State in the Union. The National Medical Societies have decided upon the measure and issued the decree to subordinate societies, and now that the opposing factions have united against the healers of every other description and are invoking law to enable them to control the practice of the healing art, there is nothing left but for the people to rise, and rise at once, and declare that no statute conferring such authority upon any class of citizens, shall be engrossed among the laws of their State.

Let immediate action be taken by the people to protest against the passage of such iniquitous acts and to instruct their members in every district to vote against such bills. Remonstrances, setting forth the obnoxious features of the proposed law, should be drawn up at once and numerous signed, and sent to some member of the legislature who will faithfully present them and work for the defeat of the bill. It will not do to work upon the principle that "what

is every body's business is no body's business," but for every one to make it his business to see that his own rights are not infringed, and that nothing shall be placed upon the statute book that can be construed to interfere with the work of our mediums in manipulating and healing the sick.

The time has gone by to ignore the power of angel love in the control of true mediums to impart vitality through vital, mental and spiritual magnetic forces conveyed to the invalid through magnetic manipulations. And if this time has gone by, the time has also passed for the enactment of laws to suppress these God-given powers and prerogatives.

There is no time to be lost in this matter. To hesitate and wait will give strength to those who would enslave the people and bind our mediums hand and foot to be crushed beneath the car of selfishness and ignorance. For the people to halt is to surrender their right of self control, and to place themselves at the mercy of the horde of legalized man killers annually ground out at the numerous doctor factories. As our correspondent has said, "Eternal vigilance is the price of safety."

German Thinkers, Material and Spiritual.

Forty years ago we knew little of Germany. Its people were not near us, its language was strange, even to scholars, and its books were not often translated. Thomas Carlyle awakened a new interest in German thought, and a demand grew up for their books; the tide of emigration swept to our Atlantic coast thousands of their people, who spread all over our broad land, so that their language and ways and personal presence are familiar. American travelers visit Germany, their children are students in the universities of the old cities, and bring back German habits and thoughts and language to make up a part of our composite American life. We react on Germany, too; our books are beginning to be read there, and even modern Spiritualism in the volumes of A. J. Davis and Hudson Tuttle; the genial presence of Robert Dale Owen and the mediumship of Henry Slade, find their way and make their mark in the very heart of this "Faderland."

Catholicism, Protestantism of the most rigid Evangelical stamp, Free thought the boldest and broadest, Materialism and the new Spiritualism, are oddly mixed up in Germany. The reaction from dogmatic theology had swept strongly toward materialism, and Carl Vogt's blunt saying that "the brain secretes thought as the liver does bile," shows the same tendency in physiological and other science. Feuerbach began to build a philosophy on an earthly foundation, turning from an ascetic student of theology to a fierce assailant of all supremacy of spiritual verities, and Moleschott, Spels, Strauss, Marx Buchner and others followed on the same line. Some of the German Socialists, accustomed to see theological dogmas the allies of Imperial tyranny, make atheism an ally of popular liberty. One of this school says, "Socialism is the child of atheism, and the beginning of a great period of atheistical culture."

Hellwald makes science and liberty allied enemies of all religion, and of all spiritual philosophy, in his statement: "The task of science is to destroy all ideals; to manifest their hollowness and nothingness; to show that belief in God and religion is deception; that morality, equality, love, freedom, rights of man, are lies; and at the same time to prove the necessity of all these errors for human development."

This may be held as the extreme of this materialistic tendency; but it is not to be supposed it has held sole sway, or that there have been no great thoughts or words tending toward a spiritual philosophy and a free and natural religion. The beginning of an investigation of Spiritualism by German philosophers shows how and whitherward the tide of thought sets to-day.

Jean Paul wrote years ago: "But man is higher than his dwelling place; he looks up and unfolds the wings of his soul, and when the sixty minutes which we call sixty years have passed, he takes flight, kindling as he rises, and the ashes of his feathers fall back to earth, and the unveiled soul freed from its covering of clay, and pure as a tone of music, ascends on high. Even in the midst of the dim shadows of life, he sees the mountains of the future world gilded with the morning rays of a sun which rises not here below. So the inhabitant of the polar regions looks into the long night in which there is no sunrise; but at midnight he sees a light like the first rosy rays of dawn, gleaming on the highest mountain tops,—and he thinks of his long summer in which it never sets."

Here is a foregleam of immortality, lighting up the inner life of a great soul.

Rahel gave a fine idea of religious liberty and integrity as follows: "To have freedom is only to have that which is absolutely necessary to enable us to be what we ought to be, and to possess what we ought to possess. This leads to the root of all lying. The first privation of freedom is this,—that we must not say what we wish nor what we think. In secret prayer we may say it to our Heavenly Father, who knows it already; but in the world we must lie and conceal! Yet he alone is worthy to be called our friend to whom we may show ourselves as we are."

