

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE VOTED TO ROMANCE AND GENERAL REFORM

Truth Bears no Ash, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVII. CHICAGO, FEBRUARY 21, 1880. NO. 25

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## THE ROSTROM.

A Lecture by Joseph Cook, at Boston, Feb. 20, 1880, "On the Recent German Experiments in Spiritualism."

Mr. Cook spoke to a crowded audience in the old South, at the one hundred and forty-fourth Boston Monday lecture, February 20. The subject of the prelude was: "Chinese Students in American Schools;" and it was strikingly illustrated by the presence on the platform of several bright-looking Chinese lads from Phillip's Academy, and from Boston. On the platform of the old South, where Standing Bear and Bright Eyes lately represented the Indians, and where the Fish Jubilee Singers led the service of music when the Negro Exodus was discussed, there were now present eight Chinamen. The three despised races of the United States have, all thus been represented and defended in the Monday lectureship. Large numbers of the audience remained after the lecture, and passed over the platform to shake hands with the Chinese students. The lecture, on the celebrated recent German experiments in Spiritualism, was well received.

## THE LECTURE.

Six renowned German names, to their own credit or discredit, can now be quoted in the list of believers in the reality of the alleged facts of the modern psychical, or spiritual manifestations. They are Prof. Zoellner, Fechner and Scheibner of Leipzig University; Prof. Weber of Gottingen University; Prof. Fichte of Stuttgart; and Prof. Uriel of Halle University.

Zoellner was born in Berlin, in 1834, and is therefore yet a comparative young man. He is Professor of Physical Astronomy at Leipzig University, perhaps the foremost educational institution of the world. It is doubted in Germany whether Berlin or Leipzig stands in the first rank, but of late years the palm has been given to Leipzig.

Fechner was born in Gross-Saarchen in 1801, and is Professor of Physics. He is renowned for his publications on Mental Physiology and as a most searching experimental investigator of nature.

Scheibner was born in Gotha, in 1826, and is Professor of Mathematics.

Weber was born at Wittenburg, in 1804, and is Professor of Electricity, and author of celebrated works on that topic.

Fichte was born at Jena, in 1797, and died at Stuttgart, in 1879. He was the son of the famous John Gottlieb Fichte, and was Professor of Philosophy at the University of Tubingen. He is the author of important philosophical works carrying out the thoughts of his father and establishing what is known as the system of concrete theism. He was founder and one of the editors of the *Zeitschrift fur Philosophie*.

Uriel was born in Lusatia in 1806, and is Professor of Philosophy and editor of the *Zeitschrift fur Philosophie*, published at Halle.

The celebrated experiments described by Zoellner in his *Wissenschaftliche Abhandlungen*, published in 1878-9 (by Starkmann, Leipzig), were performed at Leipzig by Prof. Zoellner, Fechner, Scheibner and Weber, in November and December, 1877.

Prof. Wundt, Thiersch and Ludwig of the same University saw only a portion of the experiments, and expressed themselves as not convinced of the objective reality of all the facts. Prof. Wundt has published an article, which has been translated into English, in reply to Uriel, and insists much upon the tricks of legendarism.

The Court prestidigitator of Berlin, however, has given to the public an affidavit in which he says that the explanation of Slade's experiments by legendarism and the allied arts is wholly impossible. I think it important to read the text of this affidavit

of the Court Conjurer, for its author is a man of dignity of character and is regarded as one of the most skillful representatives of legendarism in the world. He is not a Spiritualist, and is far from believing that spirits were concerned in the famous experiments performed at Leipzig. His testimony is the reply of an expert to the positions taken by Prof. Lankester and Dr. Donkin in England.

Henry Slade, being then resident at Berlin, was visited by the Court Conjurer and Prestidigitator to the Emperor of Germany, Samuel Bellachini, No. 14 Grossbaronsstrasse, who subsequently made affidavit before a public notary, Gustav Haagen, in the following terms:

"Executed at Berlin, on the sixth of December, one thousand eight hundred and seventy-seven, and entered in the Notary's register under the number four hundred and eighty-two, for the year eighteen hundred and seventy-seven.

Signed and officially stamped.

GUSTAV HAAGEN,  
Counsellor and Notary.

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting, and the observations so made.

"After I had at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade, have been thoroughly examined by me, with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, is absolutely impossible.

"It must rest with such men of science as Crookes and Wallace, in London; Perty, in Bern; Bouliouf, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen, as to the 'how' of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

(Signed) SAMUEL BELLACHINI,  
Berlin, 6th December, 1877.

Henry Slade having proceeded to St. Petersburg in order to fulfil his engagement with M. Aksakof and Prof. Bouliouf, and to present the phenomena of psychography to the scrutiny of a committee of scientific experts, has had a series of successful sittings, in the course of which writing has been obtained in the Russian language. At one recent sitting writing in six different languages was obtained on a single slate.

On Wednesday, Feb. 20th, accompanied by M. Aksakof and Prof. Bouliouf, Slade had a most successful sitting with the Grand Duke Constantine, who received them cordially, and himself obtained writing on a new slate held by himself alone. (See "Psychography by M. A. Oxon," London, 1878, p. 150.)

Out of the mass of the observations of the Leipzig and Gottingen professors, allow me to select five classes of phenomena:

I. Experiments with a closed book-slate.

The following incident occurred in the presence of Prof. Zoellner and Prof. W. Weber. "I pasted half a sheet of ordinary writing paper on a rather large wooden board," says Prof. Zoellner, "and blackened the paper by holding it under a petroleum lamp, and then laid it over the table at which W. Weber, Slade, and I had taken our places. Suddenly the board under the table was violently shoved out about a yard, and when I lifted it up there was upon it the impression of a naked left foot. I at once asked Slade to stand up and show me both his feet. He willingly agreed. After he had pulled his shoe off, his stocking was examined to see if there was any spot upon it, but nothing was found. He was then asked to have his foot measured, and the length of the impression was found to exceed that of his foot by 4.2 centimetres." The professor, anxious to find confirmation for his theory of the existence of four dimensional beings, asked Slade to try whether an impression could not be obtained inside a closed book-slate. A half sheet of letter paper was pasted inside by Zoellner, and blackened with the lamp, and here is his description of the result:

"I closed this slate, and remarked to Slade that if my theory of the existence of intelligent four dimensional beings in nature were well founded, it would be easy for them to give the impression heretofore obtained on an open slate inside a closed one. Slade laughed, and was of opinion that this would be absolutely impossible; even his 'spirits,' whom he asked, seemed very much perplexed about this proposition, but at last answered on a slate with the cautious stereotyped reply, 'We will try it. To my great surprise Slade agreed that I should lay the book-slate (which since I had blackened the paper I had not once let go out of my hands) during the scene upon my knees, so that I could always see half of it. We had been sitting perhaps five minutes at the table in the brightly-lighted room, our hands linked with those of Slade upon the table in the

usual manner, when I felt twice, at short intervals, that the slate upon my knees was passed down without the slightest visible cause. Three knocks on the table announced that all was finished, and when I opened the slate I found inside on one side the print of a right, and on the other of a left foot, the latter the same as we had obtained the two previous evenings. My readers may judge for themselves how this is for us, after such facts, to look upon Mr. Slade, as a deceiver or a trickster. Slade's own astonishment at the success of the experiment was almost greater than mine." (Zoellner, *Wissenschaftliche Abhandlungen*, Vol. II, part 1, p. 249.)

I now have the honor to exhibit to this audience a scientific representation of this foot [presenting a plate from Zoellner's work]. There is the slate, there is the paper on the inside of it, there is the soot on the paper, there is the impression of the foot and that was made on the inside of a book-slate locked together and held on Prof. Zoellner's knees during the experiment. How do you explain that? By shutting your eyes. Prof. Hammond, of New York City, has written a book on Spiritualism and Nervous Derangement. He quotes the testimony of Lord Lindsay, of England, as to certain marvelous phenomena observed in full daylight. The first explanation which Prof. Hammond gives is that possibly Lord Lindsay ate too much at dinner, or that "perhaps his cravat was too tight." [Laughter.] It may be that when Prof. Zoellner held this slate on his knee, his cravat was too tight; I cannot say that it was not; and if it was, who knows that what he seemed to observe was objectively real? The circulation of the blood in his brain may have been disturbed, and he may have been in a trance! This cravat philosophy, however, will hardly sustain examination by serious men.

The mechanical theory of matter is exploded if Zoellner's alleged facts can be proved to be real, but here are grave experts who write in assuring the world that these events occurred under their own eye-sight. Here is the Court Conjurer who says he can do nothing of the kind. I hold in my hand a volume by Fichte, and he says, quoting these experiments, and naming the professors who performed them, that he could himself if he were authorized, give in addition to these names many others in Germany who by the experiments at Leipzig have been convinced of the reality of the facts, and of their willingness to be made the subject of scientific research. (Fichte, *Der neuere Spiritualismus*. Leipzig: Brockhaus, 1878, p. 104.)

Fardon me if I ask you once more to remember that I am not here to defend the theories of Spiritualists. Perhaps all that Prof. Zoellner has observed can be accounted for by what Prof. Crookes calls the psychic force. Here is a magnet. It attracts iron filings. I put between the magnet and the filings a sheet of paper. The filings strike against the lower side. I move that magnet so that it describes the lines representing the initials of a man's name. Do I not thus cause the iron filings to follow precisely similar lines on the opposite side of the paper? What if they were filings of black lead, would they not write the initials? If a magnet can do that, and if, as Serjeant Cox and Prof. Crookes assert, there is in the human organization a power by which physical objects can be moved without contact, who knows but that the will of the psychic, I use that term in preference to medium, may control the action of the concealed pencil between the slates and produce writing? If you admit that this psychic force exists, there may be found in it an explanation for facts like these observed by Zoellner, without resort to the theory that there are spirits concerned in the phenomena. If the psychic force may be so managed by you as to cause a slate pencil to write, so by acts of will you may possibly produce such an impression of a foot as this engraving represents. I do not say that the impression was thus produced, but only that perhaps it may have been. Until the psychic force has been far more scientifically investigated than it has been as yet, I hold that we are far from having full proof that the psychic force cannot account for psychography. Here are Zoellner's and Weber's facts, however, and in the present stage of the discussion the important thing is to look directly at observed phenomena. [Applause.]

A professor of Leipzig University buys a book-slate himself and ties it up or locks it, or screws it together, first having cleaned it and carefully removed any chemical preparation on it. He does not allow it to go out of his hands during the experiment. It is watched by men of trained habits of observation, while writing appears on its interior surface. An elaborate scientific work from the foremost university in the world, contains plates illustrating writing produced in this manner. Facts thus attested are likely to fix attention. All this has been done at Leipzig University. The condition of Germany is much like that of New England would be if four of the most renowned professors of our Atlantic coast, say three from Harvard and one from Yale, were to testify to the reality of facts like these, and if then two of the most trustworthy of our metaphysical philosophers should take up the facts and make them the basis of a discussion. If books should come out from our stateliest houses with plates describing these occurrences, a storm would be raised in the minds of educated

youth. If another professor should reply to the professors who assert the objective reality of the facts, the storm would only be heightened; but if the reply should be weak, as it seems to be, conceded that the reply of Wundt to Uriel is, the storm would not be very likely to go down.

Very often the subject-matter of the writing found on the slates is beyond the knowledge of the psychic. Greek has been written on slates, and found to be accurate, when the psychic knew nothing of the language. It is thought by Zoellner and his associates to be demonstrably impossible to produce these results by fraud.

Possibly some of you were startled when I insisted so much on Prof. Crookes's experiments as to a psychic force; but you now see that if you grant me the use of his theory, many of these phenomena can be explained without the supposition that there are spirits behind the phenomena.

Fichte was induced to attend to psychical facts by the psychography of Baron Guldenstubbé, an honorable and learned man, who had a marvelous faculty of producing writing on untouched surfaces. In many churches and ancient ruins of Europe, and in the Louvre, and *Paris la Chaise*, and in Westminster Abbey, and the British Museum, this baron produced such writing, and there are hundreds of his manuscripts thus written now in existence. (See Guldenstubbé, *La Realite des Esprits*.) Scores of men in high official position witnessed the production of this writing. He obtained writings without putting any pencil, or any fragment of writing substance, into the closed box where he put his paper. Perhaps Baron Guldenstubbé could produce any writing which he willed to come into existence on his manuscript. When I study his account of his own experiments, I think Prof. Crookes's hint concerning the psychic force goes very far toward unlocking the mystery of the phenomena.

