Ernth Gears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She

a Asks a Bearing.

JOHN C. BUNDY, FOITOR AND !

CHICAGO, DECEMBER 13, 1879.

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The Tendency of Liberalism to Central ization.

BY A. J. DAVIS.

To the great majority of minds liberty is embarrassing. They need something to kick against. If the limitations are removed, if the ruts are filled up, if the grooves are effaced, they (such minds) go astray by the propulsion of instinct. They cannot be happy in the midst of the boundless. They become restless and miserable in the atmosphere of freedom. Therefore they begin to generate obstacles. They set their wits to work out vast and glorious schemes. These plans and specifications are conceived and developed for the benefit and happiness of all. They come from the very heart of unself-Ishness. Existing generations and unborn millions are to be immediately benefited— the latter, of course, by promoting the welfare of those who will become the parents of future generations. But these plans for the advancement and emancipation of humanity are, practically, schemes for circum-scribing our liberties and freedom. And yet no plan-maker, no evolver of schemes, even so much as thought of such an effect. He beholds the boundless freedom of mankind in the exercise of thought—in the pur-suit of life, liberty and happiness—and his only desire is to harness up this unlimited freedom, and to make it draw the universal

chariot of progression.

Philosophically considered, that is, considered upon principles of immutable cause and effect, there is no such a state or condition as perfect liberty. Our limitations are less or more; rather more than less; and all dreams of liberty are prophecies of the spirit. It is a prophesy of spirit that, in the coming cycles of its evolution, it will enjoy the wings of Wisdom. Love, divine unself ishness, will feed and fire the inner life; and this power will be generated for the flight of wisdom. We all desire to mount like birds; to enjoy the attribute of wings. This innate desire will, in course of time, be fully and wholly gratified. Clairvoyance, too, will enlarge the mental scope of all. And when the perceptions are enlarged, the intellect is liable to become correspondingly stimulated. Open the eyes of a person who has been blind from birth, and you at once people the interior sensorium with animating impressions: A development of intel-lect follows inevitably. But very few per-sons are born blind. Why, then, do not the seers develop faster and become deeper? Because they have too much freedom of vision. They have the use of their eyes so constantly that they see nothing perfectly And without perfect observation there is no intellectual development. Dogs, cats, birds, fish, wild beasts see as well, or better often, than many men. But they do not unfold and expand intellectually. Why? Because they do not rerestly see anything. cause they do not perfectly see anything. A lady was once a long time looking at a sky painted by Turner, the renowned artist of the "Slave Ship," She at length exclaimed: "Why, Mr. Turner. I never saw a sky look like that!" And his reply was: "Don't you wish you could, madam?" The meaning is, that she had not trained perceptions for per fectly seeing what is frequently exhibited in the sky to the trained eye of an artist.

If you would be free, you must first harmonize with and learn to utilize your limit-

ations. Every attainment in the perfect use of your bodily senses is just so much more intellectual liberty. Savage and brutal minds are in bondage to the most embarrassing circumstances. Because they do not wisely employ their endowments and pow-ers. A civilized mind is one that has over-come the immediate limitations of his ignocome the immediate emitations of his ignorance. His power over the form and forces of Nature is exactly in proportion to his knowledge of those forms and forces. His great art consists in his exact practical knowledge; and this knowledge he has acquired by the perfect and industrious use of his senses. Ignorant minds are minds that have eyes and see not; who have ears and hear nothing correctly. And year such seers and hearers make the loudest that have too ignorant to be modest. They have the swargering audacity of clowns. They are too ignorant to be modest. They have the swaggering audacity of clowns. They advertise their professions like egotistic children, whose charming innocence con-sists in their large stock of unconscious ig-norance, at which doting parents and fond visitors smile and appland.

Liberty is the name men give to a higher degree of limitation. If you find yourself at liberty to follow the bent of your "own sweet will," if you can roam wherever you please, "fancy free," you will very soon feel inexpressibly embarrassed and fatigued. The world is vast; and it is round. You cannot go all ways at once. You must take it on its own terms; not on yours. It very soon takes possession of all your thoughts; and you find your time too limited to do things more attractive. In visiting the places and people you do visit, you by necessity leave unvisited those people and places you ought to visit, and your perfect liberty becomes a disappointment, and a drag, and a weariness. The extremely "played out" persons you meet are these very from characters. They have so much individual independence and liberty that they find time to accomplish nothing. They are strict ly independent social drones. They personate, on the stage of life, the fashionable and wealthy tramp (if not scamp,) for they are at liberty, and are therefore miserable, because they are entirely out of honest work. If you have a son or a daughter in this sit-uation, see to it that you immediately cur-tail the monthly dividends, and give the unhappy one a wholesome mission to per-

Now Liberalism, which, to some extent, includes modern Spiritualism, is the religious tramp of this epoch. It is bursting with the expansive tendencies to centrifugate itself, and everything else, every believer is rapidly swelling. He is inspired. He, or she, is giving "inspirational" exhibitions on every accessible platform. He must close his eyes and open his mouth. He, or she, must now go off like an alarm clock! The liberal audience demands that this exhibitory machine shall also be unconscious. It was wound up by the invisible hand of some superintending personage, and it must shiver and shake, it must ring and roar and soar and rattle, until the spiral spring of its movements is fully relaxed. And this is called spiritual liberty! And the most rational of its, supporters are called Liberalists! Are they?

The tendency is powerfully towards cen-tralization. If you differ from these liberalists, so-called, they turn against you like the Calvinists. If they are not indifferent, if they have not lost all interest, they exhibit the spirit of sectarianism. Freely analyze their doubtful methods, and they forthwith close their eyes and their hearts and their purses. Thus they proceed to embarraas you; to circumscribe your liberties; and to paralyze your power to generate a wholesome opposition. In the name of Liberalism, and for the sake of Spiritualism itself, they couple your name with epithets applied to the enemies of mankind. And so you are anathematized, and evilly spoken against, and treated with contumely by members of your own household.

All this comes from the underlying principles of cause and effect, It is irresistible; it is the way all real progression is accomplished. By the agencies of gravitation, not of liberties; by very painful friction-ization, not by boundless ease. Can you stand by and sustain these methods? Are you prepared to enter upon limitations, harmonially? Are you strong enough morally and apiritually to bear the refrigerating influence of estranged friendship? Can you carry the cross of poverty and homeless want? Have you interior fortitude and indomitable courage enough to behold the downfall of once cherished idols? and sufficient strength to stand up against the tide of persecution and misrepresentations of persons once very close to your heart? All the good and all the strong, who inhabit lands among the stars, will be with you in your every noble effort. They overflow with love and sympathy for you. They would shield you. They would fold you lovingly within their white arms. But, alas! they have not the power; although they have the good will and the protecting love. Why? Because they, too, like spiritualized philosophers, as they are, comprehend that the friction in your life is the cause of your development, however painful and however recording the velopment, however painful and however repulsive. And, besides, they recognize the very natural tendency to centralization, to localized materialization, which results from all the centrifugal and liberalizing efforts of an undeveloped and ignorant humasity. What was at first purely spiritual, is supplanted in time by the strictly material; even as what started as pure liberalism, is in subsequent years reduced to the most oppressive sectarianism.

If you perfectly see all this, if you do not treat it as a mere speculation, if you can take it in as a rule of private judgment and take it in as a rule of private judgment and conduct, then you may come out of the fight victorious and happy. But, on the other hand, if your intellectual perceptions fall you, if the sun of immortal with and justice does not shine into your shirit through the abounding darkness, if you despair because old friends forsake you in the crisis, if you shrink under the increasing pressure of unpropitious circumstances; then you are not a philosopher in the harmonial sense of the term, and your fate may be a shipwreck on the barren rocks of your own undevelopment. Good reader, you will not be overcome, will you? You will continue the good fight, will you not although you may be oppressed by the embarrassing centralization of Liberalism.

The beautiful in heart is a million times of more avail, as securing domestic happiness than the beautiful in person.

LETTER FROM DR. WM. FISHBOUGH.

Divergent Paths-"The End of the Ages" The Morals of Athelsm-Physico Aromal Theories of the Spirit-world--Dr. Crowell's Late Book. -

To the Editor of the Religio-Philosophical Journal: In view of discussions of exciting topics that have lately appeared in your JOURNAL, in some of which my own published ideas have been subject to criticism, my natural impulse has been to write you some articles; but whenever my mind approaches the task, I own that I find myself under exreme embarrassment. This is not because find nothing to say, but from another and quite different cause. If since the month of July, 1848, when I was admonished by an angel voice to leave my old friend Davis, and since the ensuing night when a most profound and pregnant revelation was given me in a vision, I have pursued a method of investigation totally different from any that has been pursued by other Spirit-ualists, it is not, I will assure you, because I wish to be odd, but because I could not help it without being untrue to myself and disloyal to my God and to my beloved angel guides. These guides have never and hold tatively dictated to me what I should hold tatively shown me as truth, but have progressively shown me the truth in its own self-demonstrating light. The consequence has been a wide divergence of views, not only between me and my old friend Davis, but between me and the great majority of other Spiritualists; and in my efforts years ago more than lately, to make myself understood by them, I have so generally been unsuccessful, and have so often subjected myself to misrepresenting and unkindly criticism, that I have, I confess become a little disheartened, and have been advised by my dear angel friends, who are always, and for most of the time sensibly en rapport with me, to await their distinct promptings and co-operation, which they promise shall come ere I leave this world, if

not very soon.

About eleven months ago I was aided by the energizing presence of invisible ones, to complete a work entitled, "The End of the Ages; with forecasts of the approaching political, social and religious reconstruc-tion of America and the World." I trust that, to those who know me, it is unneccessary to say, that this work is not the product a heated imagination, but rests upon what is humbly submitted for a strictly logical and scientific basis, and principally upon'a newly discovered Law of Cycles in History, and upon the arithmetical demonstration that the cycles of different nations and the grand cycle of the world, all end about these times -which fact is also proved by all the concurrent "signs of the times,"—the whole showing that the old eivilizations are about to pass away, and that the world is about to enter upon a new and universal civilination, and a new and universal form coefficient. My friends to whom I have read portions of my manuscript, have never falled to become profoundly interested and impressed-all con curring in the opinion that the work should be published quickly, and circulated as widely as possible. It lies on a shelf in my closet, and there I suppose it will continue to lie until God sees fit to send me, without my begging for it, a suitable financial aid who may be willing to allvance the amount necessary to electrotype and publish the first edition of 1,000 (say from \$650 to \$700) and run the risk of remuneration from the first sales; for my own "princely" fortune is still all locked up in the mines of Colorado, "where thieves do not break through and steal, and even I can no more get it than they. I have however, faith that the book will be published by some means, in God's own time, which will be exactly the right

Well, Bro. Bundy, I solemnly avow that I did not think when I commenced the letter, of alluding to this matter of my book, which may be thought by some to be a mat-ter mainly of personal Interest. But I have drifted into this statement involuntarily as t were, and if you have a mind to print it, think it will be "all right."

And now for another matter: If I have not replied to the criticisms of my lecture, entitled "Spiritualism not Atheism, Infidelity, nor Free-loveism" (published in your issue of August 2) with which B. F. Underwood, Dr. Grimes and others have honored me, it is not because of my disrespect for these dissenting friends, but because, ist, their essential positions, not by any, means their essential positions, not by any means new, have been answered a great many times before; 2nd, because if left unanswered in the present instance, it was not likely that any one who is now in the truth, would be misled by them; and 3rd, because my time during the last few months, has been almost wholly taken up with professional and other worldly matters. I can not, (or must not) however, restrain myself from saying, that the professed attempt of Mr. Underwood, Mr. Bennett and others of the negationist fraternity, to teach, on the basis of of Atheism, a "higher morality" than that taught by even the degenerate churches of this day, is a joke which looks to me exceedingly grim and sorrowful, and tends to provoke tears rather than smiles. Poor Bennett, exposed, as he deserved to be, in your columns, is just now faring badly at the handa of some of his atheistic brethren, but of all the stones they have flung at him, not one has been taken from the arsenal of atheism. Sexual purity may be defended upon many prudential and societary grounds common to religionists and non-religionists, but I challenge Mr. Underwood or any of his co-negationists, to defend it strictly on the grounds of atheism as such, or to prove that Mr. Bennett has not, considered simply as an atheist, given spractical illustration of his doctrine.

I see that my amiable and highly esteemed friend, Dr. Eugene Crowell, of this city, in his recently published book, has added another to the already existing varieties of theories and spirit statements concerning a local spiritual world of supersublimated cosmic matter. The first propounder of the theory of aromal worlds, so far as my knowledge extends, was Charles Fourier; the next was A. J. Davis; the next was T. L. Harris. Passing over some minor writ-ers, now comes Dr. Crowell who, following the statements of the spirit, Robert Dale Owen, teaches that the Spirit-world consists of a succession of belts of remed matter surrounding the earth, the lowest of which is about 150 miles from the surface of the earth, while the spirits, though traversing the intermediate spaces by will power, are ameanable to cosmic laws, are subject to the influence of gravitation, heat and cold, the mechanical action and re-action of our atmosphere, etc. It is very natural that spiritd with their interiors imperfectly opened, if opened at all as yet, should see appearances in the spiritual world that would seem to warrant them in giving such descriptions; but if the appearances are really sublimated, visible, tangible material objectivities, how is it that they differ so essentially in the description which they give? If six men should variously describe an object which they all profess to have seen and handled, as round, square, tri-angular, floating on the water, resting on a high mountain, and suspended in the air, would we not think that their descriptions were all totally unreliable, unless some one among the number-should be able to prove his sayings on scientific principles? But as for that matter, these diverse and contradictory descriptions of local spiritual spheres are all of them so repugnant to known science, and so encumbered with mathematical impossibilities, and with all so intrinsically absurd, that I must be pardoned for most unhesitatingly rejecting them all; and while I must not forget to preserve a tender respect for those men and spirits who cherish these as their best possible thoughts and their most honest convictions, I must respectfully remind them that they are thinking and reasoning altogether from the outer senses, and from time and space, and not from the inner spirit; and that the "world" which they are describing is not a spiritual world at all, but only a refined material world; and that between spiritual substance and that which mundane chemistry knows as "matter," there exists absolutely no ratio whereby either one, by refinement or the opposite process, may pass into the other; and that although the spiritual world is even more substantial than the natural world, it can be discerned or understood only by the opened spiritual faculties, and that it is absolutely impossible for those who think only from the material standpoint, to have one conception concerning it that does not in-volve essential errors. There are, however, several reliable scientific clues to the whole mystery, but of these I can not speak now.

I thank you again, Bro. Bundy, for your efficient work in purging Spiritualism from gross, mercenary and heartless frauds; but now I pray you, apply yourself with renew-ed courage, to the task of ridding the socalled spiritual "philosophy" from the glit-tering fallacies and nonseuse which have become mixed up with it, which enervate and unspiritualize the minds of those who should be true reasoners, and which pervert this whole new unfolding from its true and divine objects.

·I wanted to say more, but dare not tax you for more space; and so, with blessings I bid you, for the present, adieu. 820 DeKalb ave., Brooklyn, Nov. 28.

LITTLE ONES AND THEIR NEEDS .- The love which every child brings with it is in itself the strongest indication of the needs of the child, Love is like sunshine; without it there can be no harmonious growth or development. As well expect a fruit tree to bear delicious fruit in a cellar, as expect a child to grow up in symmetrical manhood, or womanhood, without love. As invariably we appropriate the sunniest nook in the garden to the nursery, so must the warmest and sunniest apartments of the heart be given to the little ones. Nurtured in an atmosphere of love, their various powers expand in unconscious but harmonlous

It is the standard of every life which makes it what it is, noble or ignoble. **A woman who has toiled her whole life away in an obscure kitchen may carry such an exalted ideal of life and character in her heart, blossoming into her daily example, that the homely place where she abides grows beautiful and she its evangel; while a man lifted to a high seat of public honor may so defile it by himself that it seems forever lost to dignity or to lofty state.—Mary Clemmer

As sins proceed they ever multiply, like figures in arithmetic; the last stands for more than all that went before it.—Sir Thomas Brotons.

Psychometric Description of the Destruction of Pompell and Herculaneum.

The following description, except some sligh additions, was given by two psychometers one of them a young boy, during examination of specimens from Pompeii.

WILLIAM DENTON.

A dark cloud rises from Vesuvius in the shape of a column, to which every eye is turn ed; it towers to an immense height and spread at the summit, till it resembles an Italian pine with its slender and straight trunk, surround ed at its apper extremity by a circular crown It grows till it hides the sun and a purple twilight settles over the devoted cities whose inhabitants pour out of their dim dwellings. to discover the meaning of this unnatural

In the amphitheatre of Pompeli thousands are whiching the circus like performances, when the place begins to grow strangely dark; fear beclouds every countenance, so lately beaming with joy, and soon the rushing multitudes are moving to the various avenues; but

few ever saw-their homes again.

Still spreads the great, dark cloud, pouring, feaming, as it now rolls down the mountain side in black waves that engulf the city in which terrified crowds stand trembling at their doors, looking with dread upon the night of horror closing around them. Beggars and those who have nothing to leave are fleeing

into the country. Now ashes are falling, and the ground shakes and trambles as if it rested on a quaking bog; resling houses and cracking walls send the remaining population into the streets. There is "hurrying to and fro," alarm in every face; many stand, uncertain what to do; equal ruin to stay or go. Vessels are putting out to sea, while others are landing parties, who have been out for business or for pleasure, and, who, in spite of danger, rush to find their friends or save their hoarded stores. Vehicles are being driven furiously to carry off treasures and save the feeble and sick; Roman ladies on foot laden with jewels and other valuables, jostled by the surging crowd, are pushing along with the negro girls, who had waited upon them. Some stand for a moment, look back at the thick cloud, rolling after them like a torrent, while others throw themselves down and betil they are compelled to. rise, and are swept

along by the affrighted multitude. The volcano now looks like an immense fire that alternately flashes up and sinks, while it still keeps pouring out dense clouds of steam, smoke and ashes, that roll over and spread far away to the east, and fast eclipse the remain-

Some that ran with the first outburst, return to secure their treasures; and thieves, by the light of torches, are ransacking deserted stores and the best private dwellings.

Now around Pompell and Stablae a thick, midnight gloom; nothing is "heard but the shrieks of women, the screams of children and the cries of men." A distracted multitude is pouring through the streets, bundles upon their backs. their backs, cushions and pillows upon their heads, while children cling to their garments

as they seek for safety, they know not where.

The light of the mountain increases; it is now a fountain of fire, and cinders and red hot stones are driven to an immense height and then blown by a fearful wind directly over the cities, where they drop into the streets and the light cinders are swept along by the blast. Shock after shock proceeds from the mountain, with sounds following them louder than the loudest thunder, rolling underneath; with every shock comes the crash of falling buildings, and over all the lightning incessantly flashes.

Down come the cinders and stones, thick as snow flakes in a storm, "a fire-shower of rain." The houses are on fire, and the light of their flame assists a belated multitude, who are wad-

ing along through the drifting ashes.