The great poet and philosopher Goethe said: "At the age of seventy-five one must, of course, think frequently of death. But this never gives me the least uneasiness. I am so fully convinced that the soul is indestructible, and that its activity will con-

tinue through eternity. It is like the sun which seems to our eyes to set in the night, but is really gone to diffuse its light elsewhere."

Immanuel Kant foresaw and foretold the spirit manifestations that have come to us, in his remarkable works written at the close of the last century: "There will come a day when it will be demonstrated that the human soul throughout its terrestrial existence lives in a communion, actual and indissoluble, with the immaterial natures of the world of spirits; that this world acts upon our own, through influences and impressions of which man has no consciousness to-day, but which he will recognize at some future time."

The recognition foretold by this prophet of the soul has come, and Zoellner, Wittig and others in his own land rejoice in it. Fichte had the truth of Spiritualism demonstrated to him and did some noble work in its behalf before passing from the active scenes of earth.

The elder Fichte, father of the eminent man who had the courage to avow his convictions and declare himself a Spiritualist, gave this lesson which in good time bore their rich fruit. He said: "Not alone to know, but to act according to thy knowledge, is thy destination,—proclaims the voice of my inmost soul. Not for indolent contemplation, nor for brooding over emotions of pity,—nor for action was thy existence given thee; thy actions determine thy work. . . . Exalted and living Will, whom no name can express and no idea embrace. I yet may raise my heart to thee! for thou and we are not divided. Thy voice is audible in me. . . . In thy world all will end in good,—this is enough for me, and in this faith I stand fast; but what is mere germ, what blossom, and what the perfect fruit. I know not. The only thing important to me, is the progress of reason and of morality through all the ranks of rational beings. When my heart is closed to all earthly desires, the universe appears to my eyes in a glorified aspect. The dead curious masses which served only to fill space disappear, and in their place the eternal stream of life and strength and action flows on from its source,—primeval life; from thy life thou everlasting One!"

These extracts give some idea of German thought,—both of the reaction from theological dogmatism allied with kingly oppression to a bold and defiant materialism, and of the tide setting toward a spiritual philosophy of life and a natural religion. Thus we can see the timely significance of the recognition of modern Spiritualism by some of the best thinkers and ablest scientists in Germany. We see only the beginning. Great and glorious shall the end and results be!

Speed of Ice-boats—Science Contradicted by Facts.

Scientific men sometimes deal in assumptions. The Lankaster and Carpenter school in England, Herbert Spencer, who says he has settled Spiritualism on a priori grounds and it cannot be worth looking at. The pedantic Dr. Beard, and Youmans of the *Popular Science Monthly* in New York, are solid as lead, firm as a mule, and blind as a bat, as to the daily facts of spirit-presence, which their scientific yardstick can no more measure than the yardstick of a creed-maker can measure a man's conscience. They only are fit judges and they rule out the testimony on one side and give verdict for the other. Most illustrious self-conceit! But science gets hit hard with a fact, as by a cannon shot, sometimes. Here is a slip from the *New York Tribune* that goes square at this pedantry.

"The question—Can an ice-boat go faster than the wind?—having been recently raised in the *Evening Post*, that journal referred the matter to Prof. Loomis, of Yale, and President Barnard, of Columbia, both well known mathematicians. Prof. Loomis wrote: 'The wind could not communicate to a sail boat or an ice-boat a velocity greater than its own velocity; nor indeed can it communicate an equal velocity, because a part of the force is wasted in overcoming friction. Since the velocity of the wind is very variable, while a boat (on account of its inertia) preserves a more uniform movement, it may happen that an ice-boat moves with a velocity greater than that of the wind at a particular instant, but its velocity must be less than that of the previous wind which imparted to it its motion.' President Barnard wrote: 'The answer of the editors of the *Evening Post* to the question proposed is too obviously correct to require discussion, it being understood that the velocity of the wind propelling the boat is constant. If the wind is fluctuating, it is supposable that the boat may attain a velocity which at intervals will be superior to that of the wind.' And now comes the *Scientific American*, which takes the mathematicians to task in this pungent way: 'In thus putting themselves squarely on record in opposition to a fact of common experience in ice-boat sailing, these learned gentlemen furnish one more instance to the long list of mistakes by eminent scholars, who have declared results to be impossible after they have been practically achieved.'"

This question of exceeding the wind in velocity is simply one of fact, and the possibility of it depends upon the manner in which the boat is sailed, and the absence of much friction. If sailed directly before the wind, an ice-yacht, like a balloon, simply drifts with the wind, and obviously can not equal, much less exceed, the wind in velocity. But ice-yachts are not sailed in that way; their best speed is made with the sail hauled flat aft, when the sail cuts the air like a knife-edge, and the pressure on it can not be lessened by the boat's running away from the wind. Whatever may be the boat's speed, the wind is steadily ahead and the pressure constant. Under these conditions with favorable ice, experienced yachtsmen agree that the speed of an ice-yacht may easily be double or treble the velocity of the wind that drives it." What have the professors to say to this?"