II. Experiments with knots in endless threads and straps.

The two ends of a piece of pack-thread were sealed together by Prof. Zoellner. The whole thread was closely watched. The experiment occurred in a room with which the psychic was not familiar. The ends of the thread next to the seal were held beneath Zoellner's thumbs and the curve of it hung down into his lap. Here is the professor's own engraved illustration of the method in which this thread was arranged, [exhibiting it]. In an endless cord or thread no knot can be tied. While that sealed pack-thread hung, without a knot, in the lap of Prof. Zoellner, and when the psychic was out of reach of the thread entirely, four knots were tied in it.

If this single circumstance, attested by the Leipzig professors, is a fact, it blows to the four moons of Jupiter the whole materialistic mechanical theory of matter. [Laughter and applause.] The materialism of ages is answered by a single fact like this. But here we have these six men agreeing that these Leipzig assertions are worthy of credence. Zoellner threatens a lawsuit against Wundt for accusations of trickery against our American Dr. Slade.

In spite of all defenses of this man, I am, however, very suspicious of trickery in Slade. Prof. Crookes acknowledges that he has sometimes been deceived by skillful legendarism. Lately, in London, there occurred what the *Times* calls the capture of a spirit. Who was the Spirit? Why, a lady who had once been a medium in the employ of Prof. Crookes! She was found out in one of the coarsest kinds of impersonation, and it is fair to say that one of Professor Crookes's best authorities has been thus broken down entirely. It is very well understood, however, by those who read the spiritualistic newspapers, that the more sensible of them (and the more sensible are very few in number) [laughter] are objecting more and more to experiments in dark closets, or in cabinets, as affording opportunity for trickery. Some of the most scathing remarks against trickery are made by the spiritualistic writers themselves. At the same time I must say, with equal frankness, that there are no social errors more poisonous than some which have been taught by spiritualistic tricksters unworthy of any place except in jail.

Zoellner insists that the tying of knots in an endless cord proves the existence of a fourth dimension of space. Explanation of the phenomena in our three dimensions there cannot be, and so he is forced to adopt Kant's idea that there is a fourth dimension of space.

## III. Experiments concerning the Disappearance and Reappearance of Matter.

I translate to you exactly, in this and subsequent passages, the language of Zoellner, and I am not aware that it has been given to the public before in English:

"At about half-past eleven o'clock, in bright sunlight, I became wholly without expectation or preparation, a witness of a very extraordinary phenomenon. I had, as usual, taken my place with Slade at a card-table. Opposite me, and near the card-table, stood a small round stand. Something like a minute may have passed after Slade and I had seated ourselves and placed our hands, one above the other, together, when the round stand began slowly to sway to and fro. We both saw it clearly. The motions were soon more extensive, and meanwhile, the whole stand drew near to the card-table, and placed itself under the latter, with its three feet turned toward me. I, and as it seemed also Mr. Slade, did not know in what

way the phenomena were to be further developed. For perhaps a minute nothing at all happened. Slade was about to use his slate and pencil to ask the spirits whether we were to expect anything when I resolved to take a nearer view of the round stand which was lying, as I thought, under the card table. To my greatest amazement, and Slade's also, we found the space under the card table perfectly empty. Nowhere in the rest of the chamber could we find the stand which a minute previously had been before our eyes. After five or six minutes spent in breathless waiting for the re-appearance of the stand, Slade claimed that he saw appearances of lights of which I, as usual, could see nothing. Looking with more and more anxiety and astonishment in different directions in the air above me, Slade asked me if I did not see the appearance of large lights, and while I answered the question with a decided negative, I turned my head in the direction of the ceiling of the chamber, and suddenly saw, at a height of about five feet the lost table, with the legs directed upward into the air, float downward rapidly upon the top of the card table." (Zoellner, vol. 2, part 2, p. 617.)

Zoellner undertakes to do all Germany with experiments like these. He admits that Weber, Fechner and Scheibner agree with him and Leipzig University keeps him in his place. [Applause.]

IV. Experiments concerning the power of matter to pass through matter.

Two conch-shells lay on the table, the smaller covered by the larger.

"As Slade was holding a slate in the usual manner under the edge of the table to receive writing," says Prof. Zoellner, "something suddenly struck on the slate with a clattering sound, as if some heavy body had fallen upon it. When immediately thereafter the slate was taken out for examination, the smaller conch-shell lay on it. Since the two shells had lain before almost exactly in the middle of the table, untouched, and constantly watched, here was, therefore, the often observed phenomenon of the penetration of matter presented in a surprising and wholly unexpected physical manner. Immediately after Slade drew the slate from under the table, with the smaller shell on it, I seized the shell, in order to ascertain whether it had suffered any change. I came very near letting it fall, so very hot had it become. I gave it immediately into the hand of a friend, and he found it of a remarkably high temperature." (Zoellner, vol. ii, part 2, p. 924.)

In other portions of the Leipzig experiments, coins were taken out of a locked box and put into it, while the key was in possession of the professor. I have in my hand at this moment a letter from a gentleman of excellent position in this city, who informs me that he and thirteen others have signed their names to a document affirming that flowers were put into a locked wooden box, while the key was retained by the experimenters. Under the shadow of Zoellner's testimony, coincident observations may be quoted, even if the latter were not made by experts.

## V. Experiments concerning the appearance of tangible hands.

In describing the General researches I have emphasized only the facts on which Uriel places stress, and have therefore given you a glimpse not only of Zoellner's chief assertions, but of those which Uriel and Fichte have discussed and considered the most suggestive.

"Almost regularly in all our sittings, says Prof. Zoellner, while Slade's hands were visibly laid on the table, and his feet confined, we felt under the table the touch of hands. I wished, therefore, to institute an experiment by which yet more convincing proof of the existence of these hands could be obtained. I proposed to Mr. Slade that he should place under the table a shallow porcelain vessel filled to the brim with white flour, and that he should request the spirits before they touched us to dip their hands in this flour. In this way the visible traces of the touch would show themselves on our clothing, and after the touch. At the same time we could look on the hands and feet of Slade for any remnants of the flour adhering to them. Slade expressed himself as ready to undertake the experiment under these conditions. I brought in a large porcelain bowl; filled it to the brim with flour and placed it under the table. As to the outcome of this research we did not make ourselves anxious, but for more than five minutes carried on magnetic experiments, while Slade's hands were always visible before us on the table. I felt suddenly my right knee under the table vigorously clasped and pushed downward for about a second by a large hand. At the same moment, as I stated this to those who were present and was about to rise, the bowl of flour was pushed, without visible touch, some four feet from its place under the table. On my pantaloons I had the impression in form of a large powerful hand and on the surface of the meal in the bowl were printed the palm and forefingers with all the fine details of the skin. A painstaking examination of Slade's hands and feet showed not the slightest trace of flour. The comparison of his own hand with the impression in the flour proved that the latter was considerably the larger." (Zoellner, vol. ii, Part 1, p. 340.)

Zoellner, Weber, Fechner and Scheibner affirm that they obtained music from untouched key-boards, and repeated successfully most of Crookes's experiments.

Continued on Eighth Page.



LIFE WITH THE SPIRITS.

By Ex Clericus.

(Continued from last Number.)

AT HOPEDALE, MASS.

"Have I remained about six months, and found therein a pleasant and profitable season. This, as is well known, was the locality chosen by Adin Ballou and others, for an earnest effort to demonstrate the practicability of christian communism, although the shape the movement had now assumed, was more properly speaking, that of a co-operative association, the community interest being only in business matters, whilst the homes and their adjuncts belonged to individuals. Brother Ballou was himself the central life of this group of earnest reformers; but he had with him many who were hardly less intelligent and earnest than himself. At this time (the summer of 1856) Hopedale was, I think, at about the summit of its prosperity, and to me it proved to be a very pleasant place for a retired, home kind of life. Never before or since, as I think, has it been my lot to sojourn in a place where there was so much intelligence and integrity of character, in proportion to the number of inhabitants.

Two newspapers were now issued from the community press: the *Practical Christian*, edited by Mr. Ballou himself, and devoted especially to the community interests, and the *New Spirit*, which was wholly devoted to the New Dispensation, S. C. Hewitt being editor, who was vigorously at work, according to his degree of strength and wisdom, heralding to the world, in somewhat grandiloquent language, the glories of the "New Dispensation," as he called it. This paper was nominally published in Boston, but in reality it was edited, printed and issued at Hopedale, the editor and proprietor being himself connected with the community. But what was especially interesting to me personally was the fact that a large proportion of the Hopedalians were earnest and intelligent Spiritualists. Bro. Ballou had himself recently come out in its favor and published an interesting and valuable book, entitled, *Spiritualism*, and therein, in many places, which were quite regular abundance of medical talent here to answer the wants of the people; and, as a general thing, these circles were of a more elevated and truly spiritual tone than those I have come in contact with elsewhere. My own home was with an excellent family of religious Spiritualists, so that in almost every respect I was favorably situated for harmonious development and work. For exercise, and as a slight source of income, I worked a few hours each day, in one of the box-making factories, having two brother ministers as fellow-workers in the same shop. Here then, with these favorable surroundings, I gave myself up with renewed interest to that which had now become the very life of my being. Mediumistic writing was now what mainly occupied my thoughts, the channel of my being being to a great extent unused for the present. The claim was constantly held forth to me by my invisible helpers, that in this way, I was soon to produce results of great interest and value to the world. But at the same time, it was said that just then, I was not quite prepared to act—or rather to be acted upon—with a vigor adequate to those important ends; and that in the meanwhile I must be satisfied with something nearly approaching an absolute mental test. Only a light, and very unsatisfactory use, was therefore now allowed to my capacity.

Still, I wrote occasionally an article worthy of publication in the *Spiritualist* paper I have spoken of; and eventually, as will soon be seen, I was made to turn my attention to something like an important work. But most of what I wrote, and published during the earlier part of my stay at Hopedale, was either from the sometimes vexatious but often amusing dictation of the medium helpers, as I have called them, or from the dear ones of my own love circle. I will give an illustration of each of these kinds of writing, although by so doing, I may, perhaps, in the estimation of some of my readers, lay myself open to the suspicion of undue simplicity and credulity. But let it be so; my purpose in these papers is to make a somewhat unreserved statement of my experience, and it is possible, I think, that what may be folly to a certain class of minds, may in reality, be a breaking through of the higher wisdom and love from the unseen life.

I found myself, at this time, occasionally—especially when my own little family came near me—consciously susceptible to the spirit touch, as I had previously been to the spirit voice. Indeed, the presence of my spirit children was almost invariably made known to me by a sensation much like a caressing movement over my head and face. And whenever this signal was given, I was prompt to prepare for a regular frolic with our little ones, with the sure consciousness that the mother was also present to instruct and assist them in their maneuvers. On the occasion now to be given, feeling the usual caressing sensation about my head, the playful thought came into my mind that I would try to catch the little fellows with my hand. So I made a sweeping grab just over my head; the effect was as if a complete vacuum had quickly taken the place of a flood of living and loving intelligence around me, seemed for a moment to be entirely alone. But soon the consciousness of the dear presence came gliding back into my inner being, and the usual impression to give myself up to writing was received. The result was about as follows, the mother being clearly the guiding intelligence:

"We do not think that you did quite right just now, for the little ones were frightened away so swiftly that they were almost compelled to leave their spirit feet behind them. You needn't laugh, for spirits do have feet, and they would not like to lose them, either."

The next thought that came into my mind was, that I would set a trap for our lively little fellows. I cannot remember what was written in reply to this; it was, however, some ingenious wording by which I myself was led into what might be called a trap, there having been a curious and double meaning to what was written.

These social occasions with my unseen family circle, were, of course, exceedingly pleasant to me, but they were of rather rare occurrence, as generally I was surrounded by my medium helping band, and whenever I sat down to write some of this kind of intelligence would be given through my hand. With this class of my spirit attendants, I was perpetually in some kind of strife or controversy, as I did not at all like their

methods—wise, and even necessary as I now suppose they may have been. But even these were sometimes quite pleasant and amusing to me. I will give one illustrative instance of my dealings with these medium helpers. On this occasion, as was often the case, I got into a regular argument with them—all the writing being done, of course, through my own hand. Finally, I seemed to get my unseen opponents into an unusually tight place: I was indulging in a quiet chuckle at the result. But immediately, something like this was written in response: "You need not feel so highly elated by your seeming triumph, for we dictated both sides of the argument." Of course I subsided after this.

To be Continued.

Who are the Infidels and Atheists?