A stream of lava is now pouring down the mountain, a crooked flery river; as it sweeps under the trees their tops take fire. On it goes, "glowing with the splendor of the sun" through orchards and vineyards; here a flery cascade, pouring over precipices upon the houses beneath, and there a quiet stream, bearing other houses on its bosom.

Loud and louder are the explosions pro-

ceeding from the mountain, and more and more frequent; earthquete shocks follow each other more rapidly, and the ashes and stones fall in a heavier shower. They are now above the windows, and not a living thing is to be seen; the wind aweeps with fury, and the rain, caused by the condensation of vapors ascending from the crater, is falling in torrents, and mud streams are rolling down the mountain

Into the sea flows the lava torrent; it is even flery red beneath the water; immense bubbles rise, and now the sea is belling and clouds of afeam condense in heavy showers. The ground sinks, and in rushes the sea in some places, while in others, the land rises, the waters depart and fishes are struggling on the slimy ground. ground.

The city, except a few pinnacies, is buried from sight, but still the volcano bellows, the ground rocks, the sea roars, and sales and stones continually fall. A sickly giare from the volcano enables us to see through the blackness of the terrible night the utter ruin and desolation that have taken the place of the beauty and abtivity of but a few hours ago.

By Ex-Cleriens

[Continued from last week.]

A SPIRITUALIST PREACHER AND PASTOR. I will now resume my narrative. From - the scene of my interesting and success ful investigations, I went to M—, where I made a temporary engagement as the regular preacher and pastor in charge, over a parish which was not a large one, but on the whole favorably situated for my first experiment as a Spiritualist and Christian

minister combined

The engagement was made with the full understanding that I was deeply and actively interested in Spiritualism; and all the time of my stay here I was quite largely engaged in efforts to the end that I myself might the better understand the matter, and also help such others as were so dis-posed, to investigate and decide for them-selves. It was not my way, however, to urge any in that direction; I only let it be clearly seen that to me, this was a very im-portant matter, as being closely related to man's highest well-being; and that, there-fore, I should ever be ready to aid others in their efforts who might wish to know and understand for themselves the important truths involved. Many availed themselves of my offer, and from time to time I held circles in various families of my congrega-tion, and discovered several good mediums. MEDIUM-WRITING.

Meanwhile, my own mediumistic tendencles were rapidly becoming strengthened. At first, these showed themselves simply in a capacity to receive mental impressions from the spirit source, my spirit friends in-forming me through other mediums, that at certain favorable times they were enabled to impart their thoughts to me.

At about this time I had occasion to call upon a family in a city some hundred miles distant from M—, the home-members of which were entire strangers to me; and in this family was a good writing medium, though I did not know of it until after I had called. When this lady came into the room where I was, her hand was immedi ately seized by some invisible power; and these words were written, directed to my-

"You are a medium for impressions on the mind; you will be a writing medium,

And thus it proved to be in due time. On affording the usual facilities,—such as devoting stated seasons to quiet and passive thought, with y hand placed in a writing position, I sook was able to perceive a slightly involuntary movement. This steadily increased until it gradually assumed the form of letters then words, until at length whole sentences were thus written out without conscious effort on my part.
At first I was strongly inclined to regard

all such productions with great suspicion, especially, as my mind followed closely upon the movements of my hand. And it was not until after much exercise of this kind, resulting in many striking messages and productions of a character almost wholly foreign from the state of my mind at the time, that I became reasonably satisfied that, under favorable conditions, I was a reliable medium for the written expression spirit thought.

When this pleasant conviction had be-come fairly fixed in my mind, as may well be supposed, I was not backward in making a free use of my power, especially when I found my invisible helpers quite as willing

as myself.

In this way of writing, I found that I generally wrote quite rapidly, much more so than in my natural way. It has intersted and impressed me much to observe during this rapid process, how soon the controlling influence would cease upon the occurrence of any error. Nothing further could then be done until the error was pointed out and corrected. This has gener-My been done by letting my hand move, passively over the page, until it should be drawn gently down, and my pen or pencil be made to rest upon the wrong word or

A very large amount has thus been written by me, some of it valuable and well worthy of the public use I have made of it; though quite a large proportion being also of a lighter and less valuable, though scarcely of a less interesting character than the

I have in this way, held long conversations, and sometimes arguments with my invisible friends and helpers, embracing a great variety of topics, which I will not here stop to specify. I will say, however, that these talks—for they really seemed such to me—were almost as positive actualities as if the persons had been visibly present before me.

I will now give one or two illustrations of the manner in which this writing control indicated its independence of my own conscious will-force, sometimes in a way at

once amusing and vexatious. Being now in charge of a religious society, I was, although in poor health, obliged to prepare regularly for my pulpit duties. In this condition, I was told by the invisible intelligences that I should have a sermon communicated through the. This promise was much to my relief, as to write sermons in the natural way had come to be with me a matter of wearing labor, both to body and mind; whilst writing under the spirit influence was exceedingly easy and pleasant. Let my disappointment be imagined then, when after proceeding but a very little way, I saw most clearly that owing to the nature of the subject and the method of its treat-ment, the sermon would be wholly unfit for my pulpit use. It was indeed nothing more my purpit use. It was indeed nothing more nor less than a somewhat minute description of some phases of spirit life from the stand-point of a personal observer! My disappointment found expression in the almost indignant query—Do you suppose I am going to preach such a sermon as this? "No;" was the quick response, "If you are going to preach sermons, you must write them your-self." Subsequently, however, I was told that I might have the sermon printed if I chose, which I secordingly did in a small volume which I published about a year afterward

The style of language used in this discourse is, I am sure, widely different from my satural style; indeed, some parts of it were written not without positive violence to my critical taste. At one time this feel-

to my critical taste. At one time this feeling became so strong that I was prompted to offer a gentle remonstrance against some of the expressions used. The reply was, "You must let us go on in our own way, or we cannot go on at all."

It should be borne in mind by the reader that in this, and all similar cases, in which I speak of familiar converse with spirits, the answer to my questions, mental or oral, came through my dwn hand, whilst my sole effort was to be perfectly passive; also, that when I wrote, I was invariably alone so far as visible company was concerned.

Soon after my becoming developed as a writing medium, one who, while on earth had been an old friend, a fellow-student and

brother minister, seemed to come and take a special interest in what was going on with me. He soon became quite ready and skill-ful in the use of my capacity, and we thus had much free and pleasant converse with ea h other. At times also he would unfold some of his higher thoughts, as belonging especially to him in his present advanced condition. Almost every day was he thus with me, and before leaving would unfold to me some of those higher truths intimate-

iy related to the welfare of humanity.

After having proceeded for several days in this way, I found—what had previously escaped my notice—that what he had thus given when joined together, constituted a regular essay, the title of which, as subsequently given, was "The True Wisdom of

When the article was apparently finished I was requested by my spirit friend to copy and correct it—with his assistance—and then to send it to The Shekinah to be published. Upon the query arising in my mind as to whether it would be received, I was promptly assured that I need not trouble myself about that, for that he (the spirit) knew the wants of the editor, and that the article would be readily welcomed to the pages of that periodical. My spirit friend also requested me to have some fifty extra copies struck off to be sent to certain of his friends-mostly brother ministers-to be lesignated by himself.

At a convenient time not long after, the article was copied and corrected accordingly. At the request of the spirit author, there was also added an introductory note, direct especially to those who were to receive the extra copies; also a concluding one as, serting that the article had been successfully communicated, and that it was "in the

main correct." The Shekinah was a monthly magazine then edited by Prof. S. B. Brittan, in New York. I sent him the article as requested, desiring him to drop me a line as to its ac-ceptance. Not getting the expected response within reasonable time, I began to be impa-tient and was on the point of writing a sec-ond letter upon the subject, when my friend from the spirit side came and wrote in his usual free and friendly way: "You need not trouble yourself about that article, for it has been received and accepted by the editor, and will appear in his next number. He has had so much to attend to that he has for-gotten all about your request to have him write you a notification as to his acceptance of our article."

I now resolved to write to find out tow far the facts of the case would sustain the correctness of this my medium writing. From the reply of Prof. Brittan I give the following extract, as being all that relates directly to the subject:

"I am indebted to the spirits for making my apology in advance. They have proved themselves, in this instance, at least to be most reliable advisers. I am overwhelmed with business, and cannot attend to more than one-half I would like to. I had quite overlooked the fact that I was expected to write to you whether the article for the Shekinah was accepted. The spirits are also right in saying that the article has found full acceptance with me, and will appear in the Shekinah. Only in a single point does the spiritual telegraphic despatch even seem to vary from the facts. It will not appear until the January number; the December number was nearly made up when your ar-

icle was received. . . "P.8.—The spirits were substantially right in saying that it would appear in the next

number, No. 2 being at that time made up."
I will only add that the article was duly published in the number for January, 1853, and that I distributed the extra copies as requested. I do not remember having had an opportunity to question but one of the recipients of these; but that one admitted —rather reluctantly however, as he did not like to concede so much to me-that the style and manner of thought were quite characteristic of the one from whom it was claimed the article came.

The Spirit-world, as "Revealed" to Eugene Crowell, M. D.

BY DR. G. BLOEDE.

This is unmistakably the age of "revela-tions," while in remote cycles of the history of mankind revelations were vouchsafed to mortals in long intervals only, say some thousands of years apart, they now keep up with the speed of the age, which invented steam power, railroads and lightning dis-patches. Among the dispensations of the age, Spiritualism is particularly favored with revelations. Since Spiritualism has become a power of the world, its votaries have been invited to swallow a good many revelations. Whether these have all been digested we are unable to say, but it cannot be denied, that there was a good deal of undigestible stuff among them. A recent book of "revelations" by a pedagogical adent, has speedily been followed by another one, to which we owe no less regards, since it comes from no smaller an authority than the author of the "Identity of Primitive Christi-anity and Modern Spiritualism." What the two books, Mr. Kiddle's and Dr. Crowell's new one, have in common is, that they both claim superhuman sources for their origin, and this, of course, is the obvious reason why every common human understanding should abstain from anything like a critical review of their contents. Whoever would undertake to set himself up as a critic of revelations, ought naturally to be the receiver of genuine su-perhuman instruction bimself, and if he had such, a new difficulty would arise, that of weighing the respective authorities. For the common mortal, therefore, faith alone remains as the fitting frame of mind in approaching such books as Dr. Crowell has presented us with in his "Spirit-world." The author of this interesting work—if the mere reduction of "Revelations" into the form of human language may at all be called "authorship"—is perfectly aware of this fact himself, when on page 40 he says: "Those of my readers who are Spiritualists, perhaps have found comparatively little thus far in these pages to which they cannot yield, at least, a qualified assent, but in the description which follows of the character of the second sphere, and the heavens remains as the fitting frame of mind in ap-

acter of the second sphere, and the heavens above it, they will have both their faith and patience severely taxed. With this hint of the trials in store for my readers I will pro-

With this "caution" posted over the en-trance into the Second Sphere and the high-er heavens by the author himself with laudable sincerity, the reader may safely proceed with reading the book, and will not find his trials so very heavy, as it affords most interesting and in many points instructive and even enlightening reading.

Dr. Crowell's "Revelations" show a decid-

ed improvement upon Mr. Kiddle's in re-

gard to the method of drawing, instruction from superhuman sources. Whilst Mr. Kiddle had only one or two mediums in the flesh to rely upon, Dr. Crowell tells us, that he had the advantage of two complete bat-teries, one on each side of the boundary line, the one consisting of a human entranced medium, Mr. Chas. B. Kenney, the other of an entranced spirit medium, one of the In-dian guides of Mr. Kenney, who in his turn was mesmerized and inspired by three other spirits, of whom our well known co-worker while in earth-life, Mr. Robert Dale Owen, took the principal part. Here we have a union of uncommonly favorable circumstances, which ought to fortify the "faith" and "patience" of every unprejudiced reader of the "Revelations" for which we are indebted to Dr. Crowell. indebted to Dr. Crowell.

To enter into any details of the description of the "Spirit-world and its Inhabitants' given in this volume, would lead us too far and deprive the reader of the enjoyment of its novelty and curiosity. It must suffice to state, that the essence of Dr. Crowell's Revelations as received from his spiritual instructors, is a complete naturalization not to say materialization-and humanization of the invisible spheres stretching above our heads, which are made to appea as a mere (of course embellished) counter-feit of all the things and conditions, by which we are surrounded and impressed on this earth sphere. Not a few of the read ers will be startled by reading of the exquisite houses and gardens, the fine horses and carriages, the tasteful tapestries, gor-geous upholsteries, velvety carpets, etc., to be found in the "American Heaven," as well as of the deer hunting in the Indian heaven, which is only carried on for fun, and without doing the animals the least harm.

Another important point in these "Revela-tions" is the signal reduction of the much vaunted higher knowledge and wisdom for which by many Spiritualists credit is given to all kinds of spirits, to very modest limits. It is astonishing, for instance, how little ac-count Dr. Scowel's spiritual instructors make of the scientific progress in the Spirit world, and the stimulation and advance ment of science, which we ought to expect from that source through the mediumship of trance speakers under the guidance of great scientific names. We are taught in these "Revelations," that in regard to natural sciences and the great progressive discoveries and inventions, the Spirit-world is almost entirely dependent on mankind in the flesh, so much so, that all important scientific works of human authors are immediately reprinted and republished in the

In the external disposition and descrip tion of the several heavens, Dr Crowell's instructors in most points coincide with Swedenborg, while in others his doctrines are declared to be errors. Our own seer of Poughkeepsie is contradicted in several points, particularly in his assertion of the conveyance of disembodied spirit to the Summer-land by magnetic currents.

If we believe Dr. Crowell's authorities there is a well organized police regimen in the heavens; permits and allowances are in order on every page; to stroll from one sphere to the other requires a pass; young females from the age of fifteen to twenty years are not permitted to wear colored garments. When Mr. Owen, in December, 1877, entered the fourteenth heaven, he and his guide were furnished with scarlet satin robes, trimmed with gold lace, and golden sandals for their feet, decorated with rubies and for their heads golden crowns, gemmed with diamonds, rubies and sapphires, which shone with the lustre of the stars. Spirit book-keeping and a severe balancing of the good and evil acts of men, is done by a re-cording angel or angel recorder, etc., and on the whole this Spirit-world looks too aristocratic, too much governed and policed to quite suit simple and republican tastes.

The latter part of the book, from chap. 10, the philosophy of spirit-intercourse, etc., contains a great many instructive hints and assertions, and will exert a beneficial effect bounded enthusiasm of many Spiritualists into rational limits, and reduce the superstitious faith of some in all kinds of spirit manifestations, to a proper degree, and it may confirm others of a more critical turn of mind in their conviction; that the proved fact of spirit intercourse is the only reliable fruit of all our investigations, whilst our real knowledge of the actual condition of our state hereafter remains as yet highly fragmentary and unreliable, since elucida tion, even if coming from well authenticated spiritual sources, is still not more than the reflex of opinions, views and subjective stand-points of human beings, very seldom above and not rarely below our own stand ard! Truth even in the Spirit-world is lightly broken and through the medium of subjective vision scattered into innumerable rays and shades of color.

cannot refrain from closing these re marks by referring to an old oriental parable, which if it should have been told be fore, is worth being re-told and re-read. is an old Tamulic (Hindu) anecdote, told in the Kathamandscha, characterizing occurrences which daily happen before the eyes of the so-called civilized world, and runs literally thus:

TRUTH THE ELEPHANT. Some people who had always been blind, went together to a certain place for the purpose of begging. As they cherished the wish to once see an elephant, as well as their senses would allow, they made their desire known to a Mahout (the leader of an elephant). He stopped his animal and said: -"You must leave as soon as you have carefully examined the beast." "All right," an swered they. Then, to satisfy their curiosi-ty, one touched the foot, another the trunk, a third the ear (of the animal). After they had thus examined it, they left and having strolled a short distance, they began a con-versation about the nature of the animal. The man who had touched its foot, said:— "An elephant is similar to a mortar." second who had patted his trunk, said: "An elephant is like a pestie." The third, who had examined the ear, said: "An elephant is like a fan." The fourth, who thought he had seen the animal by touching its tail, said "An elephant is most like a broom." Thus they were all of a different opinion and then they engaged in a heated wordight, whereby they soon got lost in a thicket, from which they could not find their way

back.

If we substitute for the elephant our knowledge of the Spirit-world, and for the blind men who examined its foot, trunk, blind men who examined its foot, trunk, tail and ear, our instructors on this and the other side of the great gulf between the vis-ible and invisible universe, the moral of this old Hindoo 'fable needs no further .com-

Brooklyn, N. Y.

Women are liked as members of school boards in Edinburgh, as several of them have been re-elected, they having been made members in 1873. England, also, has women members on her school boards.

MRS. E. W. LENNATT.

Remarkable Evidences of Her Powers as a -Medium-The Phenomenon of Slate Writing, etc.

(From the San Francisco Post.)

A few weeks since an article appeared in these columns detailing a few of the very many mysterious manifestations produced through the agency of Mrs. E. W. Lennatt the wonderful independent slate writing and clairaudient medium of No. 817 Bush Street, who has created quite a ripple of excitement, not only in spiritualistically inclined circles, but among skeptics in this belief as well, who have witnessed the many phases of her mediumship and the results attending them. In this article was expressed a doubt, owing to her ill-health and nervous prostration produced through overwork, whether she would again appear becomes fore the public in this city in the exercise of her peculiar gifts. This cessation from her labors was alike a source of inconveni-ence to her, as well as disappointment to her many friends, who thronged her parlors daily in the hope of procuring through her some message of comfort or information from departed friends.