They will look wise, like owls, and sagely

remark—nothing. Years ago a friend was in Cincinnati at a gentleman's house in the evening, and a learned statement from a scientist was read to the effect that sorghum would not granulate into sugar.

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

Frank T. Ripley can be addressed for December at Dayton, O., care of W. H. Best.

In England there is a "Conditional Immortality" association.

There are several members of the royal family of England who acknowledge the truth of Spiritualism.

Mrs. Ophelia T. Samuel, trance speaker, has an engagement to lecture in St. Louis for the month of December.

Nathan E. Crispin writes: "I like the JOURNAL better than any other papers I get."

Prof. Wm. Denton's lecture at Hartford Ct., on the "Origin of Man," created much interest.

A person at Marion, O., sends money for a magazine and two papers, but fails to give any name.

E. V. Wilson lectures in New York City during December. His address during that time will be No. 1388 Broadway.

The Biography of Satan, only 35 cents. At this low price every one should have it. For sale at this office.

The Spirit-World, by Dr. E. Crowell. Just issued, price \$1.50. Another interesting work from this well known author. All should read it.

Several copies of the JOURNAL have been returned from O. Trombley, but no post office given. Will he please state his P. O. address.

A Convention will be held at the Metropolitan Hotel, New York, Wednesday, Dec. 10th, for the purpose of forming a National Agricultural Society.

Dr. J. M. Peebles has received a call to lecture again in Australia. Engagements, however, in this country will probably prevent him from going there.

The Wonders of Light and Color, by Dr. E. D. Babbitt, pamphlet form. Just issued in fine style. Price only 25 cents. For sale at this office.

The Nineteenth Century says, "A religion which suspends business six days in the week, and opens up only on Sunday, is a sham."

Lottie Fowler, who created so much interest among Spiritualists a few years ago in England, is now located at No. 10 Davis street, Boston.

The Sundays of December, J. Frank Baxter occupies the platform of the First Society of Spiritualists in Philadelphia, Penn. Wednesday evenings, December 10th and 17th, he will be in Camden, N. J.

Dr. Wm. Wiggins, who has been located for some time at Grand Rapids, Mich., has returned to Chicago. The Doctor has many warm friends here who will welcome his return.

It is generally stated that the last witch was burned in Europe in 1793, in Prussian Poland. But this has now become a mistake. She was burned February 26, 1879, in Vratshevo, in the government of Novgorod, Russia.

It appears from a writer in the Spiritualist, that "Besides materialization, clairaudience and clairvoyance, there is another spiritualistic point strongly brought out in the play of Hamlet—the suffering of spirits for evil deeds done in the body."

A MODEL AGE.—The last issue of our esteemed contemporary, the Independent Age, is the best number ever published. Mr. Bigelow is evidently possessed of the proper qualifications for his onerous editorial duties and is rapidly making the Age a first-class paper.

Mr. George Colby, the medium, left last week for Iowa where he intends to spend the winter. Bro. Colby is an honest, trustworthy man; he will work for the best interests of Spiritualism, by giving sances, selling spiritual literature, and taking subscribers for the JOURNAL.

Capt. H. H. Brown will pass December in Massachusetts, and would like one or two Sunday engagements either at Boston or vicinity, and week day or Sunday engagements in any part of the State, Southern Vermont and New Hampshire, or will go to Maine if desired. Address him 252 Steuben street, Brooklyn, N. Y.

SUBSCRIBERS who are indebted for the JOURNAL are again reminded that the days of grace are numbered. We ask no one to take the JOURNAL who does not want it, but we do feel that those who have so long read it at our expense, should pay for it. Spiritualists above all other people ought to have a lively sense of justice.

LIFE WITH THE SPIRITS.—This is the title of a series of highly interesting papers which will be published in the JOURNAL from week to week for the next three months, beginning with the present number. Our regular readers will find the experiences of this correspondent full of interest, and we hope they will be read by many thousands who are seeking for light which they cannot find in their creed or church. Our regular subscribers who do not keep a file of the JOURNAL should mark these articles and send to friends.

The supposed existence of a spirit of evil, the necessity for meeting its wiles with artifice equal to its own, is, in the opinion of Rydberg, the origin of magic in the middle ages. The clergy, as the special instruments of Heaven, were thought to have the exclusive power over the Prince of Darkness and his legions; and the casting out of devils soon became the least part of the magical duties of the ministers of Christ.