BY DR. C. D. GRIMES.

To the Editor of the Religio-Philosophical Journal:

Some four months ago, I wrote an article, criticizing in a brotherly way, as I thought, a very remarkable address of Dr. Fishbough, one prominent feature of which was, that he peopled the "purgatory" of the Catholics, and the "Outer World" of the Spiritualists, with infidels, atheists, materialists and free-lovers. After getting his definition of the terms—infidel and atheist—I found that if he was right, I was doomed to stop with the Catholics, perhaps for thousands of years, hence my appeal to him for the second time, for light—a little more light! As the address contained assertions only upon these points, and furthermore as he was one of the patriarchs in Spiritualism, I hoped to call out a few reasons and explanations for what I thought unwarrantable as well as uncharitable assertions. Considering his experience and high position, I looked for something from a high spiritualistic standpoint.

Mr. Underwood criticized other portions of the same, of what he also called a "remarkable address," and whatever might be thought of my position and arguments, it is due from me to say, that I consider his assumptions moderate, his manner candid and his arguments unanswerable. I wrote simply because I wanted light, but what have I received? Why, simply thanks for the compliment of noticing his address, and the assertions, first that our arguments had been answered many times already, which, although I have been a diligent reader, and this in the church for forty years, and all as seven in the investigation of Spiritualism, I have failed to see. I have seen many attempts, but the harmonical philosophy showed me clearly that they were all like Bro. Fishbough's—surface thought.

Second, as a reason for not noticing my articles, he says, "Because if left unanswered in the present instance, it was not likely that any one that was now in the truth, would be misled by them." In this he is very much mistaken, for the world is rapidly casting aside the atheism of a being outside of and superior to nature, working upon nature, for the rationalism of a being as a presence action within, and almost daily I hear people congratulating themselves, for having found, as they express it, the rational and common sense God, so if he has any wish of saving the world from "atheism," he must be stirring. His third excuse was, that his time was all taken up in professional and worldly matters, which ought to be considered to the point as he was then publishing nearly two columns of worldly and personal matter in place of affording the light that he had been called on for.

Who is the true shepherd that leaveth the ninety and nine, and goes to the mountains to hunt for the lost lamb? Who is it that saith, "I have bought me a yoke of oxen, and must needs go and try them; I pray thee have me excused?"

Mr. Webster defines the word atheist, as one who disbelieves in a God. This definition is worthless when we find that intelligent persons do not exist, without their conceptions of a power that is higher and better than they are; poor though it may be and differing at some point from every other one, yet it stands as a God to them,—continually looking and reaching out and up for the good in the to-morrow, attainable by them. Who can prove that the atheist has no God? Who will deny that they have one? I am not an atheist for refusing to accept of the, to me, crude conceptions of Dr. Fishbough. Neither is he an atheist when he refuses to accept of mine. Martin Luther spoke wisely when he said, "God is a blank sheet upon which every one writes themselves." Ingeroll's truth was to the point, that man returned God's compliment and made God after himself, and as natural as sunshine, man is a God in miniature, "a son of God." Is it not natural that man in his aspirations should fashion himself—his prototype.

God is the ALL, and they who have acquired the largest amount of knowledge of the ALL, that is, who have penetrated farthest into the secrets of nature, understand best the movements, attributes and laws of the subtle and omnipotent forces that work out the problems of existence, can form the most correct conceptions of that power that is felt and recognized as being higher and better than all.

The best commentary on either God or man, is their actions. These are stereotyped plates of motives, laws, attributes and character.

As the actions of man constitute man, so the actions of Deity constitute Deity. The Doctor speaks of unintelligent law, after saying that "law was a rule or method by which an intelligent, moral entity executes its purpose." So the law contained intelligence, because it was the intelligent entity's method. Very well, the method contained the entity's intelligence, translated into motion. Tell us now the difference between the law—the method and the entity.

Then he tells us of "an intelligent law-giver superior to the law." If he gives us a law for our method of action, inferior to himself—to his method of action, and will not allow us to aspire to imitate the best of him, he is not doing as well as he might, and therefore is not an honest God. The mode or rule in which God creates, sustains and co-ordinates, into determinate and unitary action, all from low to high—is God—no man—and no less. The motions of the universe are God's method—laws, and they contain all his principles, powers and attributes. The universe is simply God, going forth into objectivity—materializing himself.

The Doctor thinks that Pantheism,—the doctrine of the all-in-all, is atheism, because as he says, "It makes the actions of man,—good, bad and indifferent, equally the actions of God, thus confounding all moral distinctions, etc." Is he sure that his moral distinctions are God's moral distinctions? Ah! here is a deep question, and the laboring oar is in his hands after he assumes it. But first tell us, if (as we all believe) that the germ at the base of all existences is

from God, why it was necessary that it should be sunk, engulfed and overwhelmed in matter so as to lose, apparently, all its deific qualities, until it could manifest through, triumph over and be born out of its low conditions—these infernal depths of hell, first contending with the warring elements, the winds and waves, hurricanes and earthquakes, until a nervous system is provided, affording fear and pain, hunger and cold—to wrest existence from warring elements? Why necessary to have an experience on each of these low notes in the anthems of life? Why step on each ladder step of progress from the depths of inferno up? Why could we not be born men and women, yea, angels and Gods, and save all these bumps and thumps and pangs from the cradle to the grave, to angelic and godly estates—ground up in the "mills of God," and fed on pangs and sorrows, toil and troubles? Hear! It was necessary for "the captain of our salvation to be made perfect through suffering," what have we to say against the Divinity in bringing about divine results, is divine. The soul can no more grow or unfold without trial, than grass can grow without earth, moisture and sunshine. It must burst through the mould, be born out of its environments and the more severe the trial the more rapid the growth. A smooth sea never made a skillful mariner. The "mills of God" must grind. There is an iron necessity in the case, not ordered, but existing as a necessity; (i.e.) without opposite functions and relations, no universe.

The "All" acts upon the entity to unfold it up to, or towards the "All." The "All" must be high to act upon, and the entity its opposite low to react. This is the connection between spirit and matter—father and mother, body and soul, life, ubiquitous person, personal only as the all—the whole is personal—a unit.

The universe cannot exist without opposites, birth without pangs, undevelopment without error (called sin), and sin has an end when a sufficient amount of knowledge is acquired by experience and trial to rise superior to it. Sin, then, is but a blunder of undevelopment, and can only be cured or prevented by development. The tares and wheat must be allowed to grow together until the harvest (i.e.) of knowledge—the Christ of the ages) and then the sins (tares) disappear. To pull up or destroy the tares, is to destroy the wheat. Take away either of the opposites, there can be no action, and before no life. Therefore the opposites are necessities, serving a divine purpose, to produce a divine life, and just such limited evils as the tares, or those pangs the surgeon gives us for a time in amputating a limb to save a life. Just so, evil in a duite becomes good in an infinite sense.

Again the definition that infidelity is a disbelief in the Scripture—Christianity, is manifestly incorrect, because local and not of general application. If true there could be no infidels in countries where there were no Christians. Its general definition then is, disagreement—unfaithfulness. His infidel, Atheist and Materialist are merely those disagreeing or refusing to believe as he does. If the Christian passes over into a Mohammedan country, he becomes an Atheist without changing a tenet. These terms, then, are mostly epithets—phrases originating in a spirit of caste, hurled at a class of people whose offenses is merely that of differing. It is said that when Christians hurried these epithets at the venerable John Quincy Adams, he replied, "Hark your epithets as you please; I say you are the infidels, and now we are even at least."

Here are a few specimens of class legislation, or what might be termed Pharisaical exclusiveness, as Spiritualists have no organizations, creeds or high functionaries. "An Atheist I will say we have no affiliation with Atheists and Free-lovers," and an Atheist is one who cannot accept his conceptions of Deity. Again, in his second communication, "a challenge is given to any one," to prove that Mr. Bennett has not, considered simply as an Atheist, given a practical illustration of his doctrine. To this I ask, where is the one who can sufficiently blind themselves by prejudice or selfishness as not to know that what he terms "sexual impurity," exists in all phases of society, whether churches, or political parties, rich or poor, high or low, existing in cases of abnormal amateness, without the power of control, as divine as the element of fire, that becomes a sore evil when beyond control, who should be objects of compassion, rather than targets of wrath. Mr. McCookery, Thompson and a host of others, give a practical illustration of the doctrines they taught so ardently and devotedly for a life time? It is not those who fall the ofttest, and the farthest, who are the most incorrigible sinners in the world, but rather those who are so self-sufficient and pharisaical (saying the devil is always yonder, never here,) that they can never sorrow, repent and redeem themselves through restitution and compensation. I must say that, to me there is something noble in the King David phase of poor humanity; who, sinning the ofttest, the ofttest repents; who, falling the lowest, recoils the quickest; who, ofttest overcome, ofttest conquers; with a tenacity and elasticity that rises above, and a determination that will conquer every time. It is human to fall, but divine to repent. It is divine to use, but human to abuse. Poor humanity has a skeleton of some kind in every house—a black sheep in every flock, and upon this subject no flock, sect, or section, can say shame to another. It is right, yes divine to war against an evil, but quite another thing to say, I am holy and you are unholy. Rather let me aspire to that large charity and compassion that will seek for some mitigating causes. We are not the masters of the circumstances and conditions, from which come our wishes, motives and tendencies to action. Pre-natal conditions, planetary influences and hereditary taint, have contributed very largely in making our physical, intellectual and moral natures what they are. Coming into life, stamped and labelled, we are then rushed through under the boot and spur of surrounding and controlling conditions.

Bro. Fishbough admits that this evil has existed under "religious restraint," but escapes from the dilemma by saying that it was inferior to the bottom that permitted it. This needs no comment. Belief or no belief, like love or hate, fidelity or infidelity, is not voluntary—cannot exist unless the necessary conditions of reciprocal exchanges, or no exchanges exist, as chemical and creative processes cannot transpire in the absence of chemical affinities and polarities. Then

Let dogmatic Blylocks exact their pound  
And mired priests their strict lay down,  
Let bigots draw lines, strict, straight and well,  
"Send one to heaven, and ten to hell!"  
Each from his standpoint, though dim  
Sees his truth; as it is to him.  
Coldwater, Mich.

Are All Souls Immortal?

To the Editor of the Religio-Philosophical Journal:

Many topics of great import have recently been discussed in your columns, in which I have felt a deep interest. Among these is the question, "Are all souls immortal?" It would seem that when such giant minds as Mr. Tuttle, Case, Swan and others, fail to solve the problem, it would be useless for lesser lights, especially one born in obscurity, and having no access to the advantages of a regular scientific schooling, to attempt to throw light upon a subject which they have left as completely in the dark as, it seems, before they attempted its elucidation. With the deepest of fraternal feeling for those gentlemen, and with no desire to cast reflection upon their scholarly attainments, I feel prompted to say: Gentlemen, why don't you come down to the question? Why travel so far for a morsel, when an abundance lies at your door? It would be unnecessary here to enter into an elaborate discourse upon the constitutional properties of soul, or the distinction between the terms "soul, body and spirit," constituting man, in order to grasp the desideratum. By the question, "Are all souls immortal," I understand the author to mean, is the human race immortal? He declares not, and involves himself in a labyrinth of difficulties, from which he will never be able to extricate himself, by making the basis of immortality, "obedience." This hypothesis, when once boiled down, is equivalent to the claim that man, all souls, have originated from nothing, and therefore, susceptible of reduction to the same state of nothingness; although he does not thus carry out his arguments. Again, Mr. Tuttle is not prepared to swallow the statement of this savant, although highly relishes the same fact only in different form or color. He concludes that man may live beyond, or after the earth phase of life; but that even this is no proof of his immortality, but only his "continuity of existence." This, if not the same postulate of Mr. Case, it leads to the same dilemma, as it would be only a matter of time as to when the ultimate would be reached, and its author ought to have seen this fact. But of this, more anon. Still another, Mr. Swan, who though he concludes his piece like a good philanthropist, for his antagonist, Mr. C., leaves strong evidence that he does not fully comprehend the science of Spiritualism in its present state, as will be seen in facts to follow. Now, man as such, without stopping to inquire into the various constituents of his *summa summarum*, is a living being. It is this living or life-principle that constitutes or gives him his being as man. Life possesses no properties of death, therefore he cannot die—only change locality, etc. If he were susceptible of death at one end, he would be also at the other; i.e., if it were possible for him to die at any period in the future, then it is certain he has been dead at one period in the past; and if dead in the past, how came he alive now? Death is not an entity, and as such, cannot impart properties of death to life. To me the problem, "Are All Souls Immortal?" is wholly solved in this one little argument. But it may not so appear to others; I will, therefore, give another. Man, the human race, is law-governed—law is universal, ergo, all souls are subject to the same law, and must necessarily have one destiny—progression. Deny this and you resolve all into chance, and then Mr. Case's "obedience" would be left wholly out of the question. But, as "obedience implies law, and Mr. Case admits it, it only remains to learn what said law requires of man that he may be obedient. It cannot be to have a being, for that he has already; nor can it be the continuance of said being, as that is as fixed as is law itself, which is eternal. Were it not so, then there would have been a period when, either an object existed without law, or a law existed without an object to govern; and in either case the relations of law and object would be destroyed. The only possible purpose in requiring obedience of a living being, is that said being may be happy, since happiness is the ultimate of all obedience.