Her physical system having partially re-cuperated, at the earnest solicitation of her friends she concluded to again resume business, learning which a representative of the Post, who is particularly orthodox in his belief and actions, determined to pursue his investigations further, in order to ascertain whether any more tangible evidence could be procured upon which to rest his belief in a future state of existence than implicit faith in the teachings of Holy Writ. With this object in visus, he visited the medium at her palatial residence, and was ushered into a luxuriously furnished reception room, complete in all its appointments for the elegant ease and comfort of the human spirit, accompanied by its physical incase-ments of flesh and blood, previous to its departure to that uncertain and undefined locality termed spirit land. The medium being engaged at the time, he found here a very prominent citizen of this coast, of high social standing and wealth, a cultured and refined gentleman, of somewhat pronounc ed belief in Spiritualism, with whom he very soon entered into conversation in regard to this subject. This gentleman very cheerfully and willingly gave the inquisi tive searcher after truth the benealt of portion of his experience and investigation of the subject, and succeeded in arousing his interest in an extremely lengthy, though as yet incomplete, communication he had received through this medium. It consist ed of an exhaustive dissertation on the spiritual organization of the human race eginning with it in the cradle, following it through the varied stages of physical life, accompanying it in its transit across the condnes of the Spirit-world, and continuing its history, its conditions, its caps bilities and its surroundings there. Some two years ago, he said, on the occasion of this medium's first visit to this coast, he re ceived a communication through her from a literary friend of his, who had passed from this life, promising at some future time to favor him with this production. The medium returned to the East and remained upwards of a year, and the subject had passed from his mind. But, on her return to this coast about a year since, the promise was again renewed, and has been in progress of fulfillment at various times since. It is entitled

THE PROBLEM OF SPIRIT LIFE, and is to consist of a series of twelve essays

the first of which only he has yet received

and which he read in the hearing of the Post. Should the others prove as lengthy as this one, they will make a volume of considerable proportions, as it is the intention of this gentleman, when they are completed, to have them published; and should sophical discussion of the subject as the one already produced, they will form one of the most interesting and important volumes of spiritualistic literature ever published. It is concise and exact in all its descriptions, clear and logical in its deductions, while the graceful style of its composition and rhetoric displays a genius, if not inspired of certainly the highest order of talent. He receives it in the form of communications through the mediumship of Mrs. Lennatt, from two to five slates full being written very clearly and legibly at each sitting, her powers varying somewhat, according to the condition of her physical system. He has also read this to others in various profes-sions in this city, who, by their educational attainments are competent to pass intelligene criticisms on the subject, and it has been universally commended and euolgized for its terseness and elegance of construc-tion, ranking high in literary merit, while the subject matter itself was plausible and logical, though, to a great extent, of course from the very nature of it, only susceptible of actual proof and demonstration by the truth of the very theories it advances. The writer suggested that probably it hight only be a production of the medium's brain, and the theories advanced were but her own ideas in regard to the subject treated. "But," remarked the gentleman, "the medium herself, though an intelligent and educated lady, disclaims any power of her own to perform such a literary task as this and were she possessed of sufficient talent to produce such a work from her own brain, her remuneration as an author-would be greater than in the exercise of her peculiar gifts." At this juncture of the conversa-tion the medium herself entered, elegantly attired in black silk, and cheerfully consented to answer all questions pertaining to her powers as a medium of spirit com-munications as well as to give a demonstra tion of the various manifestations of the different phases of mediumship of which sheis possessed. In the first place she described the faces and forms of various companions of her visitor, but which to him were invisible, and it must be confessed that the descriptions—even to the age, the color of the eyes and hair, and of various other marked and peculiar physical charac-teristics—corresponded exactly with former friends, acquaintances and associates who, in the mutations of time, have passed away from this life into that much mooted, un certain and undefined beyond, where, at least in desire, if not in reality, the majority of the human race have a conscious ex-

And here the question suggests itself: If there is such a thing as a conscious existence after what we call death, why should not our friends in their new conditions be permitted to visit us in this physical life, and by their unseen presence influence us in matters pertaining to it? Again, another question presents itself. If the doctrine of annihilation by death be true, by what peculiar magnetic or other power are the form and features of those long since de-

ceased brought into photographic review of the medium's eye? They were not present in the mind of her visitor until called there by the medium's description. Again, she represented herself as hearing voices from these invisible companions, and by a remarkable coincidence the information they gave in this manner corresponded exactly to some circumstances connected with them while living. For instance, after describing the form, features, etc., of a relative, even to the detail of a deformity of a finger on the left hand, came the manner of his death, by being wounded on the field of battle, and afterwards incarcerated in a Southern and aftenwards incarcerated in a Southern dungeon where death ensued. The fact of his being wounded and taken prisoner was known to the writer. Beyond that he was never heard of until in this manner, and that the medium herself never knew of the cylstence of such an individual had is moral. existence of such an individual he is moraly certain-much less that she should know of the circumstances attending his death.

These phases of her mediumship—seeing and describing spirit forms and hearing spirit voices—were somewhat new to the writer, and it must be confessed that the accuracy displayed was somewhat astonishing. After these came her manifestations of independent slate writing, the mysteries of which have already been outlined in this as well as in a preceding article, though the information obtained was entirely new, and had no connection in general with previous communications. It was, as usual, of such a nature that the medium could not reasonably be supposed to be able to guess with such accuracy of detail as was manifested; and not only was the phenomenon itself, but the subject matter written, a mystery. After witnessing these various manifestations the medium was asked how long since she was possessed of these peculiar powers or eccentricities-whatever they may be termed.

"I first began to see spirits," she replied, "when but a child of ten years old; could also hear rappings on the walls, on tables, chairs and other pieces of furniture; would see people distinctly in the room in broad daylight, and of a sudden they would disappear, vanish from sight, without passing through any opening of the room. At first I was considerably frightened about it, and would tell my mother, when, instead of re-ceiving any comfort or sympathy from her, she would sneer at it and accuse me of im-agining these things, which tended great-ly to annoy me. Of course, at my age, and owing to the perfectly orthodox training I received, I knew nothing at this time of Spiritualism, nor was really convinced of its being spirit power, or of the truth of Spiritualism, until my mother's death. At this time I was five hundred miles area. this time I was five hundred miles away from her, when, one morning, sitting in a room alone with my little daughter, she suddenly appeared to me in the room, as nat-ural as I ever saw her in my life. She spoke twice to me also, plainly and distinctly in her natural voice. I was startled—well, to be candid. I was frightened—by the apparition; and was totally unable to account for it. The effect on my system was so severe as to cause a partial nervous prostration. A few hours later I received a telegraphic dispatch announcing her death at about the time when she appeared to me in this man-ner. And it may be said that from this time dates my belief in Spiritualism, as this was the first spirit that I ever recognized." What is your religious belief?

"I believe firmly in the divinity of Christ, having received an early training in the tenets of an orthodox church, of which I have also been a member for many years My experience in Spiritualism not only has not been dethroned by my belief in the accepted orthodox teachings in xe-ligious doctrines, but has only strengthened

Were there no members of your family ancestry that believed in this doctrine?"
"None whatever, though 1 have often heard my grandmother relate of mysterious sounds she heard and mysterious things she saw, though she did not believe in Spirit-ualism. She called it second sight, and I have no doubt, from my present experience, that she was a good medium, had she developed or permitted the powers she possessed to develop themselves in her, and it

is, no doubt, a family gift." "In your slate writing manifestations, why should the spirit not write with the slate held in the hands of the person taking the

sitting as well as your own?" "They can, and frequently do, as persons often take the slate and hold it, my hands not being in contact with it at all. Again, many who are skeptical often bring their own slates and pencils with them, in order to test my powers. One lady, who visits me frequently, invariably insists on bringing her own slate, and carries whatever com-munication she receives home with her.

But," incredulously inquired the writer, what particular reason have you to believe that your manifestations are not produced through some other strange, mysterious power possessed by you? May they not, after all, not be the result of spirit agen-

"The manifestations themselves afford a better answer to that question than I can give. In the first place, admitting, for instance, that by some physical, magnetic in-fluence I could produce the phenomena of of slate-writing, where could I procure the information given in the communications? Oftentimes they are written in a language I can not speak, much less write. Names appear I never heard of, which people tell me are names of deceased friends. Information of various kinds is given to different persons which it would be impossible for me to guess with the accuracy which it is admitted is given and in it all there appears a controlling intelligence often superior and at all times independent of me. I will then answer your question by asking a greater one. If it is not spirit power, what intelli-gent power is it, for intelligence it certainly

Not being able to answer such a conundrum, the interviewer politely thanked the medium for the courtesies extended and the facilities granted him in his investigations of the mysterious, and seconding her wish, that what might now seem to him enshrouded in mystery might eventually be made "clear as the noonday sun," not to himself alone, but to all mankind beside; bade her alone, but to all mankind beside; bade her good day and took his leave. But what he he saw and heard there will furnish food for thought, mental speculations and theorizings for some time to come, as, indeed, it does to all who viait her, who are the least, inclined to skepticism of Spiritualism, while to those who are believers in this doctrine it affords consolation and comfort, and tends to strengthen them in their preconceptions of a future existence, and what to other minds in these manifestations to other minds in these manifestations seems mysterious to theirs is only a tangible evidence of an immortal principle in the human organization—of an intelligence which continues to progress and expand after all that is physical has gone to defay and has been resolved into its original chemical properties. 'cal properties.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

"And angel whispers come to man To call him from his wintry trance Of state and cowl and pricatly ban, And scientific arrogance, And from his theologic love, To be a little child once more.

They come-the early loved and lost, To whom we clung in volceless pain, Who left us wrecked and tempest tost They come to tell us death is gain; To say that life immortal, waits Beyond the golden sunset gates."

— Mary F. Davis-

CORRESPONDENCE.

A lady from your own state writes thus: "I am glad to see in the JOURNAL that a sifting process is going on, in which woman's influence is to be an agent. It is time that we rose to the occasion and exercis-ed that quiet, sustained, positive power in the direction in which we are strongest,—namely,—the ethical. If we understand that the laws of morals are as sure and undeviating as those of nature, and that there is no forgiveness for running counter to either, then we have duties which can no wise be set aside Now is the time to make clear and pronounced exposition of those principles, without which is no moral sani-ty or righteousness. And I, for one, believe there is enough healthfulness in the liberal body, to throw off the scrofula and corruption, and leave us clean and purer than

An honored friend of the JOURNAL Writing from Switzerland, says: We come hither by way of the St. Gervais Water Cure, by far the largest water institution which I have seen in Europe. There are hot sulphur springs, not too strong to be agreeable, and the temperature is of delicious warmth. The heights about the cure are easily climbed, and the place one of the most suggestive of quiet rest. The whole drive from Geneva to Chamounix we made by carriage, and was a charming series of pictures. Toil-ing women, gathering potatoes and flax, tending cows, and plodding on the dusty road with their loaded baskets on their backs, were the only blots on the fair landscape. In the great argument against giving women public places, because it will rob the home of its legitimate mistress, and the woman of her rightful domain, where do these poor, overworked creatures come in? Oh! their bald heads, crooked limbs, bent backs, destorted hands and feet, and their animal looks, go straight to my very heart, and cuts me to the quick. I have agonized many an hour over these overworked- sisters, and, no doubt, wasted strength and health in the agony, to no pur-Work is grand, but the body must be developed, not distorted, by it.

We spent one night on the way, and at the inn, Mount Blanc, though twenty miles away, stood up straight and clear, white and cold, in the light of the full moon, as though it was just across the road, and so fascinated me with its whiteness and lorking shadows, that I could not sleep, but seemed drawn out of my hard bed every hour, to look at it. It was on the day that the Italians celebrated their deliverance from the temporal power of the Pope, and though the festival was across the river a mile from us, we could hear the sound of music and bells, which seemed to add to the mysterious in-fluences of the mountains. While I write, the rest of the family have gone to see the

An American woman in Switzerland writes to the Woman's Journal of the industries of that little republic: "The amount of silk woven each year in this country amounts to more than \$40,000,000. Along the shores of Lake Zurich, the click of the weaver's shuttle is heard in more than half the humble homes. The larger part is done by women, using looms very similar to those used by our grandmothers. They also spin both flax and cotton, and with the thread they knit, net, crochet and weave hosts of useful and fancy articles.

The larger part of the women the tourists meet, are tained, hard-featured, and look as if their incessant toil was hopelessly performed, though I have seen many cheerful workers, singing as they knit and weave. I am told that the percentage of those who can read and write is greater than in any other country. The University of Zurich opened its doors to women a few years ago; its lectures, hospital practice and examina-tions are as free to them as to men. I learned from one of the professors that female students are generally more attentive and faithful in the pursuit of study than the men, and their rank as scholars, quite as good. About seventy-five have been grades ated from the medical department alone, who,in order to gain a diploma five years of

hard study are required.

The London Times illustrates the restricted condition of women in England, who are the wives of lunatics. It gives account of a trial, in which the validity of a will made by a married lady whose husband was in-sane, was successfully disputed. The consent of the man is necessary to make that wife's will legal, therefore, when the husband is imbecile or incompetent to give con-sent, no will is possible, by her. The in-justice of such a law, needs no comment.

A Normal College for girls has been open-ed at Bankok Siam, modelled on the plan of that in New York city. The king read an article in *Harper's Monthly*, describing the latter institution, and was so delighted that he gave orders for the preliminary steps to be taken at once. He is the most accomplished and enlightened prince of all who have occupied the throne of that strange, half-barbaric country, a fact which is due to the advantages he received from the tuition and influence of a superior woman. Mrs. Leonowens, the English governess at the Siamese Court, tells, for most faccinating manner of the new, interesting and per-plexing experiences she encountered in that position. This book written with much iterary skill, gives us the last account extant of that remarkable country, and the authoress has the satisfaction of knowing that she has opened the door of opportunity to the oppressed, timid, but altogether

charming women of Siam.

Haworth church beside which the Bronte sisters grew like blossoms from some unknown plant, and where Charlotts was married and buried, is undergoing renovation, in order to put a stop to the silgrimage of strangers to see the spot of it was during their life-time. The parisonage is pulled down, and the present Thoumbent shows his utter stupidity in trying to destroy every vestige of this remarkable family.

That they were all inspired we cannot charming women of Siam.

That they were all inspired we cannot doubt, and a few instances go to show that Charlotte, at least, was a secress. On one

occasion, her biographer tells of passing a wild, tempestuous night with her, in the old house upon the moor, from which her last sister had been carried to rest beside the others. Charlotte paced the room, si-lent, and absorbed, like one wrapt in visions, till long past midnight. Then she threw open the door to the winds and darkness, and apostrophized the departed. "Come in, come to my side! I feel you near, longing to visit me in the old place where we used to sit together; come to the solitary one who loves you still! She forgot the presence of her visitor, but, at once, sitting down beside the open door, became restful, as though comforted by her unseen visitants. And who can doubt that this child of contains as a sea bellevel, the solitary was a sea to the solitary one to the solitary one where the solitary one who is solitary one to the s of genius was, as she believed, thus ministered unto.

Book Notices.

LITTLE FOLKS' SONG SERVICE, for the use of Sunday Schools. By Nelly H' Bayley; pp. 66, sq. 12mo, flexible cloth. Chicago: F. H. Revell.

The author, says "The inquiry so often made by Sunday school teachers, 'How shall we make more attractive the opening exercises for the little folks! has suggested to me the idea of combining light bits of song with corresponding sentiments of scripture which should be at once pleasing and in-

The selections for the purpose for which They are designed are admirable, and an un-usual amount of thought has evidently been bestowed on the preparation of every page. For the Sunday school it will be a great acquisition. One feature is worthy of more than a passing notice, and we give it extend-ed mention, thinking it may be modified so as to be valuable in the children's lyceum. An arch is extended on the rostrum plainly formed, or ornamental as taste dictates. In a proper receptacle is placed the alphabet printed on large cards. We will give the lesson as presented in this little book designed forcibly to teach orthodox doctrines. The lesson is, "Come unto Me." The first child advances, selects the letter C and hangs it in proper place on the arch, and then recites: Come unto me all ye that labor and are heavy laden, and I will give you rest.

The second advances and selects O, reciting: O Lord, my God, in thee will I put my trust Third: My yoke is easy and my burden is

Fourth: Enter ye in at the strait gate.

Then all the school join in singing. Come unto me and I will give you rest, Take my yoke upon you, and learn of me, For my yoke is easy and my burden light. For my voke is easy and my burden light.

"Unto me," with interlude and final singing is proceeded with in the same manner, and as a result the assuring sentence stands boldly on the the arch and is engraven on the children's minds. This conception is capable of being made exceedingly useful in the children's lycenm. We will, for illustration, take the motto: Truth shall make us Free. The arch is prepared, resting on column at either side, and the first child advances and is handed the letter T by the Guardian, which it hangs on the extreme left of the arch, and turns and recites:

The first ambition of every one should be to command his own steem; for he cannot retain the esteem of others if he is not worthy of his own.

Second: Righteous living can only give us such esteem. Third: Unsafe, trembling and untrust-

orthy we grow if we deceive our fellows.

Fourth: Truthfulness in utterance of our opinions; bravery in their defense when assailed, and courage in putting them into our lives is the best method of gaining our own

Fifth: Heaven is the result of such esfeem.

Then the school join in singing: Let us live for the right and press onward, Tho' the earth with our blood grow gory Our armies are all facing sunward, And our banners wave in glory,

Our reveilles are peeling,
And fearful wrongs are recling,
While errors might and errors night,
thinks down in the battle's glow. CHORUS: O, hear the shoutest the brave ring out,

Where our ensign floats in light, Then though we gaze thro' the cannon's blaze, We will never turn from the right. Sixth: Shall I tell you what is the most perfect expression of the divine in the hu-man spirit? It is love.

Seventh: Hence the worst is hate and cruelty.

Eighth: Answer, O soul, what is the noblest of all thinge? To do our duty.

Ninth: Let all remember then that treachery toward others is the basest. Tenth: Life to be pure must be purified by Charity, the purest of all things.

Eleventh: Man is the most noble work of Creation. Twelth: And his foulest foe is a sland-

erous tongue. Thirteenth: Kindness, going forth like an avengel will conquer the world. Fourteenth: Ever abide by it and be

self-sustained. Fifteenth: Upon the Rock of Truth, freedom builds her temple.

Sixteenth: Spiritual, and temporal, and the waves of ignorance beat in valu.

Singing: Let vs live for the right and press onward, As the brave baye done before us,

As the stay of have done before us,
If their bodies rest 'neath the green sword,
Then deathless souls watch o'er us,
They paint a glorious morning,
With victories adorning,
Where fair faced Right in Laurels bright,
Shall ait on a spotless throne.

Seventeenth: Free us from the Iron Rule, the lowest in the conduct of life; of evil for

Eighteenth: -Reveal to us the Rule of Silver, of returning good for good.

Ninteenth: Elevate us to the plane of the Golden Rule, of returning good for evil.

Riernal Touth! May the sound of thy feet. Like the firm tread of armies that know no defeat, Be heard in our land; and thy strong arm of Be lifted to aid those who stand for the right.

Singing:-Let us live for the right, and press on ward,
While a broken heart is moaning;
While wealth in high pomp stands gem starred,
And the poor 'neath his heal are grouning,
While Vice faunts in her roses,
And Virtue dies on Crosses,
While tyrants frown
And crush souls down,
The combat shall never cease.

CHORUS:

It will be seen that this exercise may be indefinitly extended and the efficient conductor will readily make it do good work in teaching and fixing in the minds of the scholars the cardinal principles of the right conduct of life.

TRANSACTIONS of the National Eclectic Medical Association for the years 1877 and 1878, includ-ing the Annual Meetings held at the cities of Pittsburgh, Penn., and Detroit, Mich. Edited by Alexander Wilder, Secretary. Vol. VI. Pub-lished in behalf of the Association. New York: Monroe & Metz, Printers, No. 60 John Street. 1879.

This work of over 600 pages is one of the most valuable ever issued by this Association; flot so much on acount of its rout ine proceedings, in which it falls into the line of its respectable (?) competitor, allopathy, but on account of the different "papers" printed therein which give a very good idea of the proficiency of those who kre aiming to be leaders in Eclecticism. That they should step upon the "narrow guage ethics" of the old school as soon as 'they are eman-cipated' from its thraldom and have attained a little popularity and attempt to restrict the rights of members in properly representing by advertisements their special abilities, while "the favored few" who build colleges, publish books, and control medical journals, can through clinic reports, editorial buncombe, the assertions of an author, or college announcements ad vertise to their hearts content, looks singular, one sided, narrow and unwarrantable,-an encroachment of the few upon the rights of

Its value, as we have said, consists in the papers" presented on different topics of "papers" presented on different topics ofimportance to the profession. "The Faliacies and Evils of Vaccination," "Practical
Medicine," "Our Materia Medica," "Phytolacca Decandria," "Report on Surgery,"
"Physiology and Physical Diagnosis,"
"Morbus Coxarius," "Cereus Bonplandii in
Amaurosis," and "Metritis" with many
others are of great value, as showing the
advancement made and making in the
"healing art." Physicians of all schools
of medicine should procure and carefully of medicine should procure and carefully read the work.