ANOTHER YARN EXPLAINED.—Some people whose whole aim and object in life seems to be to misrepresent the JOURNAL, have of late been circulating the story that Mr. Charles Ellis has become an associate editor of this paper, and that he is an avowed materialist. Neither of these statements contains a particle of truth. Mr. Ellis is in no way associated with this office; he is however, an esteemed friend and valuable contributor, and has done good work for Spiritualism and free-thought, by his untiring devotion to the best interests of reform and good morals. Mr. Ellis is not a materialist; on the contrary, as we understand him, he has no more sympathy with the gross materialistic teachings of certain self-constituted exponents of Liberalism, than has the most ardent Spiritualist.

Jesse Shepard kindly favored the editor and his family with a sance in the light, last week, at the residence of Mrs. Blood. He played selections from different operas as requested by listeners. We are not a musical expert, and can therefore express no opinion as to the correctness with which he rendered the pieces, but we passed a very enjoyable evening, and feel that those who attend his performances get the worth of their money. While Mr. Shepard was playing, Mrs. Blood by the aid of her clairvoyant power, saw and described a number of spirits who stood around the medium. Mr. Shepard will remain in the city for some weeks, and those friends in neighboring cities who would like to arrange for a visit from him, can address him in care of this office.

Business Notices.

READER, is your eyesight failing? If so, improve it, and delay the use of spectacles for years, by applying Merck's Special Remedy for Restoring failing eyesight, and strengthening weak eyes. For sale by all Druggists, or sent prepaid to any address on receipt of price, \$1.00 per bottle. Address F. A. Jackson, Sole Agent, P. O. Box 63, Buffalo, N. Y. 27-14-17.

VICTIMS of wasted energies find relief in Ayer's Sarsaparilla. It is the most potent purifier and a fountain of health and strength.

FOR CATARRH and Throat Disorders "Brown's Bronchial Trochee" are renowned and marvellously effective, giving immediate relief in most cases.

A WISE LEGISLATOR.—He is successful because he has the manly courage to rise above all personal motives or interests and cast his vote and influence on the side of measures which will contribute to the well-being of his fellow men. The good of the many, even though it proves injurious to the interests of the few, is the maxim of the wise legislator. But certain men will never admit the wisdom of this doctrine, any more than some selfish private practitioners will admit the superlative value of Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, because these remedies have injured their practice. Of course, no man in his right senses will pay a physician \$5.00 for a consultation, a bottle of bitters, a few powders, and a prescription, when one bottle of Dr. Pierce's Golden Medical Discovery and a bottle of his Pleasant Purgative Pellets, both costing but \$1.25, will accomplish the same result, viz: cleanse the liver and blood, regulate and tone the stomach, and impart a healthful action to the bowels and kidneys.

MRS. D. JOHNSTON, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits a specialty.

A GREAT DISCOVERY BY A GREAT MAN.—This, primarily, is what Warner's Safe-Serivine is. The great man is one of the most famous living physicians. He combats the harmful effects of all kinds of pain, others improved it, and the final result is the Safe-Serivine now manufactured only by H. H. Warner & Co. 27-13-14.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 53, Merchants' Building, 37 W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

LIGHT, COLOR AND SPIRITUAL SCIENCE.—Great inducements are offered to agents for Dr. Babbitt's "magnificent work" The Principles of Light and Color, (price postpaid \$4.) Also for the new and beautiful 35 cent pamphlet called "Wonders of Light and Color, which has been pronounced "worth its weight in gold" "worth several times its price," etc. Dr. Babbitt is producing remarkable cures thro' Vital Magnetism and Chromopathy. Apply to BABBITT & Co., 5 Clinton Place, New York. 27-13-17.

SEALED LETTERS ANSWERED by R. W. Flint, 35 E. 14th street, N. Y. Terms: \$3 and 50c postage stamps. Money refunded if not answered. 21-23-17.

J. B. CRUVER, of W. Va., Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 25-26-17.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post-office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ill. E. V. WILSON.

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

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTERS.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada. Circulars containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D., 25-20-17 P. O. Box 2519, Boston, Mass.

Passed to Spirit-Life.

Passed to Spirit Life, Sept. 11th, 1879, Jennie Hickford Story, wife of Benj. Story, of Grattan, Kent Co., Mich. She was born among the mountains in Waterbury, Vt. but had spent the most of her thirty-nine years of earth life where she died. She was a firm Spiritualist, quite a medium; and a woman universally beloved. The last words breathed by her earthly lips were, "Sweet spirits come and give me rest." I think you will find her name on your subscription list ever since you had one, for the JOURNAL was always found on her table, and one of the requests she made was, that her birth to spirit life might be recorded in its columns.

The writer of this spoke at her funeral and by request of her friends, I send you for publication the invocation given on that occasion.

This notice has been delayed, waiting for the prayer to repeat itself, but which was long in coming again, sickness and anxiety not being favorable to passivity.

OUR BEAUTIFUL DEAD.—INVOCATION BY MRS. M. J. CUTTS, GIVEN AT THE FUNERAL OF MRS. ANNIE STORY, IN OAKFIELD, NICH., SEPT. 16th, 1879.