Mr. Swan greatly errs in concluding, "There is no more fertile source of error than reasoning by analogy or comparison." Had he known this fact in Spiritual science, viz.: the body worn by spirits in spirit life—as expressed—is not of spirit essence any more than the present body; that that body, as this, will be exchanged by its proprietor—the spirit—for another at the end of another cycle, and so on *ad infinitum*; and also, that all bodies subsist upon food adapted to their respective conditions, he might have saved himself much pain, labor, and acquired himself a better philosopher. But that was his business. Mr. Tuttle's "Continuity of existence," minus immortality, is a conundrum. How a being can continue to exist uninterruptedly without being immortal, would require, not only a new vocabulary for explanation, but a new law, also, to govern said being during its little period of existence. For law, to be perfectly adapted to an object of its government, must be co-extensive only with its duration. The most logical things Mr. T. could have said in his answer to Mr. C. (or it seems to me) would have been to inform him that he (Mr. T.) had not yet seen clearly on the subject. He would then have saved himself the trouble of digging his own grave, arising in the mind of some one who cannot see but that man was once dead, and his present stage of existence, or that he had no existence at all as a living entity. I will here offer another thought, which, if not true, is my highest thought at present, and will serve, at least, to call forth new effort from minds of greater calibre than mine. The deep interior of all internals is the infinitude of life germs, possessing, each in its constitution, all essence, forces and possibilities (essential to its existence; aye, its destiny. These, combined, constitute what we call God—the all in all. Each germ from eternity, by virtue of the law of its government, followed the proclivities of its own genius, even to sex, being fully prepared, then as now, and will be in the endless future, to govern and hold in its grasp its own grand destiny.

One thought more, and I am done. Spirits who have dwelt in the spheres for ages and have availed themselves of the golden opportunities of observing the results of mortal life (so-called) of all grades and classes that have worn the human form, agree in the teachings, so far as I have been able to learn of them; and they declare that all continue to live in the great beyond. This, though not of itself, proof infallible of immortality, is highly corroborative of the fact, that immortality is not an effect or result of anything, but is one of the fundamental principles of eternal causation."  
J. H. MENDENHALL.

The friendships of youth are founded on sentiment; the dissensions of age result from opinion.

Spiritualism in Germany.

To the Editor of the Religio-Philosophical Journal:

To the kindness of Dr. Ditson in Albany, I owe the pleasure of inspecting a couple of numbers of a new Spiritualist periodical in the German language. It bears the significant title of *Leuchte, oder Licht*,—"Light, or more Light," the last words ascribed to the dying Goethe—a psychological Sunday paper, and has the other characteristic, that one of its editors, Mr. Christian Ratmers, lives in England, the other, Mr. C. de Rappard, at Paris, whilst the paper itself is printed and issued near Gotha in Germany; thus as it were, illustrating by its very existence, the cosmopolitan character of our philosophy. This little sheet of eight pages, small quarto, deserves to become better known here and elsewhere, than a mere nominal mention in the *Banner's* Report on Foreign Literature can ever make it. I take the liberty, therefore, to give below a few extracts from the numbers before me.

We find in them a continued report of Mr. W. Eglinton's (well-known physical medium) stay in Annathal, a small glass-manufacturing place in Bohemia, the same in which Dr. Slade, too, as I have reported before, had exhibited his medial powers in a most successful manner. It seems, that in the circles assembled in that unpretending corner of the world to witness the facts of Spiritualism, the conditions are particularly favorable. Mr. Eglinton, too, met in Annathal with signal success. The witnesses of his seances, beside the familiar phenomena of the dark circle, attest to those of materialization and levitation, under the following circumstances:

On the 17th of October, p. m., four persons sitting in a faint light, which came through the glass door of an adjoining room, whilst the medium was in deep trance, first saw lying on the table before them something white of the size of a pocket-handkerchief. This object then gradually growing took the form of two long, delicate, bare, female arms, to which were speedily added the upper part of a body and a head. On the latter, eyes, nose and other parts of the face could be clearly distinguished, the features bearing a great resemblance to those of a relative of a present lady, to whom the appearance approached closely. It then disappeared, but returned after a few minutes from an other side, wrapped in a white gauze-like, floating garment, which she held together over the breast, so that the delicate white arms, as well as the face could be distinctly seen. It this time approached her pretended relative still closer, within the distance of a few inches, after which it retreated slowly and like a luminous cloud disappeared in the neighborhood of the medium.

The phenomenon of levitation, too, was exhibited at Annathal in the most signal and convincing manner. In the presence of twelve persons, who formed a chain and held the entranced medium by both hands, he was raised perpendicularly to the ceiling of the room, so that those who held his hands, not to let go of them, had to stand on the seats of their chairs. This, however, they had to do when the medium began to float high up in an oblique position, which was continued for a distance of at least ten metres. In a faint light coming from an adjoining room he was distinctly seen suspended in the air, after which he was carried back to the circle and gently deposited in his chair. The same phenomenon was witnessed the next day in a circle of seven persons, when Mr. Eglinton was seen horizontally above the table, so as to touch the heads of the sitters with his boots. As a visible token of his being lifted to the ceiling, Mr. Eglinton, all the time in deep trance, left the inscription of his name there. In a later seance, attested by a decided skeptic, the medium was carried three times perfectly free above the head of the doubter, and floating there perpendicularly rested his whole body on the head of this sifter, and his two legs on his shoulders, whilst no weight of the body of the medium—which is estimated at about one hundred and fifty pounds—could be felt by the gentleman who seemingly had to support it. In all these cases the body of the medium was carefully and gently returned over the table to his seat.

The theoretical and philosophical portion too, of this valuable new organ of our doctrine, is, as can be expected from its German authors, well provided for, although, as it seems, with some favorable predisposition to the system of Allan Kardec, whose introduction to his "Book of Spirits," is reproduced there. Your space and my time allow me to refer only to a few passages from an editorial by C. de R., the editor at Paris. In order to refute the very frequent slander against our spirit communications, that they contained nothing but commonplace utterances, Mr. de Rappard makes the following appropriate remarks:

"That the spirits only dictate or write 'common-places' is an assertion often made of late, but which could not be made by any one who has become acquainted even with the A. B. C. of the spirit doctrine. To communicate something which would surpass our horizon, would be folly. This would not only be of no use to us, but we would be inclined to declare it as 'nonsense.' It is for this reason, no doubt, why the spirits have been wise enough to keep silent about the 'fourth dimension' of Prof. Zoellner."

"Higher spirits can only be interested in our moral progress, because after having passed their stages of progress, they know the round we stand on, and are aware that our happiness keeps accurate pace with our moral improvement!"

I, for one, am perfectly agreed with the idea that the moral perfection of mankind—and not its advancement in knowledge and science—is the main mission and chief province of spirit intercourse. May this able exponent of our philosophy give its readers what its title purports: "More Light!"

Brooklyn, N. Y. DR. G. BLODGE.

The beginning of hardship is like the first taste of bitter food—it seems for a moment unbearable; yet, if there is nothing else to satisfy our hunger, we take another bite and find it possible to go on.

Mountains never shake hands. Their roots may touch, they may keep together some way up, but at length they part company, and rise into individual, isolated peaks. So it is with great men.

All useless misery is certainly folly, and he that feels evils before they come may be deservedly censured, yet surely to dread the future is more reasonable than to lament the past.

It is very pleasant to see some men turn round, pleasant as a sudden rush of warm air in winter, or the flash of fire-light in the chill dusk; they shed radiance on all around them.

\* From a note just received from this earnest and faithful worker, now in the 7th year of his age, I have the following: "I stand on precisely the same ground, and abide firmly by the mediumistic doctrine of the 'Book of Spirits' as the following: 'The spirits are the souls of the departed, and they are the only beings who can communicate with the living.'"







Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCIS, Associate Editor

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

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

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

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

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

LOCATION:

92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., FEBRUARY 21, 1880.

The Government and the Mails.

Several firms with high sounding names, quartered in New York City, have for some time flooded the country with circulars, holding out great inducements to speculate in stocks.

In the same manner we commend the Government in refusing to carry lottery advertisements. Lotteries have been declared unlawful. They are most pernicious in their effects on the morals and prosperity of a community.

With this light, the following editorial endorsement of the Philadelphia Record, by the Banner of Light, is at least a trifle singular.

"If the postal department of the Federal Government is to be allowed not only to refuse at its discretion to perform its allotted function as carrier of the mails, but to confiscate letters and other matter committed to its custody for the purpose of transportation and delivery, on the pretext that such letters and other matter are of a character hurtful to private morals or private peace, where is the point at which the line shall be drawn beyond which such despotic supervision is to be prohibited?"

Now, if the Government really confiscates letters and acts as a censor of opinions, it is most dangerous and reprehensible and all our contemporary says is true, but to write thus when the cause is the refusal to carry lottery advertisements and the circulars of a crew of rascals, is to advocate the cause of the latter against morality and justice.

When Government really invades private liberty, we shall not be backward in sounding the alarm, but we draw a sharp discrimination between liberty and license; between the moral and immoral. One of the prime offices of the Government is to protect the people against rascality, and in this office it must interfere with the individual rights and liberty of the rascals, and it is a strange occurrence to see the men who are thus protected, turn in defense of the thieves against the Government.

Col. and Mrs. Bundy have met with a most cordial reception from the prominent Spiritualists during their trip East. They spent last Sunday in Philadelphia, going to Washington on Monday. They will return home before the next issue of the Journal.

The Bhagavad-Gita.

Doubtless thousands of intelligent but not liberally educated readers, as they glance over our book catalogue, pause at the enigma, Bhagavad-Gita, and try to divine the character of the work with such a strange, unspeakable title, and finding no clue to the mystery, hurry over the list wholly unaware that the book with the unpronounceable name is a volume which on very many accounts should have a place in every library.

The civilized nations have for centuries looked back to the pagan literature of Greece and Rome for the most perfect models of poetry and eloquence, and the germs of philosophy and science, but in the judgment of many scholars well qualified to make a just comparison, the literature of ancient India, when "rightly understood," will take high rank beside the Greek and Roman classics.

Had the christian world been acquainted with such samples of Hindu brain work, as are found in the subtle, metaphysical poem, Bhagavad-Gita, they would have had more respect for the "blindness" of the "heathen that bows down to wood and stone," and felt the necessity of sending among them missionaries of the highest talent if they hoped to supplant Brahminism with christian dogmas.

Very few readers in this busy practical age have time and scholarship sufficient to attempt a critical acquaintance with the immense theological lore of India; yet in this age no intelligent person can afford to be wholly ignorant of the main outlines of its religious philosophy, and the public is under especial obligation to the enthusiastic translator, who has placed within easy reach of the English scholar this philosophical poem, which is regarded by competent Oriental scholars, as one of the very finest specimens of Hindu literature, presenting in small compass and in the attractive garb of poetry, a fair synopsis of the leading systems of Hindu theology.

Ancient India being without a chronology, the antiquity of the poem cannot be fixed with entire certainty, but it undoubtedly dates from the first or second century before the christian era. The poem is an "episode" extracted from the "majestic epic," "Mahabharata," a poem of "one hundred thousand double verses," which is regarded as the "Iliad of India."

Bhagavad-Gita is of great interest if considered merely as a relic of the almost primeval literature of our Aryan ancestors, but what chiefly attracts the attention of Christendom to the petrified libraries of old India, is the fact that this immense mass of prehistoric lore is mostly of a theological character. This religious feature of the Hindu philosophy gives it a peculiar interest to all moralists, statesmen and reformers in our times when the world seems losing its confidence in old faiths, and is anxiously searching in science and human nature, for some permanent natural basis of religion.