Magazines for December not before Me tioned.

St. Nicholas, (Scribner & Co., 741 and 745 Broadway, New York). Contents: Frontis-plece, "Making Mamma's Christmas Pres-ent;" Jack and Jell; "I wish I Knew my Letters Well;" The Great Race; Fables; The Knight and the Page; The Christmas The Knight and the Page; The Christmas Star; Budsy, the Giant; "Consider, Now, a Painter-man;" An American King David; Christmas is Coming; Watching for an Olter; Christmas at Number One, Crawlin Place; The Four Sunbeams; Paul and the Goblin; My "Sunflower's Fan;" There was an Old Man of Cathay; How the Elephants Turned Back; Abram Morrison; A Beginning; The Little First Man and the Little First Woman Among the Lakes; The story of Pagasus; Mother Goose and her Family, a Christmas Play for Girls and Boys; The Mystery of the Seed; Telegraph Boys; How Cruel is Fate; The Strange Adventures of a Wood-sled; Dressing Mary Ann; How Joe brought down the House; The How Joe brought down the House; The Funny Mandarin; Thorvaldsen; Chronicles of the Molbos; For Very Little Folk; Jack-in-the-Polpit; Some New Books for Young People; The Letter-Box; The Riddle-Box. This is the grand Christmas Holiday number and it appears in a special cover, bright and pretty, which encloses over ninety il-lustrations and one hundred and four pages of extremely interesting reading for boys and girls. The Department "For very Lit-tle Folk," is full of holiday fun and frolic.

The North American Review for December is specially noteworthy for the timeliness of every one of the papers which it contains. The number opens with the first installment of a study by James Anthony Froude, the historian on "Romanism and the Irish Race in the United States." The Hon George S. Boutwell considers the causes which indispose young men of cul-ture and ability to take an active part in the conduct of political affairs. An anonymous author contributes an essay on "The Reing the intellectual attitude of our age toward the ancient dogmas of Christianity, and showing the progressive elimination of tenets heretofore reckoned among the essentials of religious belief, contends that this "downfall of doctrine" by no means does away entirely with religious faith. The old dogmatic faith will surely perish utterly, but there will still remain another faith, a faith that the throne of the moral universe will stand unshaken before all human discussion, Brof. Bonamy Price raises the questions His Political Economy a Science." Dr. George M. Beard compares the physique of Englishmen and Americans, and corrects many erroneous opinions on that subject which have obtained currency on both sides of the Atlantic. Mr. Cuth-bert Mills, in the first of a series of papers on "The Permanence of Political Forces," breaks ground for a very instructive philo-sophico-historical inquiry touching the po-litical status of the United States.

The Phrenological Journal. (S. R. Wells & Co., New York) Contents: Henry Kiddle, late Superintendent of schools, New York city, (with portrait); The Vow of Faith; The Color Sense; The Elevation of the individual The Transit the and of the Rainbow. ual; The Town at the end of the Rainbow; Henry J. Carey; The Skimmias; Henry A. Hartt, M. D., (with portrait); Unwarranta-ble Positions; Comparative Value of Common Articles of Food; The Earth Cure; Nurse Girls; Poetry; Editorial Items; Notes in Science and Agriculture; Answers to Correspondents; Our Work.

The Shaker Manifesto, (published by the United Societies, Shakers, N. Y.) It is devoted to the interests of the societies.

The Herald of Health. (M. L. Holbrook, M. D., New York.) This magazine is devoted to the culture of the mind and body, and contains articles from able writers and thinkers.

The Southern Medical Record. (R.C. Word M. D., Atlanta, Ga., A monthly journal of practical medicine, has interesting articles under the following heads: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and form-ulæ; Editorial and Miscellaneous.

Baldwin's Musical Review. (D. H. Baldwin & Co., Cincinnati, O.) This number is bright and attractive, and contains articles in prose, poetry and music.

Babyland. (D. Lothrop & Co., Boston-Mass.) This monthly is especially adapted to children just beginning to read, and with its illustrations cannot fail to please them.

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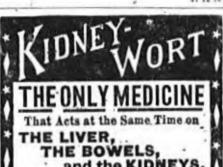
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Needs Special Legislation to Support It.

Since the physicians are demanding the enactment of special laws to enable them to drive out all competitors who do not subscribe to the dictum of aliopathy, it becomes important for the people to understand upon what their claims for protection are based. In pursuing this investigation we would inquire; Have the "regulars" fan infallible system-an inflexible sciencewhich will admit of no further imprevement in the sies of healing? Has there not been constant contention, from the time of Esculapius to the present hour, among themselves with fegard to the modes of treatment in the various forms of disease? What, then, but the fact that the natural forces which reside in the human organism, and which can be directed by intelligence and strengthened by spirit energy to arous dormant nerves and impart vitality to enfeebled bodies without exhaustive drug medication, and which are being employed as means of cure-what but this fact, we say, caused the different medical schools of antagonistic ideas, to unite and fraternize. without regard to variety of opinions upon which they have heretofore been openly at war?

We will go a step further and inquire,-Has not all that is really valuable in the "art of medicine" had its origin in empiricism? There was a time when all was untried which is now known in medicine. What we know to-day, or the basis of it, has been gathered empirically and the vaunted science depends upon experiment and experperience now for all the skill whereof it

Medicine can never become a science while so many in the profession are incapable of learning anything by experience, but will, regardless of consequences to their patients, pursue a routine practice to the end.

To show in what esteem the practice of medicine is held by many of the ablest thinkers in the profession, we here quote from the address of S. B. Munn, M. D., the learned president of the National Eclectic Medical Association, at its annual meeting held in Detroit, June 19th, 1878. Dr. Munn

OLD PHYSIC. The theory and practice of medicine was remarkable chiefly in former times for being intimately blended with ignorance and superstition. Science was generally scouted as unprofessional innovation. If we go back but a few hundred years, we shall find ourselves unable to distinguish between the physician and the charlatan. There was little or no science in either. Both com-prised a world of pretension and any amount of clap-trap art to allure the unwary. As for a "regular practice" of medicine, it is nowhere to be found. In France, the phy-sician was of the Hippocratic school; in Germany, a Galenist. Charms, philters and incantations were about as much relied upon as any article in the Materia Medica. As for a science of medicine, there was not any. Is there any such science now?

WHAT LEARNED PHYSICIANS THINK OF

THEIR ART. About the time that I began practice, I paid a visit to an old physician in the town of B—, N. Y. He had practiced from the age of twenty-five till sixty. He was now superannusted, and his death took place about three months afterward. He remarked to me that it was a question with him whether he had, as a physician, done more good than hurt. He anxiously labored at the problem whether the practice of medi-cine was of real benefit to the world, and had come to the conclusion that it was not!

Gentlemen, this conclusion has been arrived at and openly asserted by the ablest medical men in the world. Not many years ago there was an assemblage of physicians in one of the countries of Continental Europe. One of the most eminent among them made a similar acknowledgment: "We are ignorant?" and the "pot only of disease but made a similar acknowledgment: "We are ignorant," said he, "not only of disease, but of the remedies to cure it." He illustrated the subject further: "Disease and Nature are having a quarrel, and a blind man coming in armed with a club, seeks first to reconcile the two, but falling to do this draws his club and strikes. If he hits the disease, he kills it, if he hits nature, he kills that." The celebrated Magendie, of Paris, to whom physiological science owes so much, did not hesitate to declare to his students that "Medicine is an art that physicians knew nothing about." Indeed, it is upon this idea that the most scholarly of

JOHN O. BUNDY, - Editor.

J. R. FRANCIS, - Associate Editor.

J. C. School Latter Land 1 may probably add, other European physicians deal with their patients. They sedulously avoid medicating them. If there is vital power enough left to enable a recovery they are careful to do nothing to prevent it; but they seem to dread the exhibition of active medicines. It is surgical achievement and nathological expressions and the exhibition of active medicines. It is surgical achievement and nathological expressions are surgical achievement and nathological expressions. surgical achievement and pathological exploration rather than medical skill that these men boast about. They are skeptics in regard to their own vocation. Only the pretenders and the Rip Van Winkles of medicine, it would seem, have much to say about making cures.

So generally is the leaven of skepticism diffused, that the governments of France, Switzerland and other countries have sought to hedge in the practice. They not only require a tedious probation for all medical students, but they refuse to acknowledge the diploma of Doctor of Medicine conferred by an American medical college.

In this they are wise,—they are right With perhaps a very few exceptions, the medical colleges of America are private corporations. They are not responsible to the profession, and are more or less inefficient for the purposes for which they exist. Professorships, as well as diplomas, are bought, if not hawked about outright. In short, the Eastern Continent, with its vast accumulations of knowledge, has failed to make of medicine a satisfactory art of heal-

Homeopathists are either old school or eclectic physicians, who operate under the homeopathic trade-mark. The self-called regular practice is equally an alien and a barbarian, in conflict in American life and American institutions. Its assumptions are those of the pretender, the charlatan and the empiric. Its code of ethics is totally opposed to the genius of our federal consti tution. It is an ecclesiasticism,—a sort of church, that pretends to infallibility, rather than a scientific profession. In inception it was European; its language is dogmatis, and its spirit despotic. To make it American would require to kill it outright and galvanize its corpse into a resurrection.

THE STATE BOARDS. The terror of losing their hold on the public has led to the seeking of legislation to protect old-school physicians in their menopoly. In many of the States there are Examining Boards formed for the purpose excluding men from practice that do not subscribe to their codes. I do not say that all these boards do this or mean to do it. I only say that it was the object which the men sought who asked for them. Yet I fee comparatively indifferent in this matter. believe in the right of every man to treat a sick person, if the sick person is willing to employ him. But the evil which these boards inflict is only superficial and tem-To be sure they may fight the so called "irregular quacks" and protect the others, just as prosecutions are got up against irregular practitioners, leaving the old school physicians undisturbed in the monopoly and profits of a certain immense, unlawful practice which they pretend to

To show the value of appointing "boards of health," with the unlimited powers as asked for by the various medical bills crowded upon the legislatures of the different States, for the protection of a profession whose learning and skill are not sufficient to protect its members from ignorant charlatans and impudent pretenders, the following from the Chicago Medical Gazette, an "independent, liberal and critical" medical journal of decided allopathic tendencies. furnishes a fair illustration. By an appropriation from Congress half a million dollars were placed at the disposal of a National Board of Health whose members were to investigate-scientifically the cause and prevention of yellow fever, Of the wonderful results of their labors the Gazette takes the sentences in quotations from the Bulletin of the National Board at Washington, which it intersperses with a brief parration of the facts in connection with the case. Who can doubt any longer that the country and the people need protection from such astute commissions and Boards of Health. Here is the astonishing discovery made by the board in expending half a million of dollars for the people:

In one of the first numbers of the Bulletin it was announced with a great flourish that the board expected to show the results of its "investigations on other animals than A commission duly selected with regard to its soundness on the germ theory and faith in quarantine, was sent to Havana to experiment. This commission placed on board the yellow fever infected brig John Walsh, of Philadelphia, monkeys, dogs, cats and parrots. The individual who acted for the commission did not remain on board the vessel to watch the monkeys, and the cabin boy kindly assumed that duty, and now reports that he gave each mankey a "chew of tobacco." The monkeys being sick when the inspector returned, the fact was cabled to the National Board of Washington, and announced in the Bulletin as a commencement of the tidal wave of information that was to deluge the medical world. "The monkey was discovered to be susceptible to the contagious influence."

This furnishes us the following problem: If it requires the expenditure of half a million dollars from the United States Treasury, by the National Board of Health. to discover that tobacco will make a monkeyrack in a yellow fever infected district, how much should the people of a State be taxed for the support of a State Board of Health to enable them to arrive at some conclusion equally astonishing?

It does seem that it would be impossible to get the people to tolerate for one moment such outrageous schemes as the medical fraternity are determined to foist upon them in the name of law, for the purpose of giving one class of citizens the power to control the rights, in any direction, of all other classes. Instead of such laws make all equal before the law, and hold every man responsible to his employer for the work performed, and no true and worthy physician need fear the competition of charlatans and ignoramuses.

Let all who are interested in this matter in the different States (and who is not?) bestir themselves to circulate petitions against the enactment of such unjust and iniquitous laws and interest themselves to see that the representatives in their different dis- | we shall not be forced to return to the old tricts will oppose such legislation and pre- | rate.

vent the pending bill from becoming a law. Without some immediate action of this kind our true medium's will soon be driven from the field or sent to languish in a felon's cell for doing the work of angel ministry.

Material Aid and Spiritual Comfort-From the Mother of a Promising Young Speaker and Medium.

Mrs. Mary A. Geer, of New London, Minn. sends us \$18.00 to pay for a new club and to, iquidate her back dues. We make the following extract from her letter:

."We also desire to say that all the Spiritualists that we have conversed with, most h-artily approve the course of the JOURNAL in its attack on frauds; also its efforts to attract the attention of scientific men and

the clergy to investigate our philosophy. Go ahead, brother, you shall have our sup port, although our circumstances have com pelled us for a time to withhold that which ustly belonged to you. Spiritualism is much more popular in this vicinity than it was three years ago, when the invisibles began to promulgate their claims through the me-diumship of my son, G. H. Geer, who is now doing good service as speaker and healer in

Several other correspondents report a greatly increasing interest in Spiritualism and the Journal in quarters where the subject has heretofore been ignored or scoffed at. They report that it is easier to get subscribers for the paper from among all classes of intelligent people than ever before. This we believe all our friends will find to be the case if they will bestir themselves, for we have evidences coming under our own daily observation, of the growing interest in the subject of Spiritualism as presented by the Journal. Only a few days since an influential member of the Methodist/church called on us, asking our aid in directing a number of inquirers in their attempts at investigation, and stated that a gentleman, naming him, had formerly been opposed to the subject, but, through reading some numbers of the Journal, had modified his views considerably and was now anxious to look into the subject in a spirit of candor and earnestness. The gentleman named stands at the head of his profession, and his special studies and researches render him unusually well prepared to investigate the phenomena by intelligent and scientific methods. The calm, dispassionate, scientific treatment of the phenomena by the JOURNAL first enlisted his attention, and when he saw that the great subject could be discussed by one of its leading exponents in an entirely independent and fearless manner, untrammeled by any partisan bias, and aiming only to get at the truth and the whole truth, he began to feel there was something in it worthy of his

attention. This case is only a single instance out of hundreds which we could name, and we feel therefore greatly encouraged to pursue our arduous work, knowing that we are sowing seed upon good ground which will in the near future yield great returns to Spiritualism. We need, however, the active and energetic assistance of every good, intelligent Spiritualist, and hope that all such will awake to the demands of the time and aid in spreading to the world through the columns of the JOURNAL, the sure and certain knowledge of the life hereafter which has been so great a boon to themselves.

Jesuit on the Brain.

Among the other vagaries that have taken possession of Mr. Jonathan M. Roberts, is the idea that the Romish Church is making active war on Spiritualism, and that the editor of the Journal is a member of the "Society of Jesus" and devoted to the interests of the Romanists. We are indeed in doubt as to whether poor Roberts is so completely psychologized by the bigamist Bliss, as to be the victim of his impositions, or whether there is method in the madness of this self constituted champion of knavish adventurers, and that he believes "a lie well stuck to is as good as the truth." In the last number of his fire-eating sheet, he seems to have been made a fool of by some mischief-loving correspondent, who writes from Chicago over the name of Samuel J. Talbert. The writer of the letter says he met Mr. Hutchinson, who has aided in exposing the Terre Haute iniquities, in Rome, and goes on to show that Mr. H. is a Jesuit. It is possible Mr. Roberts may have materialized the letter in his own circle room with the aid of Bliss, but the literary ability being considerably in advance of any thing theretofore originating in his office, we infer that such a letter actually was sent from this city. There is no doubt but that Mr. "Talbert" is a brother of the famous Mrs. Harris, and that his identity can be as easily established as was that of the inimitable creature of Dickens's brain. Like most of the materializations that have come under Mr. Roberts observation, Samuel J. Talbert is a purely subjective vision, no doubt. There is no such man in this city, and we will pay Mr. Roberts five hundred dollars if he will establish the truth of the statements contained in Mrs. Harris's, or rather Mr. Talbert's letter as published. The whole thing, like most that Roberts publishes, is too preposterous and silly for notice, and we only depart from our usual custom in this instance through fear that some honest unsophisticated soul may be misled by this Robertian roorback.

The sudden and enormous rise in the price of print paper, very largely increases our weekly expenses, and we hope our friends will continue their efforts to swell our list at the reduced subscription price, so that Spirit Interpesition.

On the evening of Thanksgiving day we called on the well known medium, Mrs. Howard, at St. Charles, and found her pleasant cheerful house filled with relatives and friends who had come out from Chicago to partake of the bountiful hospitality always to be found at the home of Mr. and Mrs. Howard. We also found Mrs. Howard entranced and under the control of the "Doctor," as the Indian spirit who usually influences her is called. We found the medium suffering somewhat from an accident occurring the day previous. It appears that Mrs. Howard, who is a very large, portly old lady, nearly seventy years of age, had fallen backwards from the top of a flight of cellar stairs to the bottom, and struck on her head and shoulders. Her husband and daughter hearing the noise and approaching the stairway, saw her lying at the bottom, and with difficulty extricated her from her position, expecting that she was fatally injured. Greatly to their astonishment and joy they found her not seriously hurt, and the day following she attended to her duties as usual. Her Indian control informed us that seeing he could not prevent the accident, he brought all the power he could command to break the force of the fall and declared that, without his interposition she would have been killed. After a careful investigation of the circumstances, we believe his statement is reasonable and worthy of credence, for it would seem impossible that she should have survived had she received the full effect of the impact.

"Thoroughly Convinced."

The following item is clipped from the Chicago daily Times of the 6th instant:

The Times has received several further communications relating to the affairs of e so-called spiritual mediums at Terre Haute, Ind. The Times declines to publish anything further relating to these mediums, inasmuch as the matter has lost all public interest, and as the Times is thoroughly convinced of the fraudulent character of the "manifestations."

When it is remembered that the able editor of the Times is a Spiritualist, a believer in form materialization, that his paper is always favorable to Spiritualism and has frequently published long accounts of the marvels at Terre Haute, the above clear and explicit statement assumes great force and

It is probable that a small per cent of the manifestations at Pence Hall are genuine, but the grossly fraudulent character of most of them vitiates the value of the whole so far as Spiritualism is concerned, and therefore, as the Times truly says, "the matter has lost all public interest."

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

Bishop A. Beals speaks at Dutch Grove, Wisconsin, Dec. 14th.

Giles B. Stebbins has been speaking at Bloomington, Hi, and at Springfield, Ohio. Mrs. E. L. Saxon read a poem, by Miss Belle Bush, at the Peace Fair in Philadel-

Mrs. E. L. Watson has been giving some very fine lectures in Philadelphia; a correspondent describes the one given. Nov. 30th, "as a glorious lecture -grand indeed!"