Our Father in Heaven, we turn to Thee now, To-day in Thy presence we're gathered here, Seeking a nearer to Thee, oh, our God; While yet our feet press the green of earth's sod. Asking assistance of Thee, oh, our Father, To aid and sustain us on that heavenly shore, As solemnly, slowly and sadly we tread, Bearing out from our midst.

Oh, help us to look beyond Faith's pearly gates, Where our loved one, the lost one our coming awaits; May we feel that thy laws through thine infinite love, Have called her away to that mansion above, Upgraded by thy signs on that heavenly shore, Where sickness and striving shall be no more; As solemnly, slowly and sadly we tread, Bearing out from our midst.

And sometimes, we thank Thee, oh God, she may turn Backward to us from that heavenly bourne, Winding herself in her hands pure and above, To lighten and brighten our journey below, Even now if we listen our spirits may hear The voice we so loved intoning a cheer, As solemnly, slowly and sadly we tread, Bearing out from our midst.

We do thank Thee, oh God, that by night and by day, This angel-robot mother will gladden us, Where the feet of these children are wandering along, To guard them, and guide them, and keep them from wrong. She will bring the commandment her motherhood gave, And conquer for them e'en on death and the grave, Though solemnly, slowly and sadly we tread, Bearing out from our midst.

Oh, this husband and father, though seemingly left Alone with his children is not all bereft, Thy strength shall sustain him, thy hand lead him on To many reunions with him who has gone; And his dreams shall be full of the pure holy life Of her he so loved, his sweet angel wife, Though solemnly, slowly now he doth tread, Bringing out from his home.

And you mother, bowed down with the weight of her years, How her heart walls a'round with its burden of tears, And the kin who shall see her, the sister, no more, Oh, our souls plead for them, the hearts that must ache, Strengthen them now, lest with anguish they break, As solemnly, slowly and sadly we tread, Bearing out from our midst.

And now, Heavenly Father, may the risen made blest And perfect in you pure land of rest, Teach our lips to praise thee, inspire us to speak, Sweet words for the mourners, strong words for the weak, Till all hearts shall rejoice in the beautiful years, Though on our lips with the fingers, inspire us to speak, As solemnly, lovingly, trusting we tread, Bearing into thy presence.

Spiritual Meeting.

A three days' meeting of the Spiritualists and Liberals will be held in Merrick Hall, in Quincy, Ill., commencing on the 19th of December. A. J. Fishback will be present. Other speakers and mediums are cordially invited. G. H. PEARLSTEIN.

Vermont State Spiritualist Association.

The Vermont State Spiritualist Association will hold a quarterly convention at Waterbury, Friday, Saturday and Sunday, Jan. 2nd, 3rd and 4th, 1880. Besides the usual state talent, Mr. E. V. Wilson will be present and hold two sances and will also speak during the convention. Free return tickets will be given to the different railroads to all those wishing to attend. W. H. WALKINS, Sec'y.

SPECIAL NOTICE.

To Spiritualists of Ohio. BROTHERS AND SISTERS, FRIENDS OF OUR NORTHERN Ohio, what are we doing to assist the "Spirit-World" in their Grand Mission of Love?

As we do for part in this grand work of purifying the most important truths, the most glorious Gospel of Love, Peace and Holiness, that has ever been proclaimed on earth. Your careful consideration is earnestly solicited to these questions, and your attendance asked at a business conference to be held in Cleveland on Saturday the 27th of December, to be concluded from day to day as the interest and the wishes of the friends may determine.

It is especially desirable that mediums, speakers, and old workers in Northern Ohio be prompt in their attendance, and that every spiritist society be as fully represented. Let every town and village where there is no organization see to it that one or more delegates are on hand to represent them. This is to be a Spiritualist Convention or business conference, and not a mass meeting to discuss all the "isms," "ologies" and "doles" of the day, neither will the time be occupied by long lectures or set speeches. All who are willing to be publicly known as Spiritist friends are cordially invited to be present and participate in the business. The Cleveland friends will make all necessary arrangements to make the meeting a success, and to insure a pleasant and profitable time to all. No friends of the cause, let us have a good attendance from all parts of the State.

Chairman B. B. BIRLOW, State Central Com. Alliance, O., Nov. 28th, 1879.

Quarterly Meeting.

The next quarterly meeting of the Spiritualists of Western New York, will be held in Temperance Hall at Lockport, N. Y., on Saturday and Sunday, Dec. 13th and 14th, 1879. Mrs. E. L. Watson and others are expected to address the meeting. We extend our invitations to all friends of the cause, to come and learn of the new gospel. By Order of the Com.

New Advertisements.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

All Life is Beautiful.

BY BELLE BUSH.

I look with pleasure on the humblest flower That cheers the dusty highway with its smiles...

The blue-eyed violet of the glen and grove, Spring's first offering is a thought of God...