The high rank which the translator (J. C. Thomson) holds among oriental scholars, is a sufficient guarantee that we have in this translation a genuine copy of the wonderful divine discourse between the demigod Krishna and his companion Arjuna. To most readers the learned introduction to the work by the translator, is a valuable volume by itself, giving in a condensed form a clear outline of Hindu metaphysics which could not be gained from other sources without much hard critical study.

The book, aside from its intrinsic value, cannot but be regarded as one of the most unique and attractive literary curiosities that can be put into a library, as it always affords important and timely themes for thought and discussion. Those whose tastes do not lead them in the theological direction of the poem, will find a copy of Bhagavad-Gita in their geological cabinet among their choicest relics, as a rare and beautiful specimen of fossilized human thought.

It has been well said that "Nothing is accomplished by clipping the twigs with the scissors of reform. The axe must be laid at the root of the tree. It is not the lotion, but the probing that cures the wound."

The Mediumship of Mrs. Dole.

Perhaps no medium in the city is doing a more effective work for Spiritualism, in a quiet unostentatious manner, than Mrs. Dole, who resides at 461 West Madison st. Although she has been a medium since 1866, she never consented to give the public the benefit of her wonderful gifts until about two years ago. She is not only clairvoyant, seeing and describing spirits, but she is clairaudient also, and therefore is enabled to come in very close rapport with the Spirit-world. She not only seems to be endowed with the remarkable faculty of following the life-lines of each individual, through the past, detailing the interesting features connected with them, but she critically traces them into the future, unfolding the leading events that will follow.

A Lively Wake.

It appears from an exchange that there was a lively Irish wake lately held at San Fernando, Cal. The corpse was stretched on a bench and covered with a cloth. After the parties had sat around the body a short time, one of the boys went out to get some lager-beer. As soon he was gone, his friends removed the body to another room, and one of the wakers, with awful levity, stretched himself on the bench, and assuming the rigidity of a dead man, allowed himself to be covered with the cloth. At this juncture an old lady and an old man entered the room for the purpose of helping to watch the body and probably also to help drink the beer.

Rev. Joseph Cook on Spiritualism.

We publish to-day one of the recent discourses on Spiritualism by the Rev. Joseph Cook. He has been looking into the testimony of the German physicists in regard to the phenomena through Slade, and has come to the conclusion that there are genuine phenomena enough to annihilate materialism. Whether they come from independent spirits, or from the psychic forces of mortals, he leaves an open question.

We cannot too much commend the manliness and courage of Mr. Cook in thus admitting the phenomena. He risks his popularity in so doing, for the prejudices against our facts are bitter and intense; but, like a brave man, he is not afraid of the facts. He knows the standing of the eminent German men of science, who have testified to them, and he sees the folly of ignoring and repudiating them any longer. We care not how much Mr. Cook may now rebuke the follies and credulities of Spiritualists, he is helping us in our own course by so doing. He has done what every scientific man ought to do, who loves the truth better than his own prepossessions and prejudices—he has looked into the subject fairly and bravely, and he finds that there must be something in it—something, too, that is directly at war with the materialism that would make death the end of our conscious existence. Honor to Joseph Cook for thus defying the prejudices of the many!

President Lincoln.

Mrs. J. W. Fletcher, in an address lately delivered in London, said (a fact well known here) that Abraham Lincoln was a devoted Spiritualist, and that some time after his death his widow disguised herself and traveled to Boston to see if some of the mediums there could give evidence relating to the Spirit-world. Mrs. Lincoln called upon Mr. Fletcher, who did not know her, but told her that he saw President Lincoln by vision, and gave her the name of her son Willie. Before leaving she told Mrs. Fletcher who she was, and said that she was satisfied with the evidence. She was so disguised that even without her thick veil she was not likely to be recognized. Next, Mrs. Lincoln, similarly disguised, went to Mr. Mumler, the spirit photographer. He did not know her, but a likeness of Abraham Lincoln came out with her own, both upon the same negative plate.

THE HARMONIAL SOCIETY, of New York City, which holds its public meetings every Sunday morning, in Steek's Music Hall, No. 11 East Fourteenth street, will give its first musical, literary and social entertainment on Saturday evening, Feb. 28th, at eight o'clock. This will give the congregation and other friends an opportunity to meet in a social way for fellowship and acquaintance.

Mr. E. V. Wilson gave three lectures, in Devereaux Opera House, Oneida, N. Y., on Sunday, Feb. 15th, under the auspices of the Spiritualists and Liberalists.

The Rochester English and Classical School, located at Rochester, Minnesota, we learn, is in a highly flattering condition, under the management of Prof. Sanford Niles and his estimable wife. Mr. and Mrs. Niles are pronounced among the most able teachers in the northwest, and are not ashamed to be known as Spiritualists. Prof. Niles speaks on that subject when occasion permits, and his lectures are marked with profound thought and erudition.

It is claimed that in the times of Charles II, of England, he confined in the dungeon of his tower a miller named Porteous, suspected of having wilfully set fire to his own premises. No sooner was he dead than his ghost began to torment the household; and no rest was to be had within the Tower by day or by night. In this dilemma, "Sir Alexander, according to old use and wont, summoned a whole legion of ministers to his aid; and by their strenuous efforts, Porteous was at length confined to the scene of his mortal agonies, where, however, he continued to scream occasionally at night, 'Let me out—let me out, for I'm deair' o' hunger! He also used to flutter like a bird against the door of the vault, and was always sure to remove the bark from any twig that was sportively thrust through the keyhole. The spell which thus compelled the spirit to remain in bondage, was said to be attached to a large black-letter Bible, used by the exorcists, and afterwards deposited in a stone niche, which still remains in the wall of the staircase."

Baroness Adelmia Von Vay, (Countess Wurmbrand) has had some interesting experiences with a glass of water. When she first examined it, she saw objects in the water that resembled tiny bubbles and floating clouds. By and by a railroad, a dog, figures of men and women were developed. This was the beginning; then the water was disturbed, and the pictures glided off by the edge of the glass. She can only see in the evening. She experiences with these representations their joys or pains and their conditions of purity or development. At times she beholds some sick person whose sufferings for the time are made her own. Often the pictures unfold one after another, many remaining some short time, each being separate and distinct; others again vanish immediately. When she looks into the Wasserglase she dictates all that she sees to her husband, Baron Eugen Von Vay, who takes notes; and afterwards she receives the explanation in automatic writing from her spirit guides.

Speaking of good and evil, Henry G. Atkinson says: "If a man stumbles he rights himself before being conscious of the fact, as by an automatic guardian soul independent of or beneath the conscious element, called the neural state of sub-consciousness, or Dr. Carpenter's unconscious cerebration. The burnt child withdraws its hand without conscious intention, to speak figuratively, as though by the aid of some watchful attendant spirit or guardian angel; and, but that the burn caused pain, the pleasure of the warmth attracts the hand to the fire for relief. Here we recognize the conservative character of both pleasure and pain, and in this instance we recognize the psychological illusions—first, that the fire is hot; secondly, that the pain is in the hand."

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

W. J. Colville's lectures at Cleveland, Ohio, created a great deal of interest.

J. H. Pattee, of Monmouth, Ill., a prominent Spiritualist, called at this office last week.

Emerson has well said, "Justice is not postponed. A perfect equity adjusts his balance in all parts of life."

A young man in Chicago has been adjudged insane and sent to an asylum from having too much Moody and Sankey on the brain.

At the close of Capt. H. H. Brown's engagement at Willimantic, Conn., Feb. 8th, his friends, in token of their appreciation, presented him with a fine suit of clothes. He anticipates an early return to their platform. He was in New London, Conn., Feb. 11th and 12th, and in Norwich the 14th and 15th.

Judge McAllister and his daughter attended the last musical séance given by Jesse Shepard at 461 West Washington st. Mr. S. left this city for New York on Monday last. His musical séances here were considered very fine; his success has been most brilliant.

When Mr. Wong Ching Foo, the Chinese missionary, preached to our people here, in his opening discourse he said, "I have come to tell the Christians of this wicked Chicago that there is salvation for them, if they will give up their religious mummeries and embrace the sublime principles of Confucius."

We learn with pleasure that Dr. Eugene Crowell, after resting from his task of authorship, is about entering upon the investigation of the phenomena of materialization. No man is better qualified for this task, which he commences after ripe experience and with thorough knowledge of the principles involved, the errors to be avoided, and the requirements to make his investigation of value. The result will be looked forward to with deep interest, not only by Spiritualists, but by all who make the spiritual nature of man a subject of study.

A Peep Beyond the Grave.

We publish the following from the Cambridge (Mass.) Tribune, to which journal it was contributed, not for its new presentation of facts, but because the appearance of such an article in the columns of one of the most conservative and dignified journals of Massachusetts, published under the very shadow of Harvard University is of itself a most significant sign of the times:

Jack Millicent is a journalist. Of course he had his good times and his bad times, we've all had that; but Jack is popular on the Boston press. He's a man who, hard up or otherwise, has never been known to do anything shabby—anything that might bring the breath of discredit either on the paper that he is connected with or on himself. Jack is, notwithstanding, a thorough Bohemian; but with all his Bohemianism he never forgets what is due to journalism, which he represents, or to gentility, which is per force his matter. Jack has a mother and a sister. These two, outside of the turmoil and excitement of his newspaper work, are his all—the little world. These, he tells such friends as he exists for, the sister, whom, by the way—heaven forgive him for it—he worships more than his mother fell ill. She was attacked with a disease in the leg, which the most noted physicians gave up. There was no hope, the leg must go. Poor old Jack! it nearly drove him mad. One day Jack met a friend who asked him if he believed in Spiritualism. Jack started and I fear made an irreverent answer; but upon persuasion he agreed to go and see for himself, something that he did not for one moment credit. The result of his visit was a complete restoration to health of his sister, and the saving of the limb from amputation; and it was the recital of his interviews with this benefactor which occasioned our conversation recorded at the commencement of this paper, and which I now give to the believing or disbelieving public for what it is worth.

"The woman is blind, my boy," he said, "she can't see; there's nothing to help her by external experiences; she doesn't know me from Adam, and yet I can't understand it. She does not know what it means herself. Go and see her; of course you'll go covered with the armor of incredulity, but please, for experiment, try. Let us know what you think. If it's bosh it's bosh, but hang me, if I know what to make of it."

Now if there is one thing I hate more than another it is anything connected with the supernatural. When I was a boy I had a nurse, and that nurse, in summer, up to a very short time ago, although I am now well stricken in years, has not been entirely eradicated. She had a series of ghost and other stories that I think of now, that a good dinner invariably reproduces in the shape of a nightmare. Naturally I kicked against Jack's invitation. He simply invited me to go and see this blind female doctor, who, when in a sort of cataleptic fit, prescribed for her patients or diagnosed a disease. "Of course it looks like Spiritualism," he said, "but it isn't. She does not pretend to be what they call a test medium. Nothing of the kind, only as you suffer from bodily infirmity. Can't you give her a trial, just to set my mind at rest?" I hated it, but for poor old Jack's peace of mind I did it.

This is what happened. It took me forty-eight hours to get my courage up to the proper point. Not that I was afraid, but somehow the more I thought about it, the more my imagination became surrounded with wild ideas and fancies of the supernatural. At last the eventful moment came. I put on my overcoat, assumed a sort of martyr look, which said look is easily achieved by neglecting to brush your hair, and sauntered along Washington until I arrived at one of the busy thoroughfares connecting the main artery of the city with its parallel vein, Tremont street. Oh, how I looked for an excuse as I stood at that corner. On other days I should have met half a hundred friends who would have given it to me, but to-day not a soul. What I have goes, and I find myself opposite a neat looking entrance, and on a marble slab I read that my piece de resistance is to be interviewed one flight up. I approach the door. I ring the bell, which seems to me to re-echo a sort of dull, sepulchral clink, and the wire vibrates and gives it a more weird like pathos. Decidedly I am a fitting subject for the supernatural to pray upon as I stand shivering at the door. Presently I hear a shiver. I pull myself together and clutch the handle of my umbrella vigorously. The door is opened, and to my surprise a very neatly dressed, fresh and blooming looking young lady receives me. Will I please to come in? Mrs. Atkinson will be engaged in a few moments, and before I know where I am I find myself in the dreaded room that I have already pictured to myself. I mumble out something about not disturbing, and mechanically sink into a rocking-chair, where I am left to my own reflections and observations.