The first quarterly meeting of the Michigan State Association, was held at Flint, on Nov. 28th-30th. The Secretary's report came to hand too late for this issue.

Dr. Howland Hamilton, of Lewiston, Me. has been, and is now, doing a good work for Spiritualism. His lectures are spicy and to

Dr. Crowell's book, "The Spirit World," is having a good sale; we assure our readers they will be deeply interested in its perusal. For sale at the office of the JOURNAL, prece \$1.50, postage ten cents.

In the article last week by Mr. Charles Case, the word "sought" was used for "caught" in the sentence, "Whenever a pretended or real medium is caught well equipped with masks," etc.; also the word "mighty" for "nightly" when referring to Mars, Saturn and Jupiter.

The first meeting of the North-east Missouri Conference of Progressive Spiritualists, at Kirksville, Mo., was a decided success. A. J. Fishback was the principal speaker, delivering several excellent discourses. Spiritualism in Misseuri is progressing finely.

A certain Mrs. Crindle has lately created considerable commotion in San Francisco, by being detected in attempts to simulate spirit phenomena. Spiritualists and investigators are rapidly passing the points where they can be deceived by fifth rate feats of jugglery, and as a consequence the tricksters are losing their hold. The outlook for honest mediums never was better than now; let them stand firm and they will have the field to themselves.

On Sunday, Nov. 23d, the Adventists of New York assembled to fix on the final day for the winding up of terrestrial affairs, when the Lord should come in power and glory and the flesh and the Devil blown to limbo. Every soul of them had worked out the prodigious problem and arrived at different conclusions, and as none had the solution so positive that they could convince the others, there was a general discussion, a war of Bible texts, enough to distract and drive an ordinary mortal insane. Then they took up a collection and departed. The world has not reached the" end" yet, and notwithstanding the perihelion of the planets, ascension robes will be useless for generations yet.

That able speaker and amiable lady, Mrs. F. O. Hyzer, lectured in Brooklyn last Sunday to a large audience; she is a favorite inthat city, as indeed she is wherever known.

We have just learned that Mrs. Anna Murphy, of Darlington, Ind., the esteemed wife of a devoted Spiritualist and subscriber to the JOURNAL, passed to spirit-life Nov. 14th.

Prof. Kladle lectures before the Association of Co-operative Spiritualists of Philadelphia every Sunday afternoon and evening during this month. We are glad to see this scholarly gentleman so actively engaged in the work, and trust he is but the forerunner of hundreds of cultured speakers. who will ere long obey the call to expound the facts and philosophy of Spiritualism.

Chicago Spiritualists will have an opportunity to hear the young English medium, Mr. W. J. Colville, during the month of January. This young man is a rapid and fluent speaker, a phenomenon in his way, and all interested should hear him. He has been warmly received in New England and New York, and is now under engagement as one of the mediums connected with the "Message Department" of our esteemed Boston contemporary.

J. Madison Allen is now in Battle Creek, Mich., where he lectures during December He has been lately in Bangor and South Haven. He will speak in Sturgis during January (or possibly February), and will be pleased to visit points in the vicinity of Sunday appointments, for week evenings, for either religious or scientific lectures, Address him at Battle Creek, in care of Mrs. L. E. Bailey.

The chaplain of the Ohio Penitentiary reports that of six hundred and one convicts, sixty-five were Baptists, one hundred and thirty-three Catholics, eleven Congregationalists, eighteen Disciples, thirty-three Episcopalians, nineteen Lutherans, one hundred and seventy-two Methodists, fifty-three, Presbyterians, fourteen United Brethren; of Spiritualists there are none.

To Spiritualist of Onio.—We pre-

sume you all read the stirring call of Bro. Bigelow, in the last JOURNAL, for a Spiritualist convention at Cleveland, during the last days of this month. In case you did not, you will find it in this issue, and we, hope the meeting will be made up of earnest zealous and clear headed delegates from: every town in the State, or at least from every county. Certainly the northern part of the State should be 'fully represented.

Mr. H. N. F. Lewis, of this city, passed to spirit-life on Monday last. He was once widely known as an able and successful editor and publisher, having built up the Western Rural to be an influential and valuable paper. Some years since he lost \$20,000 in trying to establish a Spiritualist paper called The Universe, and within the last few years misfortunes have followed thick and fast until at last he went out of this life as penniless as when he entered it. He has now, we trust, entered upon a life where money is not necessary for comfort or bappiness.

Capt. H. H. Brown was well received during his engagement at Springfield, Mass., and is invited back there during some month of the present season to be hereafter determined. He spoke at New Boston, Mass., Nov. 26th; at Montville, Mass., Nov. 27th, (Thanksgiving Day) he gave two addresses. He spoke at Greenfield Mass., Dec. 4th and 5th, and at Troy, N. Y., Dec. 7th. He will' speak for the Troy Society the Sundays of December, and make engagements in that. vicinity for the week days of this month. Address him,-care of "The Clark House," Broadway, Troy, N. Y.

MASONIC SPIRITS.-We frequently hear of members of the masonic fraternity receiving messages from spirits purporting to have been masons, giving evidence of their knowledge of masonry. To many this is considered a crucial test. Having been a Master Mason for seventeen years, and having had considerable experience with such supposed spirit tests, we are free to say that for reasons which we cannot here explain, we place but little value on such masonic tests, unless the identity of the spirit is established by other means.

MRS. L. P. ANDERSON-This well known medium agreeably surprised her numerous Chicago friends some weeks since by a return to this city. She has been for a year past in San Francisco and intends, by direction of her spirit friends, to spend the winter in Washington, for which city she left on Monday last accompanied by her son, Master Wella Anderson, a bright young lad who bids fair to become even more .widely known than his parents. As a test and business medium Mrs. Anderson is widely and favorably known, and we have no doubt she will make many friends in Washington.

A New Sect.-A schism which may become a powerful disintegrating force has taken form in the Catholic Church. A priest of the Order-known as "The Congregation of the Mission" was on the evening of Nov. 17th, installed as Bishop of the Independent Catholic Church in New York, and in his address delivered on the occasion, he said that the Romish Faith is a fraud, a sham, and the means of robbing the poor of their money. Rev. Dr. Prime, Phillip Schoff, Sanderson, and other evangelical clergymen, were on the stage during the evening. The new sect disavows allegiance to the pope, and discards celibacy on the part of the priesthood, and a good share of the shams of Catholicism. It is really an American Catholic Church, and as such is an advance in the right direction.

FRAUDS AND PERSONALITIES.

Wise Words from an Eminent Medium and Author.

To the Editor of the Religio-Philosophical Journal: When the exposure of fraud and rascality is first considered there necessarily arises a feeling of distrust and misgiving, and the foundations of Spiritualism seem yielding and giving way. We forget the countless unimpeachable witnesses, the world of evidence, the host of good and true mediums, of noble advocates, just as in an hour of storm we forget months of beautiful days of glorious suns, of sweet breathed nights

The Spiritualist, whose faith is permanently affected by exposures of deception, must' have built on sand, and not on the firm rock. The demand for tests, of itself, shows a doubting mind. When once convinced there is no longer need of continuous wonder-works. Being convinced, the exposure of tricks should not affect ground already

crowned with stars.

Nor should honest mediums oppose such exposures, for their own welfare demands that frauds should not be tolerated. Thespurious manifestations are always ready, or manufactured to order, while the genuine are dependent on subtile conditions and cannot be predicted. Unrestrained, the fraudulant medium will surpass the genuine in wonderful manifestations. Comprehending this, quite a large class of Spiritualists think it right to let the frauds persue their course, for if they convince skeptics of the reality of spirit manifestations, it is just as well as if they were genuine. A second thought will show that Spiritualism cannot afford to countenance such support. Spiritualism is the greatest fact in the universe, and as such must rest on facts alone; it cannot afford to support the doctrine that the "end justifies the means." It has no need, for it has ample support on the highest ground. Again it is said that these exposures fill the JOURNAL with personalities, and cause a great amount of contention and bad blood. This certainly is to beregretted, yet, what course can be pursued by which the evil can be extirpated and the good remain, unless there be some conflict?

It is true the spiritual press may do, as it has done for years, when any abuse or fraud came to the surface, speak of it, if at all, in a general way editorially, and let it pass on its course without the slightest check. The result has been a steady growth of fraudulent manifestations so astounding in character as to eclipse the genuine, and the latter passed almost unnoticed, while the rooms of the frauds were thronged with eager crowds asking for and receiving manifestations impossible for spirits to give.

An exposure to be of use must be overwhelming and complete, leaving no room for doubt. It must be more than an edi torial item. Such exposures are not personalities. The public medium is before the world, and it is the right and duty of journalism to pronounce judgment. It should be charitable, broad, generous, but it must not shrink from a statement of the truth, If it does, when such statement vitally affects cardinal principles, it becomes recreant to its great trust. Charity, generosity, atholicity, may go so far as to clothe the truth even in a garment of words which shall shield rather than denounce sin and crime. If a thing is wrong, let us say it is wrong. If there is rascality, let us say rascality, and not extenuate with meaningless words. This broad spirit may be carried too far, until all distinctions between right and wrong, good and evil, are lost sight of, and the blackest crimes are condoned with the self-satisfying remark that "Whatever is, is right," a proposition which destroys all moral distinctions.

The cry of "personality" in this connection has just the same relevancy that it would have in the case of criminals suffering from disobedience to established laws. There are certain moral precepts that are fixed, and no sophistry can set them aside. The criminal does not want his crimes exposed, and regards it as a very unfriendly and personal affair. The exposure is the prelude and part of the punishment, and is demanded by justice.

"But," replies a good brother, "do you not hold that love is the new power by which to rule the world?" Yes! but let it be love guided and controlled by wisdom. There are elements not controlled by love. It will not affect the wrath of the tornado. It will not shield from the jaws of an enraged tiger. In the remote future love may lead because it will not meet antagonism, but now there is so much of brute force in human nature, that it must be restrained by wisdom, at

least until love can have a hearing. Another brother admits the truth of all exposures, yet fears that the Cause will be injured, and still another regrets that the spiritual press has to descend to the level of the Police Gazette.

The first need have no fears. "The Cause" will take care of itself. It always has done so, and without leaders has marched on in triumph. It demands nothing but truth, and fraud has no place in its ranks. "The Cause" is injured not by what outsiders think, but by the character of those who adsocate it. If their lives are impure, despicable and unclean, then will the Cause fall into the shadow of disgrace. If their wes be true, pure, self-sacrificing and noble then the Cause will be elevated. The way to give character to the Cause is to make character for ourselves. How can "The Cause" be more irredeemably disgraced than by our countenancing by silence sensuality and fraud?

To the last objection, the necessity of descending to reporting matters usually given to the Police Gazette, indeed is to be regretted. However, the necessity exists and to shrink from it would be a betrayal of trust. If an individual forces himself to the front and assumes leadership of the masses to higher grounds, while he is reeking with impurity and controlled by selfishness and the lowest desires, to remain silent would be criminal. When the rag weed starts in the farmer's corn, it is not by love he extirpates it, but with a sharp hoe he cuts it up by the roots. Some corn may be damaged, but the field is saved, otherwise there would have been no corn, nothing but rag weeds. There are times for the gentle influences of love; there are times for force; that force well directed by wisdom. *

It seems there are some who can see no distinction between deserved rebuke and personality. If a man kills another in fiendish rage, what else can it be called but murder? And yet would it be a personality to brand the name on the crime, and the doer as a murderer? These are the words to use and none other can take their place.

It is to be regretted that Spiritualism and the circle of reformers need these sharp measures; but the fault lies not with those who expose them. It was not D. D. Holne's fault that there were "Shadows," though he has been treated like a culprit in high quarters because he honestly spoke his opin-

When a cancer is eating to vital parts and the whole body is being corrupted, the surgeon does not hesitate at taking the knife and cautery, cutting deep and burning out the last vestige. He deeply feels for his subject, yet knows that the only safety is in thorough treatment. So when excrescences fasten on a cause and tend to bring it into disrepute and corrupt it at its vital sources, they who know of these results are justified in plainest speech.

The murderer might as well cry out against those who execute the law as "persecutors," as the fraudulent mediums who are exposed, against those who unmask' their rascality. Spiritualists will never persecute/a true medium. They desire above all things the exercise of mediumship, and they appose the counterfeit. The cry of persecution of mediums is a blind and a sham in defence of arrant deception, and all thinking Spiritualists clearly understand

Harmony and peace are to be desired, and above all people Spiritualists should be fraternal, kind, charitable, for bearing, gentle, true, unselfish. Life is the effect of antagonisms, and harmony may mean stagnation and death. It is idle to cra "Peace, peace," when the peace demanded is the quietude which brings effeteness and death.

There is no cause of fear for the result. The spirit-forces behind the visible mask. will drive forward to the accomplishment of their ends, and the truth will be triumph-HUDSON TUTTLE.

Berlin Heights, Ohio, Dec. 5th, 1879.

Our Early Emigrant Ancestors.

- We have received from that bold and enterprising publisher, J. W. Bouton, 706 Broadway New York, a splendid quarto volume of 580 pages printed on heavy supercalendered, toned paper. The book contains the original lists of persons of quality, emi-grants, religious exiles, political rebels, serving men sold for a mm of years, apprentices, children stolen, maiden's pressed, and others, who went from Great Britain to the American Plantations between the years 1600 and 1700, with their ages, the locali, ties where they formerly lived in the Mother Country, the name of the ships in which they embarked, and other interesting particulars. .

This vast amount of information has been collected from MSS, preserved in the State paper department of her Majesty's Public Record office, England, and has been most carefully and accurately, edited by John Camden Hotten. This work is of great and permanent value, and Mr. Bouton deserves high praise for placing it within reach' of the American public. It is now passing through the second edition.

The Spiritual Conference

The Everett Hall Brooklyn (N. Y.) Spirit-tual Conference, 398 Fulton Street, meets every Saturday evening at 7.30 P.M.; J. B. Nichols, Chairman.

- ADDRESSES. . . December 13th .- Border Land and its Inhabitants. Dr. Wm. Fishbough.

December 20th .- Christianity in Association, or Religion made Practical. Mrs. Hope Whipple.

December 27th .- Our Conference, its Work, Alms and Possibilities. S. B. Nichols. Election of officers for 1880; personal expenses.

Twenty minutes allowed for first speaker followed by ten minutes. Speeches by members of Conference. S. B. NICHOLS, Coairman.

Business Botices.

To tighten the hair in the scalp and keep it from falling off use Hall's Vegetable Sicilian Hair Re-

A FAVORITE COUGH REMEDY.—For Colds, Sore Throat, Asthma, Catarrh and other diseases of the bronchial tubes, no more useful spicle can be found than the well-known "Broach's Bronchial

SHALED LETTERS answered by R. W. Flint, 25 R. 14th street, N. Y. Terms: 56 and three Scent postage stamps. Money refunded if not answered.

getting billous, head heavy, month foul, eyes yellow, Kidneys distorted, symptoms of piles tormenting you, take at once a few doses of Kidney-Wort. It is natures great assistant. Use it as an advance guard—don't wait to get down sick.

A HINT TO WORKINGMEN .- The honest work. lugmen of the country, many of whom have large and increasing families to support, have been the chief sufferers from the great financial pressure under which we have labored for the last few years. Diminished wages have not been attended y a corresponding diminution in price of every hing which the workingman needs. Rents, fuel food, and clothing, are cheaper, but these do not constitute all his necessities. It is sometimes neces constitute all his necessities. It is sometimes necessary for him to employ a lawyer or a physician, yet the fee rates of physicians and lawyers are as high as they were in "fitch" times. Yet cheap medicines are as necessary as cheap rents or fuel. Cheap medicines are not necessarily poor medicines. It must be obvious to every intelligent person that medicines, compounded and put up at wholesale, can be sold at much lower rates than when retailed from the doctor's pill bags. Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets have completely restored persons who had spent hundreds of dollars in value. sons who had spent hundreds of dollars in vainly seeking relief from private practitioners, and all at a very slight expenditure.

KIDNEY-WORT has cured thousands. Try it and you will add one more to their number.

The Chicago Agency of the Chickering Piano has been transferred to Messrs. Pelton & Pomeroy, 50 and 152 State Street

READER, Is your eyesight failing 7 If so, improve it, and delay the use of spectacles for years, by ap-plying Merck's Special Remedy for Restoring 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.

GOOD EVIDENCE .- When such men as the Rev Pr. Rankin, Rev. Dr. Harvey, Father Fitzgerald rof. Green, Dr. Bartine, Col. John K. McChesney E. W. Neff, and a host of others equally trust worthy, certify over their own signatures to the marvelous efficacy of Warner's Safe Kidney and Liver Cure, in the diseases for which it is recommended, it is time to dismiss doubts on the sub-

Mus. D. Johnston, Artist, 165 Farwell Ave. Milwaukee, Wis. Water Color Portraits a specialty

CONSUMPTION CURBO .- An old physician, retir" ed from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and perman-ent cure for Consumption, Bronchitis, Catarrh, Asthms, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has fell this has felt it his duty to make it known to his suffer has fell it his duty to make it known to his suffering fellows. Actuated by this motive and a desire
to relieve human suffering, I will send free of
charge to all who desire it, this recipe, in German,
French, or English, with full directions for preparing and using. Send by mail by addressing with
stamp, naming this paper, W. W. Shenan, 149
Powers' Block, Rochester, N. Y. 27.5 2000w.

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 25 cent pamphlet called Wonders of Light and Color, which has been pronounced "worth its weight in gold," "worth several times its principles." Also for Babitt is a constant. its price," etc. Or. Babbitt is producing remark able cures thro' Vital Magnetism and Chromopathy. Apply to Bannitt & Co., 5 Clinton Place, New York, 27-1217

J. B. CRUVER, of Warner, 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

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 PILES.

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.-Thousands ac knewledge 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 LETTER.-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 Canadas.

Circular containing testimonials and system of practice, sent free on application.

MRS. G. MORRISON, M. D. P. O. Box 2519, Boston

Spiritual Meeting.

A three days' meeting of the spiritualists and Liberals will be held in Merrick Hall, in Quints, Q., commencing on the 19th of December. A. J. Fishback will be present. Other speakers and mediums are cordially invited.

G. R. Publics.

SPECIAL NOTICE.

To Spiritualists of Ohio.

BRETHEEN AND SISTERS, FRIENDS OF OUR NOBLE CAUSE: What are we doing to assist the Spirit-World in their Grand Mission of Love?

Are we doing our part in this grand work of pr mulgating the slost important truths, the most Glorious Gospel of Sive, Pority and Holiness that has ever been proclaimed on earth? Your careful consideration is carnestly solicited to these questions, and your attendance seked at a business conference to be held in Cleveland on Saturday the 27th of December, to be continued from day to day as the interest and the wishes of the friends may determine.

It is specially desirable that mediums, speakers, and old workers in Northern Ohio be prompt in their attendance, and that every spiritual society be well represented. Let every down 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 of the 'isms, 'ologies and 'doxies of the day, neither will the time be occupied by long lectures or set speeches.