The soft green moss we tread beneath our feet, The waving grass that carpets hill and plain...

They do not question of its use or power, But meekly receive what'er is given...

There's nothing comes within our scope of vision, From flower to star, from insect up to man...

The world is filled with elements of power Which only wait the chemistry of thought...

Earth, air, and ocean, teem with life unceasing, Undreamed of by the sages of our time...

We need not wander far in quest of truth; She has her habitation everywhere...

We might see more if we were not so blinded By earthly pride, its pomp and fleeting show...

We walk with faltering feet and downward eyes, Through God's vast treasure-house of truth and love...

And feel no ill of the heavenly harmonies That float around us from the realms above...

We took too meekly of the world without, Too little of the wondrous world within...

Why is it thus? Since God such bounteous store Has spread before us, not to eat it all?

Oh! could our souls but rise above the din Of the world's discord, lose its greed of gain...

Then should we trace in everything we see The love that gives us whatsoever we need...

The conqueror of envy, fear and scorn, The love that feels with sorrow's child to weep...

Such love would bring to us the friends of peace, The precious harvest waited for so long...

Oh! blessed peace, God-speed thy holy day When thou shalt reign o'er all the realms of earth...

And men will be, as angels, led to trace The harmonies of life in all things here...

The Experiences of a Medium.

To the Editor of the Religio-Philosophical Journal: While looking over and perusing the columns of your last number...

I heard a Spiritualist say last Sunday, that he thought the phenomenal phase of Spiritualism would soon pass away...

A year ago I returned to this city, and in mingling with the Spiritualists here, I found among them many who, like myself, had passed through the error of thinking that harmony could prevail...

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velopment of each individual. Let us at least treat persons or human beings as well as we do our fruits and flowers...

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER EIGHTEEN.

In a previous number of these papers I have alluded briefly to the marvelous powers of Dr. J. S. Newton, the healer. Recently there has been published a large twelve mo. volume with the following title...

A MODERN BETHESDA, OR THE GIFT OF HEALING RESTORED—Being some account of the Life and Labors of Dr. J. S. Newton, Healer, with observations on the Nature and Science of the Healing Power, and the conditions of its exercise, notes of valuable Auxiliary Remedies, Health Maxims, etc. Edited by A. E. Newton, 400 pp., price \$2.00.

E. Newton, the editor and compiler, and a veteran Spiritualist, has done his work wisely and well. Dr. Newton has long been known not only to Spiritualists, but to the great outside public...

Dark Seances.

To the Editor of the Religio-Philosophical Journal: In your issue of October 25th, a "Seeker of Truth" asks, "Who can explain the necessity of the cabinet and dark circles?"

He then proceeds to speak of what he knows of "ancient angels" and their visits to the children of earth. With your permission, I would (as a Yankee passion) like to ask a few questions, hoping they may have a tendency toward answering truth seekers.

If Truth Seeker cannot understand how it may be explained, for the medicinal germ to take root in dark surroundings, preparatory to its fruitful growth and unfolding, the writer of this may not understand it sufficiently to make herself clearly understood, if she attempted to give her views of the delicate laws which she believes to entirely govern in the matter; but if permitted to question the matter understood law of analogy, I think I can find a fair showing...

Will Truth Seeker question the necessity for the dark developing room of the photographer, that is essential while duplicating the human features; or, the still darker chemical bath into which is plunged the sensitive plate while preparing it for use?

Will he tell us why it is necessary to place the kernel of corn into its dark-cabinet conditions, the earth, or the necessity for "billings it up," which makes it still darker?

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state my own experience of the benefits of Dr. Newton's healing power. A year ago last May, in turning quickly, I ruptured (as the doctors said) a muscle in the calf of my leg, which caused it to turn more or less black from my knee to the side of my foot...

Bro. Partridge comes frequently to our Conference, and participates in our discussions, and we can all testify that after thirteen years of confinement, there is no more cure than in the whole Bible, yet the churches still stand aloof from witnessing the power of the Spirit.

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opinion of the "necessity" for those conditions; and until I am confident that I am looking in the wrong direction to account for conditions, the spirits so often call for. I must wait and believe, "All transient evil universal good; All discord harmony not understood."

Truth Seeker speaks more respectfully of "ancient angel" visitors and of the manner of their return. He tells us, "they appeared to Abraham at noon," while another "appeared to Joshua in broad daylight," and he feels quite sure "they had no good phases of mediocrity, then Abraham was a good clairvoyant and clairaudient medium, for he both saw and heard spirits as many other ancients have done. He thinks he could name "scores of angelic visits in open daylight." Granted; but what does that prove? Does it prove that our "ancient" friends never came in the dark on their missions to "the sons of earth?" Let us see. We read that one of the ancients came and wrestled with Jacob (until the break of day), and then blessed him. (Genesis, 32nd chap.) Saul came "by night" to the woman of Endor, who proved to be a materializing medium, for Samuel appeared in full form. (1st Samuel, 28th chap.) Mary Magdalene went to the sepulchre "while it was yet dark," and found her Lord gone, but "saw the two angels" that were there. (John, 20th chap.) "But the angel of the Lord by night came and opened the prison doors," (Acts, 12th chap.) The same night Peter "was sleeping between two soldiers bound with two chains," when an angel came and delivered him from them. (Acts, 12th chap.)