I kept my eyes very steadily fixed on a particular spot in the pattern of the carpet, fearing to raise them as my busy imagination had already pictured stuffed toads, bats, and such like concomitants of the supernatural hanging round. Little by little I raised my looks; slowly I gazed round, almost disbelieving my senses. My supernatural romance had received a rude shock. No toads, no bats, not even a skull. Stay! What is that under the couch? I approach it cautiously with the ferule of my umbrella. Ah! only a foot-stool. No, there is nothing very dreadful here. A bright cozy room with warm hangings; the walls papered with a delicate gray, and hung with a few choice prints; a piano open, with one of Beethoven's sonatas on the stand, a delicate perfume of violets fills the room, and I begin to feel more comfortable, more at home. Just then the door opens, and a stately, well dressed lady stands on the threshold. No doubt about this being flesh and blood, for she must weigh, at least, one hundred and eighty pounds, and has withal a look of refinement and good breeding. The face is highly intellectual and attractive, but the eyes, those indicators of the mind, are stony, fixed and lifeless. My feelings are those of pity as I gaze upon the somewhat sad face, the quiet poe of resignation in the figure. I am about to step forward with a chair when a pleasant voice tells me to desist; she knows where her chair is, it says, and she moves towards it and seats herself with perfect grace and composure. I am no longer nervous; I begin to feel interested. My old journalistic habit comes upon me, and I inadvertently caution the lady not to answer any question or make any statement she does not want printed.

"I beg your pardon, I concluded you had come to consult me medically; and if so, before proceeding any further, I shall request you to give me your name and address so as to be assured that I am not the victim of mere idle curiosity, and that will







Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Christian versus Human.

BY A. H. HARRIS.

I want to church on Sunday last, I think it is the best. To a stylish church I mean, sir, considering what we are.

A New Move on Old Satan.

[Philadelphia Times.]

A clergyman in London has stepped aside from the ordinary routine of ecclesiastical labor with a view of trying his hand at working a much neglected territory.

J. H. HULL writes: I have been a subscriber to your noble paper from its start. I cannot express our consolation and comfort that we gain from its perusal.

Brooklyn (N. Y.) Spiritual Fraternity.

A very intelligent audience assembled in Duane Hall, to listen to the lecture of Henry Kiddle, Esq., on the subject of Public Instruction, in New York City, this evening.

The speaker said that the Christ spirit has existed in all ages, among all people, and while this was largely exemplified in the life that teaches of Jesus of Nazareth, the church, theology had made a great mistake in attributing this exclusively to the Nazarene.

Mrs. Jennie H. Foster, a trance medium, was next invited to give the very able address of Bro. K. I. I have had a ringing in my ears. "What think ye of Christ?"

Bro. D. M. Cole was the next speaker who said: "Since I listened to the very able address of Bro. K. I. I have had a ringing in my ears. 'What think ye of Christ?'

Judge P. P. Good, of Plainfield, N. J., followed Bro. Cole. He said our brother would not be himself unless critical, and such criticism brings out thought.

Judge Wm. Colt was the last speaker. He said: "I have listened with profound interest to the able address of Bro. Kiddle, which is imbued so largely with the Christ spirit.

The next address before the Fraternity will be given by Henry J. Newton, President of 1st Society of Spiritualists of New York City.

attentively to all the speakers; and so the good work goes on and on. S. B. NICHOLS.

Spiritualism—The Lesson of the Hour.

To the Editor of the Religio-Philosophical Journal:

Let me tell you, I had the pleasure of entertaining at my house on a few days, an old gentleman who is well known throughout the United States, for his efforts in behalf of the enslaved and down-trodden people in this country.

An Englishman by birth, and reared in the church, he said that from his youth his prayer had been for the souls of the suffering, and he had been led to the study of the Bible, and the angel world had impressed on a sensitive medium, he rejoiced and thanked God that his prayer was now about to be so fully answered by a direct communion with the better world.

"This Christ spirit is shown conclusively to us in the angelic ministrations and ministrations that have been given, and are being given, to the world. Although many refuse to receive this influx of the Christ spirit that is now pouring down to earth from the heavenly home, all who will place themselves in a condition to receive the same, can be united and it will be theirs."

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Offawa, Ill.

Letter from New York.

To the Editor of the Religio-Philosophical Journal:

In reading in your paper the doings of the Harmonical Philosophers, at their annual meeting in New York, I am glad to hear that you are driving a stake down there, and exclaim, 'How much has been done for our beautiful cause!'

There are persons calling themselves Spiritualists, whose aspirations seldom rise above attending circles. Notice the lives of such, and you will inevitably find them to be of little use, if any, to the advancement of our cause.

CIRCULAR.

To Spiritualists of Ohio!

BROTHERS AND SISTERS, FRIENDS OF FREEDOM AND LIGHT—The wave of agony of the terrified doctors of the so-called "regular" schools, has struck our State at last, and the selfish devotees of the wrong, are busily engaged in legislation, with all the force of their command, striving to secure the passage of a most infamous bill to secure to themselves special protection and privileges.

Let us be prohibited from employing the physician of our choice, and compelled to risk our lives with the man-slayers of the old schools, because, forsooth, they cannot compete with the "irregular" in a fair competition? It would, indeed, seem almost as if our legislators would risk their reputation and political damnation by passing any such measure, or even giving it a respectful hearing, but we cannot let what influences will be brought to bear upon them (and they are human) and, hence, behooves us to be up and doing, and watch our rights with jealous care.

We must not sleep while the enemy sows tares, and watch our rights with jealous care. Remember that "eternal vigilance is the price of freedom." We ought, at once, to circulate a remonstrance petition in every county and town in the State, and get the name of every liberty-loving man and woman upon them, and roll them in upon "our servants" in such a way as to show them that we do not propose to allow our dearest rights trampled upon, even by doctors or legislators, without earnest protest.

Chairman of State Central Conference of Spiritualists of Ohio.

REMONSTRANCE PETITION.

To the Honorable, the Senate and House of Representatives of the State of Ohio:

Whereas, An effort is being made to secure the enactment of laws conferring upon a certain class, legal rights and prerogatives, which are in direct conflict with the constitutional and natural rights of every citizen of this State;

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Spiritualists and Liberalists.

On Saturday, Jan. 31st, the Spiritualists and Liberalists of Van Buren and adjoining counties met in convention in Gray's Hall at Breedsville, Mich.

Saturday evening W. M. Wooster, of Deatur, Mich., made a short speech on the aims of Spiritualism, treating the subject of marriage and divorce, and the rights of citizens who are now in the entire audience.

Sunday morning Bro. McCulloch occupied the forenoon session speaking on Ancient and Modern Spiritualism, and it was a most interesting and profitable session.

Sunday afternoon Mrs. E. C. Woodruff, of South Haven, Mich., put in a plea for the imprisoned facilities—the orphans in your own hearts; also said there is no such thing as a quantity in morals, for he that improves all the talent he has does all for her.

Sunday evening was occupied by several speakers. Mrs. Woodruff said: Spiritualism is a right to be remembered; we are looking for the invisible man in the visible.

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Letter from Joseph S. Burr.

To the Editor of the Religio-Philosophical Journal:

On 4th January, 1880, a few friends of Liberal and Progressive movements, had a meeting in Leesburgh, Carroll Co., Ohio, to take into consideration the propriety of celebrating the birthday of Thomas Paine.

A general meeting of the friends of the hall was determined upon, the old notices, etc., taken down, and replaced with new ones. Many pictures and portraits, etc., were added to the walls. I counted upwards of forty, the most of them wreaths of evergreens. The large portraits of Paine, Washington, Lincoln, Ingersoll, etc., artfully festooned, and conspicuously hung, gave an imposing appearance.

On the evening of the celebration, the M. E. church was the midst of an excited protracted meeting. The roads were extremely bad, but no person who could avoid it attempted to travel at all, yet there were present in our hall, upwards of one hundred adult persons, and better order or more profound attention is seldom witnessed.

We have arrangements made with the editor of our paper, to give place in the same, to the speeches and most of the proceedings of the meeting.

The meeting adjourned for one year. I then announced that on the 31st of March, the Spiritualists would celebrate their anniversary in this hall, and that we will have help from abroad.

J. C. Van Fossen writes: Your course suits me, but I have so effectively cornered the Peace Hall, that I cannot see how you can do so much for the Truth Seeker, that when the "brand of fraud" is put on their foreheads, those that seek truth will pass them by, and thank the JOURNAL for its manliness and courage in exposing dishonesty.

J. H. Hand, M. D., writes: It is needless for me to add to the general expression of the high appreciation entertained for your labors in behalf of the progress of man, and your untiring determination to drive humbug and hypocrisy from the ranks of Spiritualists. It is the great work of our age, your efforts are appreciated by all true Spiritualists.

E. C. Colver writes: I can't live without the Journal. It is meat and drink to me. Go on; root out the foul weeds which dry up the fountains of pure Spiritualism.

E. F. Johnson writes: The JOURNAL is my ideal of a paper and I wish to help extend its circulation.

Dr. S. J. Dickson writes: I am having wonderful success in this country. Our orthodox friends are among the foremost to be healed.

Notes and Extracts.

Nothing can ultimately go backward.

Movement upward, and superior, is ever the law.

What you neglect to-day, cannot be done to-morrow.

If woman is truly beautiful, let not her beauty be made dim by the dash of diamonds.

Spiritualism has been revealed to the world as an educator, not only in regard to life, but in regard to death.

Without wives there could not be families; without children to love there could be no families complete.

Swedenborg communicated with spirits, and through their aid he sought a channel for bringing about a reformation.

"Dare to do right, dare to be true!" All the world's scolding can never harm you! Stand by your conscience, your honor, your faith! Stand like a hero, and battle 'till death!"

Every day brings its responsibilities and cares; every dawn of a new day unfolds duties to be performed, and its matters not who is to do them, but every morning there is a duty.

The man who is curious to see how the world would get along without him can find out by attacking a cabbage in a mill pond and then withdrawing it and looking at the hole.—Detroit Free Press.

The ancient Quakers had the gift of spirits; and ever coming to the attention of an evil spirit; contemplated in his scenes of chaunt, his discoveries in science, and his vast contributions for the benefit of his race, he seems a bright intelligence from heaven.—Combe.

As you stand on the sea beach you witness the waves recede and flow, but still they are composed of parts of the ocean which continues in movement; and as with the tide, so is the continual progress in the unfolding of the earth. And what occurs on earth, occurs also in man.

I had rather that a child of mine should learn morally from Shakespeare than to learn religion from the sickly sentimentalism of religion which has come down from the swamps of medieval superstition which would have been dried up long ago, had they not been protected by the cathedral roof of popular reverence.—Savage.

The heart of man becomes ossified by the accumulation of riches and the position of influence. The sound of public praise contains more music than an angel's song; the sound that welcomes the possessor of power hath more attractions than the music of the spheres; and now, a mere empty form and senseless ceremonies are all that remain to the churches.

Death comes to remove you from your present sphere of conscious existence; it comes to alter the relations in which you stand to the visible realities of the universe; and it also comes to introduce you to another phase of existence, in which growth, association, and labor are all invested with widely different circumstances to those you experience now.

Abolitionists may, in their views, really see and clearly describe animal forms and gross passions, which are animate with conscious life in spirit it appears, or in the atmosphere of earth, but these forms have never been human—they are not human spirits, and never will be. In cabinet writings, animals, birds, fishes, and almost every discovered object in nature, was a word or hieroglyphic expressive of some idea, and ancient modes of thought have frequently been seen by the represented and misunderstood, owing to the fact that parables, illustrations, signs and symbols have frequently been introduced into a narrative, these being exclusively intelligible to the students in ancient days, and to those only who had been initiated into the codes of signs which were founded with the express intention of being secluded and safe the highest knowledge the priests and oracles possessed.—Voice of Angels.

Dr. J. C. Phillips, of Omro, Wis., writes: Thomas Paine's birthday was appropriately celebrated in Spiritual Hall, in this place; D. L. Barnes acting Chairman, and Mary F. Tucker Secretary; A. K. Bush, M. D. Morris, and the chair making appropriate and timely speeches. A Liberator's League, during our last meeting with fifty-one charter members.

