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THE ROSTRUM.

A Lecture by Joseph Cook, at Boston, Feb. 3rd, 1880, "On the Recent German Experiments in Spiritualism."

Mr. Cook spoke to a crowded audience in the old South, at the one hundred and fortyfourth Boston Monday lecture, February ard. The subject of the prelude was: "Chi-

of the Court Conjuror, for its author is a man of dignity of character and is regarded as one of the most skillful representatives of legerdemain in the world. He is not a Spiritualist, and is far from believing that spirits were concerned in the famous experiments performed at Leipsic. His testi-mony is the reply of an expert to the posi-tions taken by Prof. Lankester and Dr. Donkin in England.

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

the following terms: "Executed at Berlin, on the sixth of De-cember, 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.

"1 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 se-ries of sittings by full daylight, as well as in the evening in the badraom I must for 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 metion 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 Berne; Boutlerof, 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." SAMUEL BELLACHINI.

usual manner, when I feit twice at short intervals, that the slate upon my knees was pressed 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 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 fix-it 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 experi-ment was almost greater than mine." (Zoell-ner, Wissenschaftliche Abhandlungen, Vol. II, part 1, p. 349.)

II. part 1, p. 349.) 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 pa-per 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 tes-timony 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." [Laugh-"pernaps his cravat was too tight." [Laugh-ter.] It may be that when Prof. Zoeliner 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 cir-culation of the blood in his brain may have been disturbed, and he may have been in a been disturbed, and he may have been in a trance! This cravat philosophy, however, will hardly sustain examination by serious men.

fleary of matter The

youth. If another professor should reply to the professors who assert the objective

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 Ulrici is, the storm would not be very likely to go down. Very often the subject-matter of the writ-ing found on the slates is beyond the knowl-edge of the psychic. Greek has been writ-ten on slates, and found to be accurate, when the psychic knew nothing of the lan-guage. It is thought by Zoellner and his associates to be demonstrably impossible to 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 Guldenstubbe, 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 *Perela Chaise*, and in Westminster Abbey, and the British Mu-seum, this baron produced such writing, and there are hundreds of his manuscripts thus written now in existence. (See Gul-denstubbé, "La Realite des Esprits.") Scores of men in high official position witnessed the production of this writing. He obtained writings without putting any peneil, or any fragment of writing substance, into the closed box where he put his paper. Per-haps 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 and there are hundreds of his manuscripts 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.

way the phenomena were to be further de-veloped. 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 resolv-ed 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 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 furned 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. 917.) Zoellner undertakes to face all Germany

Zoellner undertakes to face all Germany with experiments like these. He affirms 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.

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 wo shells had lain before almos ly in the middle of the table, untouched, and constantly watched, here was, there-fore, the often observed phenomenon of the penetration of matter presented in a sur-prising 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. 926.) In other portions of the Lepsic 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 ave emphasized only the facts on which Ulrici places stress, and have therefore given you aglimpse not only of Zoellner's chief assertions, but of those which Ulrici 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 sud-denly my right knee under the table vigor-ously 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 flour 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 pains-taking 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." (Zoeliner vol. ii. Part 1, p. 340. Zoellner Weber, Scheibner and Fechner affirm that they obtained music from untouched key-boards, and repeated successfully most of Crookes's experiments.

nese 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 Profs. Zoellner, Fechner and Scheibner of Leipzig University; Prof. Weber of Gottingen Uni-versity. Prof. Sichte of Stuttgart, and Prof. versity, Prof. Fichte of Stuttgart, and Prof. Ulrici 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 Leipsic University, perhaps the foremost educational institution of the world. It is doubted in Germany whether Berlin or Leipsic stands in the first rank, but of late years the palm has been given to Leipz

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

Halle. The celebrated experiments described by Zoellner in his Wissenchaftliche Ahhand-ungen, published in 1878-9 (by Staakmann, Leipsic), were performed at Leipzig by Profs. Zoeliner, Fechner, Scheibner and Weber, in November and December, 1877.

Profs. 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 Ulrici, and insists much upon the tricks of legerdemain."

The Court prestidigitator of Berlin, how-ever, has given to the public an affidavit in which he says that the explanation of

(Signed) Berlin, 6th December, 1877.