All who are willing to be publicly known as Spiritualists are cordially invited to be present and participate in the business.

The Cieveland friends will make all necessary arrangements to make the meeting a success, and to invarie the pleasant and profitable time to all. Now, triends

rangements to make the meeting a success, and to in-sure a pleasant and profitable time to all. Now, friends oil the cause, let us have a good attendance from all parts of the State.

Chairman State Central Com.

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. 18th and 14th, 1879. Mrs. E. L. Watsen and others are expected to address the meeting. We extend our invitation to all irrespective of creed, to come and learn of the new chard.

By Order of the Com.

Zew Advertisements.

BEATTY'S TOUR IN EUROPE

CANVASSERS. WANTED by A GTHR-, 138 State St., Chicago III., Manufacturer, Johber and Retail Dealer in N. E. & Turkish RUG PATIERNS in colors on Burlaps. Sample 1843; in , hook, directions, &c., sent post, paid, on receipt of 55c. Catalogue free.

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

AN ANGELIC INSPIRATION.

How it Came in the Night and was Wedded to Words.

Since it has been widely stated that Mr. P. S. Gilmore, the well known mostro and organizer of the Jubilee Festival, has composed the music and words of a new national hymn for America entiti-ed "Columbia," the greatest interest in the matter has been felt'in musical and social circles. Excel-lent judges have declared that the composition is so full of merit that it will immediately become popular

A reporter of the Heraid visited the composer yesterday at his residence in Twelfth street. His home is one in which any person would like to linger. The pictures on the wall; the relics of artistic success; bric.a-brac scattered here and there; a library well thumbed and a library table well tumbled, faced by Beethoven and a score of the satellites of the musical world; battle pictures resting on easels and water pitchers in other suggestive situations; these fill the eye, while the visitor is hunting among the easy chairs to choose a seat. Mr. Gilmore is at all times one of the most approachable gentiemen in his profession when it is desirable to obtain information for the public. Yesterday, however, he frankly con-A reporter of the Herald visited the compose Yesterday, however, he frankly conthe public. Testerday, nowever, he trackly con-fessed that he did not know where to begin the story connected with his recent composition or to give the incident intelligent shape. "I have been." he said, "in a condition of mental excitement such as I have never known in my career, and until this heaven inspired production is presented to the public in the manner which I have planned I expect to have no rest."

"But how did this trouble originate?" inquired the reporter.

the reporter.

"I was lying on yonder lounge in a half dreamy mood," he said, "when suddenly there flashed upon me, complete in all of its details, just like a perfect picture, a melody, a thought. I ran to my desk and put it on paper. Here! see! there is a change in but one note. There it is—the original, the property of the proper just as it came inspired by the apgels. It lan't mine. I make no claim to it. It has come from God. I am only the messenger. From that mo-ment it assumed form, and to me possessed a soul. The melody filled my nature to a degree that I was unable to repress. Going to the Grand Opera House to attend the usual Sunday evening concert. I found myself still in the dream, charmed. I went through the direction of the music of my band in a purely mechanical way, sometimes being obliged to count the movements of my own batos to assure myself of my own identity. To tel the truth, spiritually I was not there at all. member that the overture of the evening was from "William Tolly" which is as familiar to me as A. B. C. and hat as an automaton I went through certain motions; but the melody that had come to me an hour or two before so possessed my being that nothing else could take its place."
"What was your first thought when this melody presented itself?"

"I could only say, 'Thank God!' for I felt that it was a gift from above. Then came the desire to wed this beautiful music to verse. Returning wed the beautiful music to verse. Returning from the Opera House I retired, but during the night scarcely closed my eyes. I said to myself I have secured the soul, but where is the body? and so, tumbling and tossing, restless and uneasy, struggling with something, I know not what, for two or three days and nights, anddenly, as if he two or three days and nights, suddenly, as if by inspiration, there appeared the picture of America from her growth to the present time, presented in yerse. I sprang from one of those sleepless beds, and with only the few interlineations you see (Mr. Gilmore here produced the original copy in pen-cil) I transcribed what has been sent to me by heaven. I believe it—yes; don't smile, it is im-

"And how do you propose to utilize this idea?" inquired the writer.

"In a business way I have protected myself by copyright so far as the music is concerned, but wherever the words and music are combined in the schools I shall be glad to have them used. Indeed, I think there will be no public occasion on which after a while the stirring notes of my anthem will not be heard. The last verse is especially adapted for every reverential occasion. For myself I sing it as my morning and evening prayer, and my family join me in using it as a part of our nightly praise to the Almighty." "How did the name 'Columbia' so happily occur

ly one of those happy thoughts that grow around a man when he is intellectually in a process of incubation. The great events of the nation came to me, rank and file. They found me in a spell—a frenzy. They shaped themselves. I was only the amanuers is, and it was with the melody ringing in my ears that I put the lifes on paper. When the work was finished I felt as if I had lived fifty years."

I infer from your conversation that you do not regard this as a commercial enterprise "Not in the least. From the moment I called my poem 'Columbia' I felt that the music and the would make their mark on the face of time. They have been sent from heaven and are an in spiration. Such words and music never would have been given me if they were not intended for a great and beautiful mission."
"Have you any objection to the publication of

the words!"
"Nope whatever. Piere they are." And Mr. Silmore presented the writer with a copy from which the following publication is made: COLUMBIA.

> Columbia! First and fairest gem On Nature's brow—a diadem, Whose lustre, bright as heavenly star The light of Freedom sheds afar. ike Nosh's Ark, a God-sent bark, In search of land, through day and dark, First found thee held by nature's child, The red man in his wigwam, wild.

. 2 Columbia! Soon the tidings spread Of what Columbus saw and said; The eyes of man they turned to thee, The new land rising from the sea; Each spread his sail before the gale, To verify the wondrous tale. And thus began what was to be The hope and home of Liberty.

Columbia! In thine early days, Our Pilgrim Fathers sang thy praise. They landed from the Mayflower's deck, On Plymouth Rock—a snow clad speck— That marks the place from which the race Of Paritans, their true blood trace, ought our Independence dear With hearts of steel that knew no fear.

Columbia! 'Twas in fire and bloods Brave Washington, the foremost, stood. With banner high and sword in hand, He drove the tyrant from the land; Thy breast still sore, to thy heart's core, Till washed again in human Till washed again in human gore— In martyr blood! Shed not in vain, It left thee whole without a stain.

. 5. "Columbia! See what thou art now, A crown of stars on Nature's brow; With fields of gold and teeming marts, With fifty million loving hearts Who cling to thee from sea to sea
To guard thy peace and liberty;
Who man to man shall e'er be just,
And in the Lord place all their trust.

Columbia! Lift thine eyes on high, Bas Him who dwells in yonder sky. The King of Glory on His throne, Who looks on all, for all's His own. Our earthly gain would be in vain, A home in heaven to attain, If with our hearts we did not pay Our debt to Him. Then let us pray.

At morn, at noon, at eventide, Oh! Lord, be ever at our side, That we Thy voice may always hear, And feel that Thou art ever near.
It mercy spare from grief and care
The nation, bowed in fervent prayer,
Who ask with reverent love and awe,

God bless and save America! "Many attempts," said Mr. Gilmore. "have been made to write a national song to order, but they have all failed. Music and sentiment cannot be made by machinery. If what I have done is effective, as I believe it will be, the credit will come from the grand impulses of the popular heart.

from the grand impulses of the popular heart. The fieledy will sound its own singing way."

"Do you expect to supplant 'Yankee Doodle,'
'Hail Columbia,' 'The Star Spangled Banner' and
'Red, White and Blue?'

"Not at all. And yet neither of these airs is
American. Nor are the words of the songs as effective as those which are presented in the heaven
born song I have handed you. But I think there
is an inspiration in 'Columbia' that will give it
place wherever it may be heard."

"How do you propose to introduce this composi-

"How do you propose to introduce this compost-

"It is my purpose to secure some large auditor-ium like that of the Academy of Music and give the proceeds of the performance equally to St. John's Guild and the Society of St. Vincent de Paul I know that a large orchestra and hundreds of singers will volunteer their services, and it is my hope that some of the distinguished men of America will unite with me in adding shape and color to the introduction of the anthem. No one shall make any money out of the undertaking. I regard the theme as sacred, and if the blessing of heaven to rest upon it, as it has thus far done, it must

be in the charity that goes to the poor."

In ending his conversation, Mr. Gilmore said that he did not know the exact date on which "Columbia" would be presented to the public, but he expected to perfect his arrangements during the next fortnight.-N. Y. Herald.

Personal Experiences and Observations

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

NUMBER NINETEEN.

Probably no lecturer in the cause of Spiritualism, has attracted more attention in New England and the nast than J. Frank Baxter, of Chebes, Mass, and certainly no one who has addressed the Brooklyn Spiritualists, has filled his engagement more acceptably than he. For many years con-nected with public education in Massachusetts, as a succession and popular instructor, an accomplished scholar and gentleman—a medium in varied phases since he was seven years old—his advent to the rostrum in favor of modern Spiritadvent to the restrum in favor of modern spirit-ualism, and persecution by the orthodox members of the board of trustees, saving to him, "You must stop preaching Spiritualism, or you must cause instructing our children," created much interest throughout the country. He preferred the latter, and giving up all the pleasant and profitable associations of many years, two years ago he commenced his public work as a lecturer for an unpopular faith, spd the earnest invitations that came to him from all parts of the country "to come and lecture," convinced him at the time that he had wisely decided.

Among the many pleasing incidents that oc-curred at this time, when old friends and neighbors, like the 'priest and levite,' passed him by on the other side, was the receipt of a letter from an elderly gentleman in the the interior of Pennsylvania, full of sympathy for him and en-closing Mr. B. a check for fifty dollars, request-ing that he would accept it as a mark of respect for his manly course; not only for this, but he thought in his hour of trouble that he might need pecuniary help temporarily. In returning this check to his kind and unknown friend, Mr. B. wrote that he hoped to be able to earn a living in the "New departure," and at a future day when his numerous engagements would permit, he would be glad to go to his locality and give one or more lectures, and earn the money As a se-quence to this pleasant episode in the life of the ltinerant Spiritualist lecturer, arrangements have been completed, and in December Mr. Baxter, Curing his engagement in Philadelphia, will give a series of his admirable lectures in different towns in this gentleman's neighborhood on week day evenings, the latter assuming all responsibili-ty as to hiring halls, advertising, paying the lec-turer, and making the meeting free to the public. This gentleman, I believe, is upwards of eighty years old, and is quite anxious that the appoint ment may be fulfilled, for he is waiting peacefully and with joy for the Angel of Death to call him to the land of the immortals.

I note this as a pleasing contrast in the experiences of the itinerant lecturer, who is often poorly paid and poorly cared for, and in some instances I have heard of societies engaging a speaker to go long distances, and at the completion of the en-gagement, tell him or her that they were in debt and were unable to pay what they had contracted to do. This is all wrong; no society or individuals should engage a speaker unless all expenses of such meetings are pledged or provided for before they make such engagements. I allude to this here as I have heard speakers make this complaint

Mr. B. was called upon to officiate at the funeral of a well known Spiritualist, who, before his advent to the Spirit world, made all arrangements for his funeral, and selected Mr. B. to have the entire charge of the exercises. The funeral was to take place at the house of a sister in a town near She and all the relatives were intensely orthodox, and some of them very bitter sgainst Spiritualism, yet acquiesced in the dying man's request. When Mr. B. arrived at the house, he request. When Mr. B. arrived at the house, he found a large concourse of people, and a Baptlat minister who had been invited by these officious relatives, to minister the last rites to the body of the risen brother. The undertaker introduced Mr. Baxter to him and on the case being explained he said he would retire and leave the whole matter with Mr. B. This, under the circumstances, was not demed savisable, and the clergyman read from the Bible, made a lengthy prayer, and was followed by Mr Baxter. While Mr. Baxter was making his address, he was interrupted by the antics or ravings of a sister of the departed, said they were all being insulted because a Spirit. ualist was permitted to carry out the wishes of the deceased. This made so much of a disturb-ance that the widow fainted, and Mr. B had to stop in the middle of his address, and this chrisstop in the middle of his address, and this christian woman who had so little respect for the last wishes of her brother, went to the minister and said that he and all had been insulted by the presence of Mr. B. The clergyman inbued with something of the spirit of Jesus said, f'Mr. B. has conducted himself as a gentleman, and he is the only one who has been insulted. To not consider that I have been insulted. Of course this made we reserve to more than the town and Mr. Bayter well. great commotion in the town and Mr. Baxter wgs engaged to give several lectures in the place, and a new and great impetus to our cause were the result. "Whom the God's would destroy they first

I mention this incident here to show that there are some clergymen who are willing to respect the rights of Spiritualists, and respect them for their moral worth, if they do differ widely from them in their belief.

their moral worth, if they do differ widely from them in their belief.

Mr. Baxter's lectures are written with a great deal of care, are scholarly, and as well adapted to reach the best men and women in the church, as the skeptic and the materialist. He is a fine vocalist and his singing adds inuch to the interest of his meetings. He has filled a two mouth's engagement with the Brooklyn Spiritualist's Bociety, and he has drawn large and cultured audiences; in fact larger than any other of the many able speakers who have spoken. Two of his lectures to us were particularly interesting—one on "Materialization:" the other, "The Education of Children." Both are calculated to do much good.

Mr. Baxter while not professing to be a test medium, gives a good many satisfactory tests after his evening lectures from the platform; notably, at the Lake Pleasant camp meeting, he gave tests to the large sudiences every afternoon each day in succession, for two weeks, a great many of which were recognized. In the earlier days of his mediumship, in the winter of '61-61, he was "levitated" in a large public hall in his native town, Plymouth, Mass, for sixteen different sittings, and once in the presence of three hundred

people in the light, and in such a manner that there could be no question as to the genuineness of the phenomenon. Among other tests given before a large audience at the close of his lecture, Sun ay evening, Oct. 26th, were the following. Mr. B. sald in substance:

"I feel an influence that would like to entrance me. I am willing, if my guide thinks best. I see the form of a young man standing beside a table it may be a desk; he is handling something which looks like an overcoat. Now I see it as a uniform a cap is beld up, and turning the front before me, can see glittering letters, but cannot make then out; that is gone, and I see a placard with the let-ter C on it, over it 'Co'.; think it means 'Co. C.' This young man has been gone but a few weeks. I feel very weak as if I must sit down; also a trouble in the throat. Another person comes to help this one; he seems to be older. Now I see long full name, 'William Harbeck Stantonberg' Now the first and last names are left, and the middle one is gone; in place of it comes 'Imlay,' William Stantonberg. I hear the young man say, 'I ling, going.' Now he waves a flag, and on am going, golog.' Now he waves a nag, and on it is 23'. Then there is something that sounds like Felix; then again, I am going, going, Mar-

The test was recoginized as perfect; the young man was a member of the 23rd Brooklyn Regi-ment, Co. C. His last words were, "I am going, going." He passed away on St. Felix at The other form was his father, and the other name also who recognized him, Mr. B. said, "I see across your breast 114 St. Felix street," which was the correct number of the house where this young man passed away, and who had promised to try and come through Mr. B. and manifest his presence in this public manner. ence in this public manner.

Mr. Baxter has been our guest while stopping in Brooklyn, and just as we were leaving the house he says, "Mr. N.I see a spirit of a your g man" who has been here all day and I have seen him several times. At the close of his tests in the hall, he again said, "Mr. Nichols I see before me in front of the audience the same young man I saw in you house. I see him bolstered up on a bed and look house. I see him bolstered up on a bed and looking up to you. I feel feverish and a pain in the
lungs and throat. This young man has been in
the Spirit-world as long as he lived here in the
form; or nearly so. I hear 'April 26th, 1858, Don
B. Bradley, Burlington, Vt'" He was correct. Mr.
Baxter had no means of knowing any of these
facts and the tests were full and complete, and
made a profound impression upon the large audience.

When we can, have many more such lecturers and mydiums on the platform as Mr. Baxter, the unbelieving world will be convinced that the loved ones do return and can demonstrate their presence in our midst. Let us carnestly pray that the "crowd of witnesses" may be able to demonstrate their visible presence in such a manner that the whole civilized world can say "I believe." the whole civilized world can say, "I believe."

8. B. Nichols.

Brooklyn, N. Y.

Communication to A. J. Davis. .

FRIEND DAVIS :- Light on the primitive affairs Spiritualism! I do not at all times realize "(belleve n)" the brackets,-not mine,-as published in the RELIGIO PHILOSOPHICAL JOURNAL of Nov. 1st; but do fully and completely believe in the existence of our spirit friends, who, under conditions, com-municate to and with us. I mean to be under-stood to say, that what I so firmly believe, does not at all times enter into my interior conscious-ness. I realize that the sun spines, because I see it shine. I realize the existence of air, because I feel and hear it. I realize the existence of the flayor of an apple, because I detect it by my taste.

I realize the existence of odors, because I detect
them by my power of smell. I believe in the individual existence of my spirit friends, because, over and over again, something has communicated with me, and every time said that it was a spirit who was once an inhabitant of earth, like myself. Not once did it claim as being an old cat, electricity or odic force, by the raps, by writing, table tipping, or by trance, in the days before believers placed confidence in every, thing which purported to come from the Spirit-world, and before fraud and deception were adopted as spirit manifestations, and Spiritualists created and enceuraged fraudulent mediums by accepting every thing which was a little different from the ordin-hry, as spirit manifestations. Belf-delusionists: No. sir! Not "under the stable to th

o, sir! Not "under the sickly twilight of this spiritualistic materi dism, such carnest men as our correspondent become confused and doubtful.