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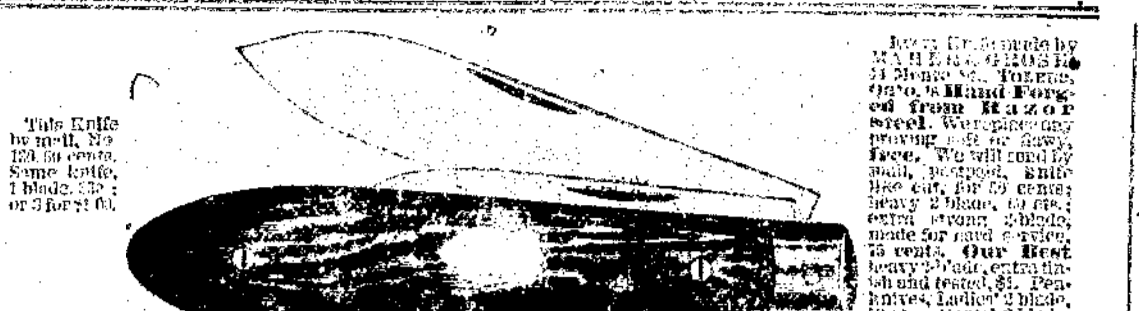
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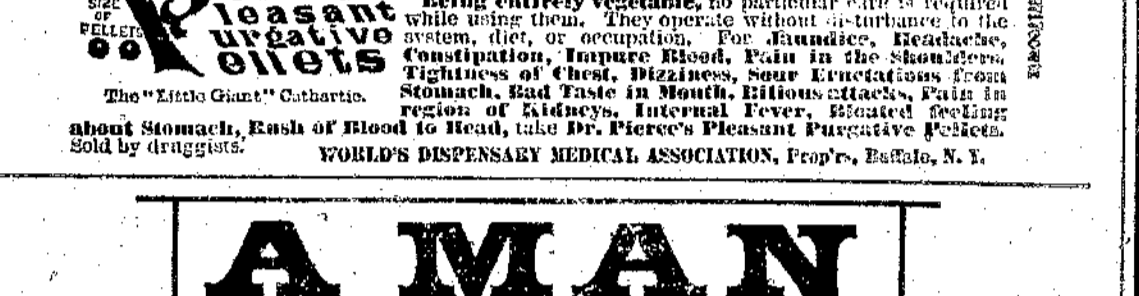


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Continued from First Page.

I am not partisan for or against any yet unrisen star beneath the horizon of science. If the biblical view of spirits, good and bad, could by modern evidence be proved to be true, I should be only the firmer believer in the Bible, with its whole supernatural history, if spirits that "peep and mutter," to use the Scriptural phraseology, are abroad in the world, and if there be need of warning modern generations as the ancient ones were warned not to have commerce with demoniacal powers, I wish to listen to that warning made of old a part of Divine Revelation. I am not in danger of supposing that these atrocious poisonous whisperings which mislead men and women only too often to erratic opinions and conduct are from on high. Whenever good angels appear in the Biblical history, they flame like the sun, or otherwise exhibit openly overawing powers. The angel that stood at the mouth of the sepulcher could not be looked at by the soldiers. They were as dead men in his presence. Always the appearance of good spirits puts into awe the human observer. I do not read accounts of such appearances in our modern circles. But if you were to prove to me that good spirits can speak to us as well as evil, I should yet say that transcendently greater proof of the supernatural origin of the Biblical Revelation has been given than of any or all other alleged supernatural communications, and that therefore, the inferior manifestations must be subject to the same laws. While they are thus subject, I do not care what you prove concerning them. I do not care what you have scientifically proved even that evil spirits can communicate with men. I do not think you have proved that good spirits can communicate. You are far from proving that any of these communications are a trustworthy source of knowledge of any kind, except that materialism is not true. Beyond these positions, I do not need to go, in order to show you that I am ready to receive scientific evidence from any quarter. Prove to yourself, if you can, that Archbishop Whately was right (see his treatise on "Spiritual Revelations concerning God and Evil Angels") when he asserted that the Biblical truths concerning good and evil angels are truths for all time. I believe that already; but if you were to fortify this belief by modern instances, I should yet stand in Archbishop Whately's position, and make the teachings of modern spirits, especially of such as "peep and mutter," subject to the same laws as dead men, and to those communications which, by being absorbed in to the veins of the ages, have been proved to give full health to human civilization. As the viper beneath the heel is subject to man, so would I have the witchcraft which peeps and mutters subject to Him who spake as never man spake. The more you prove the better. I think you have proved nothing of importance except that there is a psychic force and that the place for materialism is in fragments on the horns of Jupiter's moons. [Applause]

SPIRIT PRESENCE.

Interesting Experiences that Require Explanation.

To the Editor of the Religio-Philosophical Journal: I am receiving a good many letters asking my opinion respecting some phenomena which have occurred with the writers. My time has been considerably taxed by answering these interrogatories as best I could. I have some interesting cases among the preachers. I enclose one letter for publication, withholding the name. I have no doubt there are many similar cases needing light upon this phase of Spiritualism, so often referred to in the Old and New Testaments, and yet so little recognized or understood by the clergy, whose business it is to inform the people of what their Bible teaches in regard to man and his relations to the Spirit world, by which he is surrounded and of which he knows so little. Blind leaders of the blind need "more light," which they can get by reading the Bible as they would any other book, and take the facts recorded therein as done by universal immutable law, which like its author, is "without the least variability or shadow of turning." The letter is as follows: DEAR DOCTOR:—You will bear with me, no doubt, while I claim a little more of your time and patience, knowing as you probably do, some of the sore conflicts that some, especially sensitive minds, meet with in a transition state. I beg, first, to thank you for those books; they are timely. I took one to a lady friend, a neighbor, while I read the other. We are the only two Spiritualists in this region of country; if there are any others they keep still. Now, I wish to state to you a little of my experience, and see what you think of it. I have generally, when among Spiritualists, been claimed to be a medium; if so, and undeveloped, that may be the cause of much of my trouble. I am liable to physical difficulties that throw me into an abnormal condition, and in this condition I hardly ever fail to see unearthly beings. One singular feature of this is, when I go into those "spells," my family are alarmed when they hear me make a noise, and I have seen my wife or daughter come to my bed and stand and gaze at me. Then I have heard them after that, get out of their own bed and come to me, and their apparitions would go to meet them, and then vanish. I will relate one particular circumstance, among scores I have experienced. I was one night sleeping at a hotel. After retiring at about one o'clock, I was taken with one of those peculiar "spells," and as I made a noise a woman came into the room and walked up towards the bed, and I supposed that she was some one belonging to the house; nor did I take any thought how the room became light. The night was dark and no light burnt in the room, still it was light as day. In a few moments after the woman appeared, two boys came on the scene, and the woman disappeared, but I did not see how or where. They all three seemed to be there on my account and interested in my situation. The boys appeared as though they might be respectively about seven or eight years of age. One of my hands laid on the top of the bed cover, and I asked the oldest to take hold of it and shake me, as a sudden movement will generally relieve me. He came at once, and reached out his hand till it almost touched mine, then drew it back and sat down. I thought it strange, and I then asked the other to do the same, and he reached out his hand to grasp mine, but drew it back with this remark, "I can not touch you till you go rounder, pointing upward." That was the first thought I had that they were spiritual beings, and I asked him if they were from the Spirit-world, and he replied they were. I then asked a question or two, and the paroxysm passed off and the room was dark. During all this time I was perfectly aware of all my surroundings, and heard belated travelers talking in the street. Now, was this

a manifestation of spirits through my medial powers, or was it a vivid dream? I might safely say that I have had a hundred similar visits. I have seen my son who died in the army come to my bed in the night. Once I awoke and he was in my bed with me, but got out then immediately. I have seen indications of his invisible presence several times. Oh! could I only attend to a materialization scene and see that boy and talk with him; but I can not as I am tied down by circumstances over which I have no control. With all this I hesitate. I have not had what is to me proof positive; have not had a message or identification, and with one exception I have not felt any religious influence in their presence. Once I was visited by what seemed to be the spirit of a lady. My whole being was filled with an electric current. With difficulty I grasped the hand laid upon me, when I was filled with a hallowed influence I can never forget, and that remained upon me for weeks, and how easy and glorious it was to preach under that influence. I have held the relation of a local preacher for thirty years, and I am confident if I could become fully established in this cause, I should take the lecture field, for it is now often like "fire in my bones." I will not say anything more just now, and I hope not again; but as I was an old Methodist, and now a Spiritualist, please tell me in a few words as you can find time to write, and tell me if possible what you think of my case, and what the remedy. Yours affectionately,

I make a short extract from a letter just received from a "clergyman of long standing," who writes to me for the bound volumes of the "Magazine." "I am desirous to know what is truth, as far as possible, for the truth will make us free indeed, and fit us for enjoyment in the present life or in any other to which we may attain. I have seen very little of what are called spirit manifestations, and I know little concerning it, though I would be very glad to know more. I am at times strangely influenced; when I am entirely alone I sometimes see strange and beautiful appearances. "I often see my relatives and many old acquaintances who have been a long time in the Spirit-world, but I am unable to converse with them only by some sign or token. Is all this an illusion? Is it owing to a morbid condition of the mind? Is it produced by close study, or by intensity of thought? I confess myself in the dark in relation to these things, and am exceedingly anxious to become enlightened." I have been for many years in correspondence with ministers of the gospel among the different churches, who have communicated to me freely in regard to their experience in spiritual matters, and my conviction is, that a very large number of them have had such phenomena occur with themselves, that they have not moral courage to let the church or the world know. A solution of these things may be found in Biblical history. What occurred in the days of old, have been duplicated ever since. What was considered in those days as "miraculous or supernatural," is now known to be in harmony with the laws of man's threefold nature. Science has shed much light upon what was considered as from the Lord. Clairvoyance has been an acknowledged fact since the days of Mesmer, and the time is coming when those terms will become obsolete. I will, for the "benefit of the clergy" and those of like mind, refer to some cases in Biblical history which may enable them to understand this subject and their cases more satisfactorily. Clairvoyance, the trance and clairvoyance (clear seeing) are recognized by St. Paul when enumerating the gifts under the gospel. This he denominates "the discerning of spirits." It is the perception of spiritual beings and things pertaining to earth life as well. It may be divided into independent and subjective. In the former the spiritual perceptions act independent of any extraneous spirit agency; the latter when spirits impress a medium's mind so that they perceive whatever they will them to. Many persons have these visions or images pass before them. Some who, at times, are independent clairvoyants, have also these subjective scenes. There are persons also who are possessed of the faculty of seeing at a distance what is transpiring. This has been demonstrated in thousands of instances. Locally seems to have an influence upon this clairvoyant faculty. There is something in the atmosphere of mountains, which seems to assist in its development. Among the Scotch Highlands and the Swiss mountains, it is common. The mountainous country of Judea was favorable for the development of this faculty; hence we find some of those among the worthies of olden time, Elijah and Jephthah, the prophet and the warrior, upon whom the "Spirit of the Lord" came, were both from Gilead. Elisha had this faculty. We find in the fifth chapter of second Kings, where Naaman was cleansed through his mediumship, and had departed, the servant of Elisha, thinking as his master had received no compensation for the cure he had wrought, that he would collect the bill, so he ran after him and demanded a talent of silver. Upon his return, Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither." And he said unto him, "Went not mine heart with thee when the man turned again from his chariot to meet thee? Is it time to receive money... The leprosy therefore of Naaman shall cleave to thee and thy seed forever." Elisha perceived what his servant was doing by his spiritual or clairvoyant faculty. Again, in the next chapter, "The king of Syria warred against Israel and took counsel with his servants, saying, in such and such a place, shall be my camp." Elisha seems to have been able to know of the movements of his enemy, and warned the king of Israel, saying, "Beware that thou pass not such a place, for thither the Syrians are come down." "Therefore the heart of the king of Syria was troubled for this thing, and he called his servants and said unto them, will ye not show me which of us is for the king of Israel? And one of his servants said, none, my lord, O king, but Elisha the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber." Then again in the same chapter we find a detachment of troops sent down to capture Elisha. "And when the servant of the man of God (Elisha) had risen up early and gone forth, behold a host compassed the city both with horses and chariots, and his servant said unto him, Alas, my master, what shall we do. And he answered, Fear not, for they that be with us, are more than they that be with them. And Elisha prayed and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha." Elisha being a clairvoyant medium, was enabled to see this heavenly host come to protect him from being captured by his enemies. They were probably the spirits of Israelitish warriors, who feeling a deep interest in the success of their kindred, were present to render whatever assistance was in their power. The young man not being possessed of this faculty could not see the invisible host until

it was imparted to him by the imposition of Elisha's hands in answer to his prayer. We learn some very important lessons from this scrap of Biblical history. First, that ministering hosts are sent for the protection of mortals, and though they are invisible to the natural eye, are plain to the spirit eye. Second, that there is a powerful influence produced by prayer. There is another instance of Elisha's clairvoyant powers in the latter part of the same chapter. The king of Israel became enraged against Elisha because he had been directed by him, and sent an officer to arrest him. "But Elisha sat in his house, and the elders sat with him, and the king sent a man from before him, but ere the messenger came to him, he said to the officers, see how this son of a murderer hath sent to take away mine head." Samuel presents another case of clairvoyance. "The asses of Kish, Saul's father, were lost. And Kish said to Saul, Take now one of the servants with thee and arise go seek the asses... So they went to the city where the man of God was... And Samuel answered, Saul and said, I am the seer... And for three asses that were lost three days ago, set not thy mind upon them, for they are found." This may seem like a small business for a prophet. In these days it would be called fortune telling. Samuel told Saul also that he would be king of Israel, though they had never had a king to reign over them. He was a prophet, for in those days, we have Bible testimony that a prophet, a seer and a medium were the same.