While reading a portion of the chapter we learn that Peter was a first class trance and clairaudient medium. We read that he "saw the two angels" "by night," while singing praises to God, were delivered of their prison bonds in a similar manner. Other instances might be enumerated, where the more negative conditions of darkness were used for spirits to return, but whether it was a matter of necessity, they do not tell us. But we have enough to show that they returned in ancient times, as they do now, by night or day, in a cabinet or private or open place, etc., as in the case of Peter. Long may the residents of the angel-world come to us, to assist in the unfolding of all the darkened conditions of ignorance and wrong, until the associations between the spirit home and ours, have become as tangible as are the associations between the old world and the new.

Decatur, Neb. MRS. ALMON HIGLEY.

SIGNORA REGINA DAL CIN.

Her Early Life—Youthful Skill—Growing Fame—Her Success—Certificate from Italian Government—Her Visit to Brooklyn, and Present Work and Indorsement.

(Brooklyn, N. Y., Daily Eagle of Nov. 21, 1879.)

It is with great pleasure that I undertake to introduce to our public one whose mission is helpfulness, and whose skill is certainly unique. My words will not lose force if I first introduce the names of Mr. and Mrs. Woodford, so well known to this public, as being the persons to whom I am indebted for the facts about Madame Dal Cin, whose career and present usefulness I shall endeavor to indicate in this article.

After due deliberation Mr. and Mrs. Woodford set sail with their daughter, then able to walk only with assistance, and with the utmost difficulty. Leaving her the 10th of April last they arrived at their destination the seventh of May. As a slight indication of the woman's perfect frankness and honesty, I may mention the fact that she would not suffer the baggage to be taken to her charge until she discovered upon examination that she could benefit the patient. Her method of treatment is simplicity itself. In case of the dislocation of the hip, she puts and thus softens the muscles of the hip, and at the expiration of eight to fifteen days performs the operation of actually setting the hip. She treats any dislocation or fractured bones of the body. The woman's peculiar gift seems to lie in her intuitive knowledge of the bones and their connections, and her super-sensitive touch, which is painless, where another, with the same movement of the limb, would cause agony to the patient. She has possessed this skill from a child. When nine years of age she was walking over the rocky places near her home with her mother, when by a misstep the mother's hip was dislocated. Her childish faith suggested to her the prayer she might be able to set the limb. She obeyed her instincts in the matter, and moved the limb to its right place and the limb was set. She thought as a child it was not right to operate upon full grown people, but for experiment caught chickens and other small animals that she might with impunity move a hip out of joint and replace it, thus becoming familiar with cause and effect in the matter of dislocation. From this she sought opportunities to set the limbs of children. Her usefulness increased, and as her fame spread, as was natural; she was met with the sneers and opposition of professional men. But her fame became so great, that skilled surgeons consented to have her enter the hospitals to perform before them operations that required nothing less than a thorough knowledge of the physical organs. Tents of joint set brought to the madame the respect of the medical world, and the Italian government sanctioned her work by presenting her with a diploma, permitting her to practice in that country. For nearly thirty years since her marriage, this woman has devoted herself to this one work of setting dislocated and broken limbs.

It is said that she almost never returns from a drive that she does not find some one waiting at her door, or in her house for treatment. It is not an unusual thing, as Mrs. Woodford has had her to step out to a cart that has been driven up to her door and put into place a wrist, arm or limb, while the patient remains in the "vehicle." Four hundred cases were treated by her in the town of Trieste within a period of twenty days.

She lives in a mansion which is enriched and beautified with souvenirs from those who have been blessed with a cure by her singular skill and have felt like making some gift in gratitude of gold or silver or diamond. Her charges for examination are nothing and for treatment are on a sliding scale suited to the paying ability of patient or friend.

All compliments and thanks that are tendered she waves back with the words *vide me, vide me*, which is to say, the skill is God given. She is exceedingly devoted and prays earnestly over her cases, and when she takes fully into her heart. So rejoiced was she at the success of Miss Minnie's case, that she ordered the bells of the cathedral to be rung for two hours after her hip was set. These facts are mentioned as features of this woman's life that may indicate her character even to those who may not meet her personally. When Mrs. Woodford with their daughter returned this Fall she brought with them this Madame Dal Cin. She is now a guest at Mr. Woodford's home in this city, 404 Washington avenue. Her coming to this country and her presence at Mr. Woodford's house is the thank offering which comes up from hearts deeply grateful for what has been wrought in the family.