I do not become doubtful of manifestations pro duced in the "dark," or in "sickly" twilight, for I
put no confidence whatever in them. No Spirit. nalist should directly or indirectly encourage any medium of whatever name or nature, who will not when desired, submit to strict test conditions. Human nature is weak, and the best of us find it hard to withstand temptation, under the pressure of necessity. Let us view charitably what we think are the short-comings of others The most think are the short-comings of others The most of us "live in glass houses." I know I ought not to throw any stones. If Spiritualism teaches us anything, it is charity. My father, in my younger. days, required of me attendance at church three times and Sunday school once, on the Sabbath; reading of the Bible for prayers, morning and evening during the week, and as a natural result I raised the devil (*). every chance I could get. He believed God was appry with those who held different views, or did different from him, therefore he thought it was right to imitate his God and be without sympathy in such cases. Some few years before this good man died, he became a full be-liever in modern Spiritualism. How great the change! He then had charity for 'everybody. It is more difficult to realize the existence of

our dead friends than to realise the existence of the unborn future inhabitants of this world, be-cause we know the same laws which brought us into visible existence, are still in force, and so far as regards their operations in the past, we see them repeat themselves every day in the present. We, poor atoms, are sons of our spirits, and fathers to imaginable human life which is to come after us. We want more practical, scientific instruc-tions; less of the visionary; more of the naked truth and less for the Imagination to do: fewer truth and less for the imagination to do; fewer words, and all to the point and purpose. We want Andrew Jackson Davis to give us such simple and pointed illustrations, as will enable us to realize what we believe. We believe he can, and that through him the power behind the throne will do so, if he thought it best. We are spt to judge others by ourselves, and think they should arrive at the same conclusion we do, forgetting that our capacities are greater and opportunities have been

So far as I know, the higher order of animals do of preserve their individual existence beyond this life. The horse and the dog seem to posses reasoning faculties; I have seen them manifest by their actions every indication of having evolved thought in their minds. May not man's existence pass out of individualism at death? As we stand by the railroad and see a train of cars pass, drawn by a steam engine, we gaze at it in wonder and admiration. The next day we are standing by the same engine which is powerless to move itself much less any thing else, though wood may be in its furnace and water in its boiler. When the wood is burning, and the water expands to steam, you have the power of the engine. You place your finger in the flame and it is burnt. Where does the power to consume go to when you put out the flag. Nowherel combustion ceases. Thus we may compare man; so long as he cate and we may compare man; so long as he ests and drinks the fire within is kept up, and all goes on well unless the old machine gets out of repair or wormout. Thus we can reason ourselves into infidelity. Spiritualism, however, steps in and says

Friend Davis, are you not rather hard on your old friend who is not a saint, and has falled to build better than he knew? "Instead of building build better than he knew? "Instead of building upon the solid rock, he may have unwittingly founded his house of faith upon the sand." If the mason who lays the foundation, does it upon the sand, and the builder has implicit confidence in him, believes him not only honest but capable, and falls to learn the fact of his having used bad judgment till the rattling and falling of his house gives him information of the same, and in its reconstruction he fails to find the perfect mason (medium), he comes to the conclusion that an air castle would be better, and here he meets with another obstacle,—he has not the requisite amount of faith! What is he to do now?, Remember, free agency is not very strong beyond the powers of the peculiar formation of the organization of the individual, and each for himself will arrive at his ideas from which, his conclusions will be drawn, and as a sensible man, he will ever holdhimself in

readiness to change them when better informed. We notice the gentle instituation which pervades the article published in the November hum-ber of the RELIGIO PHILOSOPHICAL JOURNAL, head ed, Light on the Primitive Affairs of Spiritual-ism; of the want of strength of purpose in the twenty-five year old investigators of the same, who not only have the advantage of being instructed by the eminent people you name, but many others less known to fame. That is where Geo. R. Jones stands. Where does Andrew Jackson Davis stand? Is he in want of more light? I have heard him say that he would not guarantee to morrow as true what he affirmed as such to-day; he, one of the elect, the privileged above all others, who hold converse with, to me the invisible ones

Letter From a Medium and Lecturer.

To the Editor of the Religio Philosophical Journal:

It almost seems to me that the course you are pursuing, in stirring up the cesspeols of obscenity and false mediumship, is so shocking to the masses, that it is going to drive the lecturers dut of the field, by creating in the minds of the people an apathetic disgust, and a kind of distractful feelapathetic disgust, and a kind of distrastini feeling in regard to the genuineness of any phase of
mediumable, or of any sentiment advanced by
lecturers, and among believers a feeling of abhorrence at having so long been counted as
being associated with such persons in apparently
endorsing them, by acknowledging that the liberal sentiments advanced by them and the phenomena they have claimed to give, as being in the

But the cyclone when it passes over a country visits its destructive force alike upon the virtuous as well as the victors, that in the end, the atmosas well as the victous, that in the end, the atmosphere may be more pure and healthful to the masses; so, I suppose when a hurricane of this kind visits the moral atmosphere, it will have disastrous results at first, but in the end, the masses will be benefited by learning to be more self-reliant and less credulous, and lean less upon leaders; and if public lecturers are thus driven from the field they must abile the consequences and do the heat they must abide the consequences, and do the best they can until the reaction takes place.

For one I say, go on exposing frauds until the people shall see that there are facts in Spiritual.

ism sufficient to demonstrate its truth, without resorting to the necessity of paying fraudulent mediums to deceive the people, and that the prin-ciples of liberalism are the same, not withstanding hypocrites and impostors may have claimed to be its advocates; that thath crushed to earth will rise

If I, in common with other well meaning and zealous truth loving sprakers, am thus undeserv-edly driven out of the field, for the sake of the triumph af truth over falsebood and hypocrisy, by exposing those who are unworthy to be patronized, so let it be. My heart shall still be in the work until I may again be called into the field.

My wife and myself are just now arranging for the fall and winter campaign, with renewed vigor. Our present address is Iowa City, Iowa. Dr. C. P. Sanyord.

Brother Sanford and all other lecturers who, like him, support the principles advocated by the JOURNAL, need have, no fear of being driven from the lecture field if they do their whole duty. When the world at large sees that Spiritualism has within its ranks a moral force that can assert itself successfully, there will be no lack of earnest heafers. Then, and not until then, will Spiritualism gain the respect to which it is entitled. Let the pure minded and earnest millions who know that Spiritualism is a great truth, come to the front and exhibit a lithe of the zeal of those who are making of it merchandise in illegimate ways, and we shall see such an accession to our ranks of open and avowed adherents as was never dreamed of.

Mrs. Pirnie, of Cleveland.

BRO. BUNDY:-Amidst the conflict of opinion, Bro. Bundy:—Amidst the conflict of opinion, the frequent exposures of fraud and corruption, and failings and short-comings of some on earth, it is pleasant to spend occasionally a quiet hour with our spirit friends in company with a medium in whose integrity of character and purity of life you have implicit confidence. Such has been my good fortune at rare intervals of late, and I feel that it strengthens me for the duties of life, and add the property and heavity to our grand and adds new strength and beauty to our grand and glorious philosophy and religion that we profess to love so much

I mentioned to you in a private letter some weeks ago, about a visit to Mrs. Pirale of Cleve-land, and told you of my unexpected interview with S. S. Jones and his reference to your work and mine, and his friendly encouragement. I also received friendly advice and suggestions from my own immediate felends, who are ever ready and anxious to center with me whenever I give them an opportunity. At that interview through Mrs. an opportunity. At that interview through Mrs. P., while she was in a perfectly unconscious state, mr spirit friends refeared me to private counsel which they had given me more than three years before, when they advised me to edit a paper, to write and speak, and urged the first upon my attention, an idea entirely new and foreign to all my plans, and one which had never been suggested by me or to me before, that I knew of. They (my spirit friends) now claim that they have put me spirit friends) now claim that they bave put me into this position, and have constantly impressed and guided me, or tried to, and are still doing it. it all came about quite unexpectedly to me and without any direct, conscious effort on my

I am not a conscious medium, neither do I claim any special gifts or powers, but I am willing to thus acknowledge publicly whatever obligations may be under to my good spirit friends. I covet the best gifts," and would not, selfishly rob others of their just rights or claims. A week ago, I had another very pleasant sitting with Mrs. Pirnie, when suggestions, advice and admoni-tions as to private matters were freely indulged in and unmistakable evidence given of a familiarity with my work, my thoughts and my feelings on the part of my spirit friends. Mrs. Pitnic has all that she can do without advertising. She spends most of her time in treating magnetically, and conf.occ her practice to ladies, and she contemplates discontinuing entirely all other mediumistic work soon. She has excellent success as a healer and appears to have strong powers in that direction, and she can cite numerous important cures among prominent citizens, non-believers in Spiritualism; in fact much of her patronage, both in treating and giving private sittings, come from church members, who hunger and thirst after the good things of Spiritualism, but will not risk good things of Spiritualism, but will not risk contamination and evil associations by seeking them among the low or even suspicious persons and, surroundings. Mrs. Pirnle's residence, 2837 Perry st., is in a respectable quarter of the city, and her name and reputation has not been associated with any breath of scandal or even suspicion of anything unbecoming a lady of culture and standing in society. I consider her an excellent medium and I derive great satisfaction from the province with her and with my spirit friends. my interviews with her and with my spirit friends through her. The more like her the better.

Yours truly

8. Bigslow.

Alliance, Nov. 28, 1879.

The following resolutions were unanimously adopted by the Leavenworth, Kansas, Academy of Science at its regular meeting, November 20th,

Whereas, Business engagements in another part of the country have made it impossible for Prof. W. E. Coleman, one of our most earnest and ac-tive members, to longer take part in our meetings;

tive members, to longer take part in our meetings; therefore, be it

Resolved. That we, the members of the Leavenworth Academy of Science, hereby express our sincere regret that circumstances have made it necessary for Mr. Coleman to sever his connection with the society, and we hereby most cordially recommend him to scientific and literary persons everywhere as an able thinker, a ripe scholar, and an earnest, studious, and industrious worker.—

The Leavenworth Times.

W. M. Gill Writes: The Liberal Society of W. M. Gill writes: The Liberal Boolety of Kirksville, Mo. is in flourishing condition. Regular services every Sunday. Rev. A. J. Fishback has been with its and visited Milan and Unionville, Mo., and spoke to large audiences. He gives us one fourth of his time and will work up the inter-est of the North-east Mo. Association of Progres-sive Liberals and Spiritualists.

Prof. Payton Spence, of New York, speak-ing for himself and Mrs. Spence, writes: You have our renewed assurances that we fully appreciate both the importance of the work which you are doing, and the fearless and thorough manner in which you are doing it. Every thing you do is done on a large and liberal scale which compels the respect and admiration of your opponents, and inspires your friends and co workers with a contagious enthusiasm and a magnetic confidence that you are the right man in the right place.

Mrs. A. F. Wadsworth of Larned, Kan., writes: There is a good field for a laborer here in this western country. It a good healer or lecturer would come here, and not attack the orthodox, I think they would do a great work. If you could find a person having the gift of healing and clajr-voyance in a temarkable degree, I wish you would inform him of this place. He must be above reproach in every particular if he would succeed.

Jas. Monroe, of Peoris, III., writes: Having a desire to light up this dark corner of the spiritual vineyard, I propose to commence the work on a very small scale by ambacribing for two copies of the Religio Philosophical Journal. I think the Journal is giving far more light than the ancient golden candlesticks; in fact, it may be more properly called a lighted lamp filled with headlight oil.

H. M. Arnold writes: I notice the thought-ful, moral and intelligent Spiritualists Indorse the course you are taking as manager of the Rr. Lioto-Philosoppical Journal. It is cheering to see they are taking a bold stand for truth and a pure Spiritualism. Go on, Brother Bundy, sweep fean, for truth will finally win.

M. Woolley, of Streator, Ill., writes: I am not disappointed in Bennett. I knew him to be a hypocrite before. We have more like him in the liberal ranks. They will have their turn. You are entitled to the thanks of the public and have mine, for your work in this matter.

Notes and Extracts.

False friendship, like the ivy, decays and ruins the wall it embraces; but true friendship gives new life and animation to the object it supports.

To feel much for others and little for ourselves; to restrain our selfish, and to indulge our benevo-lent affections, constitute the perfection of human

Heaven be their resource who have no other out the charity of the world, the stock of which we fear, is no way sufficient for the many great claims which are hourly made upon it.

It is the nature of ambition to make men liars and cheats, and hide the truth in their breasts, and show, like jugglers, another thing in their mouths, to cut all friendships and enmittes to the measure of their luterests, and to make a good countenance without the help of a good will:

It is a considerable acquisition to be able to read the teachings of nature for all of nature in its objective forms has a toe to tell, not only itself, but of Him who has fashioned it and endow. ed it; and this is the great highway to reach the secret of spiritual facts which ever underlie the

Do unto all men as ye would have others do to And then what pleasing changes would pass be-

fore your view! Throughout man's vast dominions what pleasures would be found,
If the blessed law of kindness did everywhere

"Lo! the poor ladian, whose untutored mind Sees God in the clouds, hears Him in wind; His soul proud science never taught to stray Far as the Solar Walk or Milky Way, Yet his God, to be his home has given, Behind the cloud topped hills, a glorious heaven, Where slaves once more their true natures behold, No flends torment, no Christians thirst for gold."

The benefits to be derived from the careful and faithful cultivation of the interior life is, beyond a doubt, the highest practical good a man can reach. whether is the earth-life or the next stage on which he must enter. And the happiness or mistry which appears to be the necessary result of in-telligent life, will be affected by attention to, or neglect of this all important duty.

The opening of the spiritual channels between the abode of man on earth and the dwellings of those who have passed on to the next stage of human existence, has become a more palpable and universal fact; and what is now wanted in connection with this, is the opening of the spiritis a eyesight of man, and which he must accomp-lish for himself in the cultivation of those elements of his nature which have to do with the spir-itual constitution.

There appears to be in man's nature, first, an instinctive idea that existence may be prolonged even after the fleshy tabernacle falls; and also a latent desire, sometimes, amounting to intense anxiety, to know what that future will reveal as it affects the individual consciousness. And it is from this standpoint that man needs to be educated and his wants supplied. What is termed "the new dispensation of Sciritualism," in its purer and higher aspects, has contributed a basis on which to attain such a realization.

Says the Rev. Samuel Johnson in his China. "Nearly two thousand works have been translated from Sanscrit by Buddhist missionaries and native scholars since the beginning of the Christian era, while the list of native compositions, biographical, ethical, philosophical, and ritualistic, known to Western students, counts up to hundreds of volumes. The canon in China is seven hundred imes the amount of the New Testament. Hlouentheang's translations are twenty-five times as large a the whole Christian Bible.

Dr. Livingstone remarked that the census of 1861 makes the whole population of Sierra cone to be forty-one thousand, twenty-one thousand being Christians, while one thousand seven hundred and seventy-four were Mohammedans. But the governor's report for 1873 says that active and zealous Mohammedan missionaries have come there, and by their preaching have converted over to their faith a majority of the Christians, while they are having marked success with the sur-rounding tribes among whom Christianity has had very little influence.

Anticipation of the Microphone.-in her work on the "Physical Basis of Immortality," published in 1876, Antoinette Brown Blackwell said: "It remains to invent some instrument which can so retard the too rapid vibration of the molecules as to bring them within the time adapted to human cars; thus we might comfortably hear plant movements carrying on the many processes of growth, and possibly we might catch the crystal music of atoms vibrating in unison with the sunbeams. Sound can be refracted by passing it through a lens, which retards its motion. Such an improvement upon the stethoscope would re-veal phenomena but little more marvelous than those already offered us by the telescope and microscope."-Journal of Chemistry.

Every human being has a soul which, while not separable from the brain or nerves, is mind, or jevalma, or sentient soul, but when regenerated or apiritualized by yoge, it is free from bondage, and manifests the divine essence. It rises above all phenomenal-states-joy, sorrow, grief, fear, hope, and in fact, all states resulting in pain or pleasure, and becomes blissful, realizing immortality, infinitude, and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal and impressional. IIt

constitutes the natural life and is finite. The soul and the non-soul are thus the two landmarks. What is non-soul is prairit, or created. It is not the lot of every one to know what soul is, and therefore millions live and die possessing minds cultivated in intellect and feeling, but not raised to the soul state. In proportion as one's soul is emancipated from prairit or sensuous bondage, in that proportion his approximation to the soul state is attained; and it is this that constitutes disparities in the intellectual, moral, and religious culture of human beings, and their consequent approximation to God.—Spiritual Stray Leases, Cal. ceuta, 1879. and the non-soul are thus the two landmarks.

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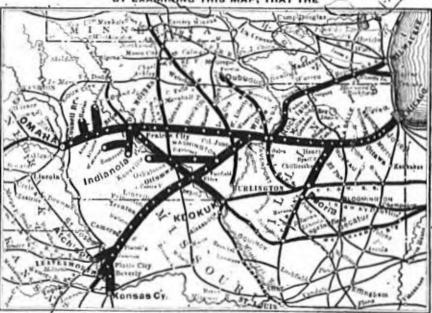
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Are all Human Souls Immortal?

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal; In your paper of Nov. 29, appears an arti-cle from W. G. Swan, in reply to my letter advocating "Conditional Immortality," pub-lished in the Journal of Sept. 6th. 1 judge from the tenor of Mr. Swan's letter that he is a Materialist, as he states that he does not wish to give an opinion upon the "immortality of man;" and further on remarks, "What is the logical necessity to have souls of any kind, much less two classes of souls which follow from the premises?" He has not treated my article fairly, because he has used the facts presented by me to sustain one branch of the subject, as applying to another and very different branch. I make the statement that "Immortality can only be attained through obedience todaw." In reply to this Mr. Swan says, "Mr. Case has failed to indicate the nature or extent of the obedience required, where the laws mentioned are to be found, and whether or not the obedience is to be perfect. If the obedience is to be perfect and full in intention, act and life to God's laws, then who shall obtain immor-

I answer that perfect obedience to all of God's laws, assumes infinite wisdom, hence perfect obedience cannot be attained until he finite mind has learned every law of the universe. But there is a degree of obedience to law governing our physical and in-tellectual natures, which places us upon the advancing scale. There is also a degree of disobedience which causes us to retro-We cannot for one moment remain in one condition. Every moment we are becoming stronger or weaker. Nature is constantly endeavoring to heal the wounds and deformities, the penalties of violated law, but the degree of opposition may be greater than the power of resuscitation, when death and disintegration must inevitably follow.

Mr. Swan asks "Where these laws may be We can only arrive at a conclusion relating to the laws governing spiritual beings, from analogy or comparison with the laws of this life. We know that to live we must eat and drink, and that a certain amount of sleep is necessary. We know that every thought consumes matter, and that this matter must be constantly supplied, or tanity and death must inevitably follow

My friend leaning towards materialism is probably not prepared to consider what is generally conceded by Spiritualists, that we are dual in nature, having an interior spiritual body corresponding to the visible physical organization. This spiritual body must be composed of material substances, otherwise it would be absolutely nothing. It therefore requires food to sustain life. and if it thinks, it consumes the elements necessary to produce thought. Every move-ment, act and thought must wear away the vital energies of the spiritual body. Every violation of law must bring its penalty the same as in this life. Now we know that an animal placed upon a barren desert, has not the intelligence to provide the means of subsistence. If in the Spirit-world it was not perpetually supplied by a higher in-telligence with a means of subsistence, it would die of hunger. We know, further-more, that a tree, if it has an interior spiritual entity, has not the intelligence to transplant itself upon the "eyergreen shores," and unless it is thus transplanted, nurtured and protected by intelligent beings, it must soon disintegrate, because the conditions are not provided by which it may subsist.

It is a ridiculous idea held by a great many Spiritualists, that "every thing of life is immortal." Nothing having life can subsist without it is surrounded with the onditions, and supplied with the necessary food to sustain life. If all the animals, insects, birds and fishes, together with the endless variety of vegetable life, are immortal and require intelligent beings to transfer them to their proper places in the Spirit-world, I think our spiritual friends have a very dif-ficult and perplexing, if not an absolutely impossible task to perform. Consider the millions of animalculæ that die every instant;—the unnumbered blades of grass and vegetation of all kinds that must be transplanted, and we must not forget that the spirit bedbugs, lice, gnats, fleas, mosquitoes and flies, must all be placed in their proper

The bugy in our beds, And the lice in our heads; The fleas in our clothes, And the files on our nose;

for every spirit must occupy its legitimate home or condition of life. The animalcule home or condition of life. The animalcule living within the spiritual body of a spiritual body;—the grass in the fields with the roots covered with a spiritual soil more material than the spiritual atmosphere above it, and the insects, birds, animals and fishes, placed in a condition suitable to their being; and the subject, to me, "The immortality of all things of life," present a ridi

If it be said that the instinct of animal spirits will cause them to find their proper sphere, I ask, what instinct is there in a spiritual tree to cause it to take a position in the spiritual woods, and dig up the spiritual ground, and cover its spiritual roots?

in the spiritual woods, and dig up the spiritual roots? This must be done before the tree will be in its proper condition. It would not be a very pleasing conception or view of a tree, to see it dancing around through space with long ragged roots, sometimes right end up, and at other times wrong. It must be placed in a soil with an atmosphere above it, and this assumes an intelligence to accomplish that task, and if it must be done for the tree, it logically follows that all vegetable life comes under the same rule.