In the history of Samuel, he is among the very few men against whom no charge has ever been brought in the Old Testament. We find in him a medium of remarkable power. He was clairvoyant when a child, and after he had been on the other side several years, he came to tell this same Saul whom he had anointed king of Israel, that on the succeeding day he and his sons would be in the Spirit-land. Joseph is another of the pure men of the Old Testament, yet if he had lived in our day he would be condemned as he was a diviner, for we find in Gen. xlii, that he gave directions to the steward to "put my cup, the silver cup in the sack's mouth." This was Benjamin's sack. After his brother had departed, he directed his steward to follow them, and upon finding the cup to say to them, "Is not this it in which my lord drinketh and where-by indeed he divineth?" (ver. 5), and the 33rd verse of the same chapter confirms this view when Joseph said unto them (his brethren), "What deed is this that ye have done. Why do ye not tell such a man as I can certainly divine." Joseph therefore must have been a medium; and if his history could have been written, it would be clearly demonstrated through his whole life that he had been controlled by angelic ministers. Jesus possessed this power far beyond any one in sacred or profane history, of whom we have any knowledge. It is not necessary to refer to the numerous instances where he exercised it during his ministry. It was by this power that he was enabled to select his disciples, and though they were from the lower walks of life, they were perhaps all of them mediumistic to a greater or less extent. His power looked into the deepest recesses of the human mind, and comprehended the innermost thoughts of those with whom he came in contact. Stephen had a clairvoyant view of the Spirit-world before he passed over, seeing "heaven opened." Paul was both clairvoyant and clairaudient. So was John when he was "in the spirit" of the Isle of Patmos. I have not space to copy more of these, having given sufficient to prove that the clairvoyants of this age, have powers similar to those given us in the Old and New Testaments. I may be that our friends may have been entranced. I will therefore give him some Scripture proof of this state, which may aid him in his search for more light. The trance state is recognized both in the Old and New Testaments. It is an abnormal state, both of the mind and the body. Sometimes it resembles a profound sleep; at others it bears a striking resemblance to death. Webster says, "It is a state in which the soul seems to have passed out of the body into another state of being, or becomes wrapped in visions." In medical science it is described as a total suspension of the mental powers and voluntary motion, while respiration and circulation are continued. The true explanation of the trance state, like some other phases must be referred to magnetism. Our first knowledge of this state was derived from reading the Bible. It is referred to as a condition in which persons are placed when they see and hear with their spirit senses. There is some similarity between this phase of mediumship and clairvoyance. In the faculties of the mind are in a more profound state of subjection to spiritual influences. The spiritual faculties seem to be dormant; or at least they are in subjection to the spiritual faculties. I have seen a number of persons entranced during the excitement of religious revivals. By reference to the cases mentioned in the New Testament, it would seem that they have been somewhat under religious or prayerful influence. Thus when Paul was making his "defence" before the "chief captain," rehearsing his history, he says (Acts xxii, 17), "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple I was in a trance. And I saw him (Jesus) saying unto me, Make haste, and get out of Jerusalem for they will not receive thy testimony concerning me, and I said Lord they knew that I imprisoned and beat in every synagogue them that believed on thee." Again (Acts x, 9), "Peter went up on the house to pray about the sixth hour. And became very hungry and would have eaten, but while they made ready, he fell into a trance and saw heaven opened." The two individuals chosen as subjects of this important case, represent the extremes of society religiously considered at that time. Peter was an Israelite of the most bigoted class. Cornelius was a centurion or captain of one hundred Roman soldiers. He represented a class that was utterly ostracized by the Jews as unclean, and consequently unfit to enjoy the gospel privileges. We are told, however, that this Roman captain, Cornelius, "was a devout man and feared with all his house, gave much alms to the poor, and prayed to God always." To this good heathen God sent one of his ministering spirits upon one of the most important missions that ever any "person" went to perform. It was to show to Peter and the Jewish nation, that God was no respecter of persons. I am of the opinion that this same "man" who appeared to Cornelius was the same one that entranced Peter, and thus broke down the partition wall between Jews and Gentiles, by showing that the most important event that ever transpired for the promulgation of the gospel, was accomplished through angel ministrations. It resulted in the revelation of the new and sublime truth, that the gospel provision was for the Gentile world, for every nation under the heavens. "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." This glorious truth thus revealed through this spirit manifestation, is too little appreciated in our day. Paul was entranced when he

was ordered to go and preach to the Gentiles. He was doubtless entranced when he was "caught up into the third heaven," for he says he could not tell whether he was in or out of the body during that experience. These cases of trance show that this state has been recognized as one of the phases of spirit communication in establishing the primitive Christian church, and it is among the commonest phases of spirit manifestations of the present time. Our inspirational speakers are entranced, while some spirit uses their vocal organs for the purpose of speaking to the people. There is also a semi-trance state wherein the individuality of the medium is not entirely obliterated. I have believed and preached for many years, that such was the power of the "inner man," that it could come out of the "outer man," and exercise its faculties independently of the physical organization; not that there was a complete separation, but that the spiritual part was still united to the natural, by a magnetic chord, the severance of which will produce what we call death. SAMUEL WATSON.

The Better Way.

My first essay upon this subject has received rather more commendation than I anticipated, being favorably received, not only by those who are really in full sympathy with its principles, but by others who habitually act upon a different principle. That essay was written from a profound conviction of the importance and the necessity of proclaiming fundamental principles derived from the highest truths of anthropology, which like all truths of the highest character are far above the ordinary plane of human life, and apt to be ignored hereafter by the countless millions as they have been in all past ages. These higher truths are no new revelations or discoveries—they are the most ancient of all truths, for they were inculcated by Jesus, and beyond his age they were as they are now, the inculcation of the loftiest spirits, and they have a still higher claim to antiquity in being a part of the divine truth that has ever been coming by influx to mortal, and from the Holy and Infinite Spirit. But as mankind are not generated, educated or developed by circumstances into the sphere of Divine Love, which belongs to the heavenly realms—the higher laws of heaven appear to most men an ideal entirely unattainable, while the coarser and more dogmatic class reject them as folly, and regard Jesus as a visionary fanatic. I am deeply sensible that in urging the claims of the divine law of love as the dominant law of life, I place myself in a small minority, in sustaining a code of life which has always been disregarded by nations in their intercourse with each other, which is generally disregarded by individuals in commerce, which has been so generally isolated by Americans in their treatment of Indians, negroes and Chinese; which has but little influence in either our periodical or permanent literature; and which though praised in formal terms, is almost universally disregarded in fact by the tenants of Christian pulpits and their congregations. In attempting to apply this law as a ruling principle, I have affirmed that it does not favor those methods of reform which embrace personal denunciation, and attempts to excite anger, scorn or disgust against any individual, and that such methods are not employed by spirits of a high character. Hence with such an example from the Spirit-world, I am encouraged to appeal especially to Spiritualists, who have these pure examples continually before them. In my experience of the Spirit-world, I find it so much better than life on the earth plane, that I regard it as the great realm of friendly and parental monitor, to which I could induce all seekers for truth to listen in a kindly and docile spirit to its gentle admonitions, there would be much less occasion for my saying anything in behalf of the "Better Way." (Appropos to which I must express my pleasure at seeing in the JOURNAL so excellent and judicious an essay as that of Mr. J. G. Jackson recently published.) The teachings of spirits are singularly free from personality and censure, and in this respect, believing they are right, I have been as careful as possible to avoid any personal bearing in my remarks. It would doubtless make an essay more pungent and sensational if I should select a few flagrant examples of unnecessary, injudicious or unjust censure and denunciation among iconoclastic writers or among the orthodox, but it would not be kind, judicious or beneficial to hold up individuals for condemnatory criticism, who are merely following the custom of the age and indeed the custom of all ages. I wish my readers to appreciate the beauty of a moral law without embarrassing the question with the unlimited multiplicity of personal and local considerations. The question involved is anthropological as well as religious. It is the practical question, What is the normal conformation and action of the human brain? What is the just proportion between the various faculties, passions and emotions which would make a strictly normal man? How much of love, justice, reverence and truthfulness should be mingled with the compound of firmness, ambition, combativeness, selfishness, destructiveness and hatred, which constitute the substratum of human nature? My answer is that while the basilar elements should all be well developed, the higher elements should all be so predominant as to hold the absolute control and to prevent any isolation of their dictates—that in short all selfish, malignant, discordant and injurious action should be made impossible by the overruling of love and justice. When our evil propensities are thus completely overruled, we have no difficulty in approximating the example of Jesus of Nazareth, and obeying the advice which we receive from our pure and exalted spirit friends. The difficulty in enforcing these views are two-fold. First, that men who do not come up to this normal standard, or in other words mankind generally, are absolutely unwilling to obey the higher law; and second, that they in whom the moral development is inadequate (though sufficient to make respectable citizens) do not in sentiment appreciate, and indeed do not intellectually understand the higher law when it is stated; and indeed after a great amount of illustration and explanation we shall find it well appreciated only by those in whom the moral sentiments are above the average. Hence, if the class who reject this principle were to express themselves on the question as stated in my essay, we should have objections from the million, nine-tenths of which would be based on misconception of the whole question. They would assume that obedience and the law of love means a disregard of our own interests, or a disregard of justice and truth—a namby-pamby sentimentalism which does not know how to deal with offenders and criminals.

Such is not the teachings of anthropology; such was not the example of Jesus, and such is not the action of exalted spirits—for they have often come to nerve the arm of the patriot in relieving an oppressed land of its cruel tyrants. I once witnessed a remarkable example of spirit interference in protecting a young lady from utter ruin. She was already engaged to a young man, a stranger to a friendly spirit gave a communication at the table where he was sitting, which warned the family against him, and resulted in his being exposed and driven away in disgrace. The spirits from whom this warning came were examples in all respects of the ethical doctrine for which I contend. It would be impossible in the limits of a newspaper essay to give so complete an illustration of the law of love, that it would never be misunderstood by those who have little sympathy with the principle. Ten lines are enough for a loving soul, but a whole volume might fail to convey the principle to one of antagonistic spirit in prison or driven by hatred into deeper degradation, while the nobler portion of mankind are ever co-operating with the Spirit-world to reclaim the fallen, to give a friendly hand to the erring for their restoration, and so acting in all things, that the morally unsound and unfortunate will in the far future perceive that though we have opposed their evil conduct with a firm hand, we have done them no injustice, but have saved their good and deserved their gratitude. He who always acts and speaks in such a manner that all with whom he meets shall recollect the intercourse with pleasure and gratitude, has found "the better way."

JOS. RODES BUCHANAN. Livingston Place, New York.

A Husband's Faith.

A telegram from Syracuse, N. Y., is as follows: "The Rev. Leroy Jones, of Oswego Falls, again postponed the burial of his wife from Thursday last to yesterday, firmly adhering to his previously expressed belief that the Lord might raise her to life. Mrs. Jones died January 27th. Yesterday the husband finally permitted the funeral to take place, more in obedience to the wishes of friends than from his own desire. There was about the body but few of the usual decided signs of dissolution. The cheeks were somewhat sunken, and the twitching of the muscles of the face which have so long excited the hopes of friends has ceased entirely. Hundreds of people attended the funeral out of curiosity. After the exercises the husband still declined to permit the body to be buried. He says while he knows his wife died twelve days ago, still in the power of God to raise her to life, and it was his duty not to place the body in the grave, but to put it in a receiving vault where it can be watched. The lack of faith in his friends in his religious theories has nearly distracted Mr. Jones, and he showed the most extreme agitation while the funeral services were in progress."

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