Henry Slade having proceeded to St. Pet-ersburg in order to fulfil his engagement with M. Aksakof and Prof. Boutlerof, 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

tings, 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, accompined by M. Aksakof and Prof. Boutlerof, Slade had a most successful sitting with the Grand Duke Constanting who received them 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 Leipsic and Gottingen professors, allow me to select five classes of phenomena:

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 over a petroleum lamp, and then laid it under 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 upyard, and when 1 lifted it up there was up-on 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. Af-ter he had pulled his shoe off, his stocking was examined to see if there was any soot upon it, but nothing was found. He was then asked to have his foot measured, and the length of the impression was found to the length of the impression was found to exceed that of his foot by 4 1-2 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 scance upon my knees, so that could always see half of it. We had been sitting perhaps five minutes at the table in allied arts is wholly impossible. I think it important to read the text of this affidavit

ploded 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 Copjurer who says he can ao nothing of the kink. I hold in my hand a volume by Fichte and he says, quoting these experiments, and naming the profes-sors who performed them, that he could himself if he ware authorized give in addihimself if he were authorized, give in addi-tion 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 worthiness to be made the subject of scientific research. (Fichte, Der neuere Spiritualisms. Leipzig: Brockhaus, 1878, p. 104.)

Pardon 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. Orookes calls the psychic force. Here is a magnet. It attracts ron fillings. I put between the magnet and the fillings 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 prefer-ence 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 evolution for factor that the it an explanation for facts like these observed by Zöellner, 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 Zoell-ner's and Weber's facts, however, and in the present stage of the discussion the im-portant 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 cleansed 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 pro-duced 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 what that of New Of Germany is inten into what that of from England would be if four of the most re-nowned 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 trust worthy of our metaphysical philosophers should take up the facts and make them the basis of acute 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

II. Experiments with knots in endless threads and straps.

The two ends of a piece of pack-thread were sealed together by Pro. Zoeilner. 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 pro-fessor'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 packthread 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 wor-thy of credence. Zoellner threatens a law-suit against Wundt for accusations of trickery against our American Dr. Slade.

In spite of all defences of this man, J am, however, very suspicious of trickery in Slade. Prof. Crockes acknowledges that he has sometimes been deceived by skillful leg-erdomain. 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.) [laughten] are objecting more and more to experiments in dark closets, or in cabinets, as affording oppor tunity 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 un worthy 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 Disap pearance 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:

"Af 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

Continued on Righth Page.



LIFE WITH THE SPIRITS.

By Ex Clericus.

[Continued from last Number.]

AT HOPEDALE, MASS.

Here I remained about six months, and found therein a pleasant and profitable season. This, as is well known, was the local-ity chosen by Adin Ballou and others, for an earnest effort to demonstrate the prac-ticability of christian communism, although the shape the movement had now assumed was, more properly speaking, that of a cooperative association, the community in-terest being only in business matters, whilst the homes and their adjuncts belonged to individuals. Brother Ballon was himself the central life of this group of earnest re-formers; but he had with him many who were hardly less intelligent and carnest than himself. At this time (the summer of than minsen. At this time the summer of 1855) Hopedale was, I think, at about the summit of its prosperity, and to me it prov-ed 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 intellia place where there was so much intelli-gence and integrity of character, in propor-tion to the number of inhabitants.

Two newspapers were now issued from Two newspapers were now issued from the community press: the *Practical Chris-tlan*, edited by Mr. Ballou himself, and de-voted especially to the community inter-ests, and the *New Era*, which was wholly de-voted to the new Spiritualism, S. C. Hewitt being editor, who was vigorously at work, according to his degree of strength and wis-uom, 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 proprie-tor being himself connected with the comtor being himself connected with the com-munity. But what was especially interest-ing 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 val-nable book, entitled, "Spirit Manifesta-tions."* And circles were held quite reg-ularly in many of the homes, there being an abundance of medial talent here to answer the wants of the people: and, as a general 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 1 was favorably situated for harmonious development and work. For exercise, and as a slight source of income, 1 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 interest to that which had now become the very life of my being. Mediumistic writ-ing was now what mainly occupied my ca-pacity, the clairaudient power 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, 1 was soon to produce results of great inter-est and value to the world. But at the same time, it was said that just then, I was not oute prenared to act-or rather to be 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 wor-thy 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 mediumistically during the earlier part of my stay at Hopedale, was either from the sometimes yexa tious 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, l may, perhaps, in the estimation of some of my readers, lay myself open to the suspicion of undue simplicity and credulity. But let it he 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 regu lar frolic with our little ones, with the sure consciousness that the mother was, also present to instruct and assist them in their maneuvres. 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 ef fect was as if a complete vacuum had quickly taken the place of a flood of living and loving intelligence around me. I 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 guite 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 pleasent 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 belows. On this accession as was often helpers. On this occasion, as was often the case, 1 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 Continues. 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, criticising 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 doom-ed to stop with the Catholics, perhaps for thousands of years, hence my appeal to him for the second time, for light-a little more 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 Spiritual-ism, I hoped to call out a few reasons and explanations for what I thought unwar-rantable as well as uncharitable asser-tions. Considering his experience and high position, I looked for something from a high spiritualistic stand point.