It is now the desire of the family, as well as of Madame Dal Cin, that in the period of her stay in this country, which may be several months, many very many, who are now cripples, shall be literally put on their feet and made to rejoice in what the madame calls *parfaitement* cure. Already, quite a number have not only been examined but are undergoing treatment in this city, and this article is written to put the way of cure before the many hundreds who may be helped.

Since beginning this article I have learned an interesting fact which I may mention in closing: At the very hour of my writing Madame Dal Cin had an appointment to set the hip of a young girl, Miss Uden, whose friends were the first to call the attention of Mr. and Mrs. Woodford to the presence of woman of Italy. These are the simple facts out of which a story might be woven. The one who could not go over the seas to find this gifted

woman, and be helped, is now sought out and becomes the first to be treated and helped through the grateful love of these friends. I will add no words to shadow the beauty of such a philanthropy. Let it rest in the poor rhetoric of a deed whose eloquence needs no words. FRANKLIN S. HUNTINGTON.

Wm. Weeks, of Wauson, Ohio, writes: "E. V. Wilson closed his lectures here last evening, to a fair and appreciative audience, the verdict being in his favor. He gave ninety-seven tests in the public congregation; ninety-one were acknowledged as true—some of them baffling all science except that of Spiritualism. His lectures are clear, positive and demonstrative, and his tests put the senses of the immaterialist to the test beyond cavil. One prominent materialist told me this morning that he accepts the tests he received; no person on earth but him and the immaterialists, knew any thing about that which was communicated. He said, 'I believe in the immortality of the soul.' Mr. Wilson labored under great opposition. The churches in town were 'fired up,' called in their laity and warned them that a wolf was prowling around and that they must come into the fold until he left. I would say to all earnest, honest Spiritualists, if you want your cause advocated and firmly fixed on the eternal rock of ages, and the establishing of a higher, purer and better philosophy, advocated, secure the services of E. V. Wilson."

Wm. Van Waters writes: We live in a community composed largely of orthodox elements; however there are a number of us who are open to conviction and although not positive as to the facts or truths of Spiritualism, yet we can recognize in it a philosophical theory which accords perfectly with our reason. We are inclined to be skeptical, which trait in our character leads us to question the manner in which the JOURNAL throws away all that is doubtful or puerile and accepts only that as proof which to its manager, seems beyond dispute. We are satisfied that this "new departure" is the only organization that can reclaim or hold a philosophical skeptic.

Notes and Extracts.

Every soul needs to be purified, to be spiritualized.

The statement is one of the many monstrosities charged upon Dolly.

Aspirations after truth and virtue are pledges and beginnings of immortality.—Channing.

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.—Cecil.

If there is such a thing as knowledge, should it not be the realm of the spiritual as well as the material?

The God that Abraham worshiped was a tempter, and he tempted him to kill his own son and burn him on the altar.

The God that Christ worshiped, and claimed as his Father, was impartial, sending rain and sunshine on the just and unjust alike.

It is less idolatry to worship an imaginary personal God that is above somewhat, nobody knows where, than it is to worship an image that is in sight.

Idleness is the bane of body and mind; the nurse of naughtiness; the step mother of deception; one of the seven deadly sins; the cushion upon which the devil chiefly reposes.

Enjoy the blessings of this day if God sends them, and the evils bear patiently and sweetly. For, this day is ours; we are dead to yesterday, and we are not born to-morrow.—Jeremy Taylor.

He who helps to circulate a piece of gossip is as bad as the one who originated it. To put your fist into a tar barrel and then go round shaking hands with everybody is what some people like to do.

He that falls into sin is a man, that grieves at it is a saint; that boasts of it is a devil; yet some glory in that name, counting the strains of sin in the best complexion of their souls.—Thomas Fuller.

The God that Christ worshiped was infinite in knowledge, and knew even the most secret thought; was not under the necessity of trying experiments to find out how much faith any one had, and never tempted any man.

Who gains wisdom? He who is willing to receive instruction from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is contented with his lot. Who is deserving of honor? He who honoreth mankind.

The Christian's creed is his belief. He supposes that and so to be a divine revelation. He was of his father, but he is not of his father; he is the case, and the child accepts the statement as freely as it accepts nourishment from its mother's breast.

Thomas Jefferson in a letter to Francis Eppe says: "You ask my opinion of Lord Bolingbroke and Thomas Paine. They were alike in making bitter enemies of the priests and pharisees of their day. Both were honest men, both advocates for human liberty."

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all sorrow, to minister to each other in all pain, to be one with each other, in silent unexpressed memories at the moment of the last parting.

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning, feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the rock that is higher than ourselves.

One of the meanest beings on earth is a foamy, bluntest, roughest creature that independence ever made is preferable to