I have thus drifted from the thoughts presented by Mr. Swan in order to present additional testimony that "all forms of life are not immortal," and to further sustain my position that "Immortality is attained through a knowledge of, and obedience to, law." Vegetable life-has no knowledge of law, and unless it is sustained and cared for by a superior intelligence, it will disistegrate for want of subsistence which the law demands it shall have. The "evergreen shores"—the birds and other things of life the Spiritualists so love to dwell the part of the spiritualists so love to dwell the spiritualists so love to dwell the spiritualists so love to dwell the spiritualists of laward havend may be superior in the world havend may of life the Spiritualists so love to dwell of life the Spiritualists so love to dwell upon as living in the world beyond, may not be all a delusion. It is possible and very probable that intelligent spirits have the power, and do transplant a certain number of plants and other things of life to their spirit home, for without these things the Spirit-world would be a dreary place. Animal spirits have not sufficient intelligence to know the laws. Human spirits alone possess this intelligence.

I stated in my former article that "It is the brain that makes the intellect, and will urther add it is the intellect that confers m mortality."

My friend Swan dwells at some length upon this expression. I mean to be under-stood by the word "brain," not strictly in its physical sense, but as representing the mental characteristics of the individual. A well developed physical brain, harmoniously organized, will produce a good "intellect," and a good "intellect," well balanced, will produce a good with the control of the co cause one to live in compliance with the laws, and that obedience will confer immortality. On the other hand a badly organized brain produces a corresponding in-telligence. A low order of intellect, all animal, with not enough of the moral sentiments to hope or desire to reach a higher life. Such beings assimilate nothing but the crude mental elements of our atmosphere, and therefore are more inclined to etrogress than advance.

I make the statement that, "If a dog had a man's head, he would be possessed with a man's intellect." Mr. Swan objects to this. man's intellect." on the ground that the "dog has not the other organisms to assist him in manifest-ing his intellect." That does not change the matter. If he had a man's brain he might be taught to think like a man, yet he would, it is true, not be able to "walk upright' like him, or perform his labor. But t is not a man's legs that confers the intellect; it is the brain. An educated pig will tell the time of a day to the minute, by looking at an open watch, and then getting cards numbered to represent the time. I repeat, "If a dog had a man's head he could be taught to reason like a man:" I present-ed this thought in my former article, to show that there is no difference in the quality of mind force, between the lower animals and man, and, hence no more inustice in the disintegration of human souls

than there is in those of animals.

Mr. Swan quo'es my statement that, "To assume immortality for all animal and vegetable life, leads to ridiculous conclusions; also, "That all embodiments, whether members of the human family or belonging to the lower order of animals, which are not harmoniously organized, so as to live in compliance with God's laws, rapidly disintegrate and lose their identity, and finally become a part of the great ocean of mind, from which other souls will draw nourishment for their spiritual growth." He says, "I cannot comprehend which position appears the most ridiculous. To me both views are nexpressibly ridiculous." He may with equal propriety say that when the grass dies and decays, it is ridiculous to think the matter forming the same, can again become grass; or that it may be assimilated by other forms of vegetable iffe; or be transferred into grain and from thence into flesh and blood. If we did not know that this was a law of nature, it would appear to us ridiculous in the extreme.

But we have a great many physical facts to sustain the position I have taken in relation to this matter. It the laws of analogy hold good as between the physical and spiritual worlds, this alone demonstrates my position beyond question. Every physical body of life that decays, may become a part of any other physical body of life. This we know beyond question, and if the analogy assumed be true, every disintegrated spiritual body may become a part of any other spiritual body, whether in the flesh or out of it. And if we assume a spiritual entity of all animal and vegetable life, which body. I believe is absolutely necessary bebody, I believe, is absolutely necessary be-fore a physical form of life can exist, then all these disintegrated spiritual entities may become absorbed in the creation of the human soul.

I believe that all the mental forces that exist upon this planet have sprung from our mother earth; that every thing of life that dies, and does not attain to animalcule individuality, enriches our spiritual atmos-phere; that in the early history of our planet, intelligent life was impossible, because the intelligence did not then exist upon this planet; that the rich vegetation of former ages in time made it possible for a low order of animal life, having a small de-gree of independent thought, and as the ages rolled on and these mammoth creatures lived and died, in time a higher order of animal life became possible, and after unnumbered millions of these animals had lived and died, the spiritual atmosphere surrounding our globe became sufficiently impregnated with the mind elements of these disintegrated souls, to admit of the existence of a very low order of the human family. The old earth, through the instru-mentality of vegetable life has been giving out her spirit for millions of years, and through this vegetable life and death, and the life and death of the lower order of animals, man's became a possibility.

The human soul is a child of this earth.

and cannot pass beyond the confines of its attraction, because it is a material sub-stance, having a certain specific weight, and there being a point between the attrac-tive forces of the different planets, which, to reach, a spirit must weigh absolutely nothing, I assume that no spirits can pos-sibly teach or pass that point, unless they are as ethereal as the spirit of God himself.

I offer this thought because it harmonizes with the theory, that our spiritual atmosphere is becoming constantly enriched, and that not a particle of the soul principle that belongs to this earth is lost to the earth, but that she is constantly preparing the material from which immortal souls are made.

This theme is a grand one, and if "conditional immortality" be true, it is the greatest truth, and most important one to know in connection with the spiritual philosophy. I have written hastily, and may have made some statements that will not bear close scrutiny, but I believe I have touched upon more important truths, which may lead others to enter this important field for thought. I thank my friend Swan for his criticisms.

Columbus, O.; Nov. 29th.

Power of Mind on Mind-An Impressive - Case.

Professor Carpenter related an incident last evening showing his mesmeric power. At one of his exhibitions at Paterson, N. J., he did not find a sufficient number of good

when the thought occurred to him to try the experiment of affecting the mind of a lady friend, then at her residence, thirty or forty miles distant. First ascertaining the hour, he brought her image mentally before him, and then created a mental picture—a scene of great natural beauty, with hills and vales, streams and waterfalls, and with cer-tain features of the landscape altogether peculiar and striking. When next he met the lady her first question was, "Where were you on such an evening (naming the date and hour), and what were you seeing?"
Being asked the reason of her question, the lady proceeded to describe the ideal land-scape he had projected, detail by detail, with astonishing accuracy, and she told Dr. B. that in this scene she saw him-though she not recently met, or thought of him. She was a person, moreover, upon whom Dr. B. had never before tried any psychological or magnetic experiment.

Another case in the same gentleman's exerience was more like this one of Carpenter's—for Dr. Brittan having traveled some distance to see a man in Waterbury, on some business errand, found, on reaching that city, that he had utterly forgotten his friend's name, and, a stranger there himself he knew not where to look for him. In this dilemma he went to his hotel, shut himself in his room, and, recalling the personal ap-pearance of his friend, concentrated his mind upon him, and willed him to come to mind upon him, and willed him to come to that room. He had never before attempted this experiment upon this man. After the lapse of perhaps fifteen minutes, the door opened, and in walked the young man himself. His first inquiry was—"What do you want with me?" He said he was at work, in his factory—one of the brass or rolling mills, we believe—when he felt himself called or drawn by Dr. Brittan to that hotel and that room, and finally the attraction tel and that room, and finally the attraction became so strong that he threw down his tools, put on his coat and obeyed the sammons.—Hartford (Ct.) Times.

Mrs. E. L. Watson and her Work.

Sunday evening, Nov. 30th, closed a series of twenty lectures by Mrs. E. L. Watson, of Titusville, Pa, before the First Association of Spiritualists of Philadelphia. To this ifted lady we feel very grateful. Her lighly interesting discourses replete with truths of vital import and delivered with masterly skill and eloquence, have drawn to our meetings people of culture and re-finement, of high social position and influ-ence, who for the first time listened to the teachings of true Spiritualism during her ministration. Although we feel abashed in the presence of such angelic ministry, when contemplating the fact that hundreds go from our hall every Sunday unable to find even standing room within it, we have this to comfort and in a measure compensate us for our inadequacy to meet the spiritual needs of the people of this goodly city, that hose crowding our hall from Sabbath to Sabbath, unadorned as it is, come there for true spiritual food. They cannot be actuat-ed by vanity or pride, as we meet in no palatial structure adorned with works of art, touched into beauty by the skilled fingers of painter and sculptor, with the bright rays of heaven's luminary beating with soft-ened light through stained glass and rich tapestry; but a plain and homely hall with out any thing attractive, but the sweet words of inspiration that fall from the speaker's lips as from an inexhaustible fountain, giving renewed hope to souls sitting in darkness and despair; filling with the balm of consolation sorrowing hearts, and painting with words of sweetest melody the livine harmonies that inhere in human lives and beat in the hearts of all humanity and that exhale a sweet incense when touched by the overbrooding love of the Infinite Spirit, through angelic ministrations. We cannot too highly appreciate the teachings of this inspired lady, and will earnestly pray that her labors every where may be equally blessed and the results as satisfactory as they have been during her stay in this city of brotherly love.

At the close of her lecture Damon Y. Kilsore said:

"Mr. President, in justice to Mrs. Watson and her spirit guides, I present the follow-ing resolutions, and hope they will be un-

whereas, Mrs. Elizabeth L. Watson has occupied the platform of the First Association of Spiritualists of Philadelphia, during the past and present month, with unparalleled auccess therefore. leled success, therefore,

Resolved, That we tender to Mrs. Watson and her angel guides, our heartfelt thanks, for her most excellent and powerful dis-courses, filled with advanced thoughts, clothed in most beautiful and attractive language and singularly adapted to the spiritual wants of her auditors.

Resolved, That we congratulate the lecturer upon the unwonted success which has crowned her labors in Philadelphia and vicinity, and especially in quickening into life the long cherished purpose of this as-sociation, to build in this city, a new spiritual temple, which shall be a perpetual me-morial to the truth of the spiritual philosophy and its complete adaptation to the needs and aspirations of the human soul.

Resolved, That we regret the necessity that compels Mrs. Watson to leave us and that we shall welcome with joy her return. But while elsewhere engaged in dispensing the bread of life to other souls, she may rest assured that in Philadelphia are many hearts that, in gratitude and love, will invoke for her the tenderest care of angels and of God.

Resolved, That the President of the Asociation be requested to transmit a copy of these resolutions to each of our spiritual papers for publication.

The above resolutions were unanimously

adopted.

N. B. CHAMPION, President. J. P. LANNING, Secretary.

Philadelphia, Dec. 4th, 1879.

The President addressing the speaker, said: "Mrs. Watson, I should do violence to my clearest convictions of duty, and the tenderest impulses of my fiature, did I fail to acknowledge the sense of gratitude and obligation we owe for benefits conferred

peace that God alone can give be ever yours, is the sincere desire of your many friends."

The Voices of Spirits.

To the Editor of the Religio-Philosophical Journal: Thinking possibly that a few incidents, con nected with a new phase of mediumship which has lately come to me, might interest both yourself and your readers. I concluded to (in as brief a manner as possible) refer to them. The phase I speak of is, what I call "spirit poices." I hear "the voice" like a loud whisper -seemingly close to my ear; and yet, when others are with me, they cannot hear any sound. Spirits, who passed away thirty or forty years ago, as well as those who have been in spirit-life only a few days or weeks, come and give their names, tell where they died, and often many incidents connected with their earth-life. At first I would hear my name called when walking in the street. I would look in the direction the voice seemed to come from, but could never see the person calling Then I began to hear these voices repeat whole sentences when I was sitting alone, but strange to say, I never recognized a name that was given, as any I had ever heard before. At first it was always one voice, although many different names were given; but of late I have heard what seemed to be deep male voices, female voices, and at different times voices that seemed to be those of children.

Several months since a lady friend called upon me. I told her of the voices I heard. She said, "I wish some one I know would come." I replied, "Oh! the voices never come when I ask for thein; they always come unexpectedly." I had carcely uttered the words before I heard a name another and the place. expectedly." I had scarcely uttered the words before I heard a name spoken and the place given where he died. My visitor said, "Oh! I know him. He was a lawyer in ——." Another time when calling upon some friends, and meeting there several others who like myself had called unexpectedly, and while all were pleasantly conversing, the voice said, "There are two sisters here,—no, sisters in the church: they come taking hold of hands. One calls herself Mrs. M., the other Mrs. D." A gentleman present said, "Yes! I knew them both; they belonged to the Methodist church in——." The same evening the voice said, The same evening the voice said "There is a spirit here calling himself says he died only a few days ago in _____."

A lady present started up and said, "I know him, but he cannot be dead, for I heard from there only a few days ago, and nothing was said of it." But two days after that, she received a letter, informing her of the death. A few evenings since, being at a friend's house, we were chatting about different things, not of a spiritual nature, when a voice came, giv-ing the name, "Judge Joseph Story." The gentleman of the house started up excitedly,

bridge." It seems the spirit had been what we call dead over thirty years. A few nights after he came again, and said his body was laid amid the beautiful groves of Mt. Auburn, but when they laid it away, he was not so far off but that he saw the law students ranged each side of the gateway with uncovered heads I will not occupy at this time longer space in your paper, but will only say that in the memoranda I have kept of voices that hav communicated, there are hundreds of names, nearly all of them relating some incident, either connected with their life or death. At first, I or my husband would write to the places, and invariably found that what they said was correct. Sometimes long messages are given; at others only the fisme. I have names of persons who have passed away in nearly every State in the Union, and generally some incident is mentioned that assures the friends of the parties that they are the ones nut say, as all of them are entire strangers to However, I shall gladly welcome all who choose to come. CLARA A. ROBINSON. 49 Twenty-second St., Chicago.

saying, "Yes, I know him; what more?" After a moment I heard the words, "Died at Cam-

Mrs. Thayer in Washington.

Mr. Charles Case of Washington, in a late letter writes as follows:

Last Sunday evening I accepted an invitation to attend a small party of Spirit-ualists, at Captain Caball's in this city, got up for the purpose of introducing to the friends, Mrs. Thayer, the flower medium from Boston. It was really a very pleasant, enjoyable, social gathering. Several medi-ums were present, from one or two of whom, we had some rather striking manifestations; though as the mediums are not, and do not desire to be, publicly known as such, it would hardly be fair to give details. Mrs. Thayer gave us nothing in her line; but I believe all were quite favorably impressed with what was to most, a first acquaint-ance. For one, I was rejoiced to learn that she contemplates making arrangements to winter here, and not only this, she proposes to take a house where she can make several well known genuine mediums "at home."
This is what is most imperatively needed here. For months and years we have read of the marvels that have convinced the skeptic, confirmed the wavering and comforted the faithful, in your city, in New York, Beston, and other far-away places, York, Beston, and other far-away places, but, with a few notable exceptions, during all that time, Washington has, as regards the visits and labors of reliable public mediums, remained as "the piece of ground rained not upon;" while many a time have the faithful been met with the taunt, "If you have instrumentalities for such wonders as your Journal tells of, why don't you make proffer of some of them here?" Most heartily do I hope Mrs. Thayer may consummate her plans, and that great good may therefrom result. Mrs. Thayer told me that "while she sometimes failed to get that "while she sometimes failed to get any manifestations, very often of late, flow-ers were brought in daylight;" and, she add-ed, "that is what I want, for the sooner we get rid of dark stances the better for the cause, and for mediums too. We shall then have done with fraud, although for myself I do not believe that darkness can long hide imposture." I was pleased with these sentiments, as well as with others, which I cannot now repeat.

At one of his exhibitions at Paterson, N. J., he did not find a sufficient number of good subjects in the audiency. He strongly wished that a man living in Passale, six miles distant—the best subject that ever came under his notice—was present. The professor was astoniahed about 9 o'clock in the evening to see this man, McAistine by name, walk into the room and come upon the stage. He said he was at work that evening, and the hours not lengthened, before we may again be blessed with angelic ministrations through your instrumentality.

"Allew me in behalf of the Board of Trustees of the Association over which I have the honor to preside, to return to you our heart-eyed that he former place in time.

A similar exhibition of this power of mind over mind, at a distance, was once made, to satisfy himself only, by Dr. S. B. Brittan, of New York, the distinguished writer and speaker on subjects related to Spiritual Science. He was in Connecticut, on the shore of the Sound, on a pleasant summer night,

whom Jerome had formerly conversed of ghostly things, and of the state of the soul after death. Prosper Marnion had come to his bedside, also, a year after death; and he too, being asked, had said that he knew himself to be dead, and had stooped down over his old friend and kissed him on the lips. A second time, later in Cardan's life, the ghost of Prosper Marnion visited at night his old companion."

The Atlantic Monthly is to contain more good things than ever, and in more inviting form. Beginning with the January number, it is to be printed from larger type on a page considerably larger than the former, and

will be increased to 144 pages.

A new serial story, by Mr. Howells, begins in the January number, and will rup through six months or more. This is probably the most gratifying announcement that could be made to American magazine readers.

The fine life size portrait of Dr. Holmes, which Messrs. Houghton, Osgood & Go., offer for a dollar to the subscribers for the Atlantic, can hardly fail to have a very large circulation; certainly not, if the American people remember how much the wise and witty "Autocrat of the Breakfast Table" has contributed to the brightest and best, and most entertaining portion of American Literature.

A REMARKABLE LOVE STORY .- It is not often that we publish a "love story," but this one is so exceedingly short, and so very remarkable, that, after mature deliberation we came to the conclusion to publish it. An exchange gives it in the following terse language:

"In Port Jervis, New York, there lived a youthful couple. The lady was a zealous Christian, the lover a delst; he proposed marriage; she, with tears and heartpangs on account of his skepticism, refused, and bade him good bye forever. Several years passed; he, in a distant city, was converted and ioland the church. She on account of and joined the church. She, on account of her old love, began to think more on the subject, chided herself and changed her views. He again was to her, proposed marriage and was accepted. He, however, on learning the change, bade her good-bye

"THE SPIRIT WORLD."-On the second page will be found an interesting paper, by our esteemed contributor, Dr. Bloede, devoted to Dr. Crowell's new book, "The Spirit World," etc. The book, as anticipated, is creating a decided sensation, and will be the subject of much discussion.

To BE KEPT AT THE HEAD.—Each of Warner's Safe Remedies—the Safe Kidney and Liver Cure, Safe Pills, Safe Nervine, and Safe Bitters, is as-serted to be the best of its class, and the intention is to keep it so. If any medical expert can add an ingredient which will improve any one of them, he will be paid a high price for the improvement.

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