Mr. Underwood criticised 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 an investigator and reader, and this in the church for forty years, as well as seven in the vestigation of Spiritualism, I have failed to see. I have seen many attempts, but the harmonial philosophy showed me clearly that they were all like Bro. Fishbough'ssurface thought.

Second, as a reason for not noticing my articles, he says, "Because if left unan swered 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 them-selves, for having found, as they express it, a rational and common-sense God : co if he a rational and commonsense tou; to it 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 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 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 intion is worthless when we find that in-telligent 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 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 write themselves." Ingersoll'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 forecast himself—his prototype. God is the ALL, and they who have ac-quired 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 subtile 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 enti-ty's method. Very well, the method con-tained the entity's intelligence, translated into motion. Tell us now the difference be-twoor the level the method and the entity. tween the law-the method and the entity. Then he tells us of "an intelligent lawgiver 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 highis 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? Ahl here is a deep question, and the labor-ing 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 delife 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 the 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 infer-no 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 serrows, toil and trou-bles? Hear! If it was neccessary for "the captain of our salvation to be made perfect through suffering," what have we to say against it? Divinity is utility, and whatsoever answers a divine purpose in bringing about divine results, is divine. The soul can no more grow or unfold without trial, than grass can grow or unrold without earth, mois-ture and sunshine. It must burst through the mould, be born out of its environments and the more severe the trial the more rap-id 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 necessi-ty; (i.e.) without opposite functions and relations, no universe.

RELIGIO-PHILOSOPHICAL

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 law to re-act. This is the connection between spirit and matter-father and mother, body and soul, life, ubiquitous life, personal only as the all-the whole' is peršonal—a unit.

The universe cannot exist without opposites, birth without pangs, undevelop-ment 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 cur-ed or prevented by development. The tares ed or prevented by development. The tares and wheat must be allowed to grow to-gether 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 re-action, therefore no life. Therefore the opposites are necessities, serv-ing a divine nurpose, to produce a divine ing 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 tinite 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 of 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 must necessarily have one destiny-progresclass of people whose offense is merely that of differing. It is said that when christians hurled these epithets at the venerable John Quincy Adams, he replied, "Hurl your epi-thets 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; we Spiritualists have no organizations, creeds or high functionaries. "As a Spiritualist I will say we have no afiliation with Atheists and Freelovers," 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 suf-ficiently blind themselves by prejudice or selfshness 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 amativeness, 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. Did McCroskrey, Thompson and a host of others, give a practical illustration of the doctrines they taught so ardently and de-votedly for a life time? It is not those who fall the oftenest, and the farthest, who are the most incorrigible sinners in the world, but rather those who are so self-suf-ficient and pharisaical (saying the devil is always yonder, never here,) that they can never sorrow, repent and redeem them-selves 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 oftenest, the oftenest repents; who, falling the lowest, recoils the quickest; who, offenest overcome, oftenest 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 sec-tion, can say shame to another. It is right, tion, can say shalle 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 arned 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, stamp-ed 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 es-capes from the dilemma by saying that it was infidelity at 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 dogmetic Shylocks exact their pound And mitred priests their rules lay down, Let bigots draw lines, strict, straight and woll, "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?

JOURNAL.

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 immor-tal?" It would seem that when such giant 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 obsentity, 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: Gen-tlemen, why don't you come down to the question? Why travel so far for a morsel, when an abundance lies at your door? It 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 be-tween the terms "soul, body and spirit," con-stituting man, in order to grasp the desid-eratum. 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 laby. mean, is the human race immortal? He declares not, and involves himself In a laby-rinth of difficulties, from which he will never be able to extricate himself, by mak-ing the basis of immortality, "obedience." This hypothosis, when once boiled down, is equivalent to the claim that men, all souls, have originated from nothing, and there-fore, susceptible of reduction to the same state of nothing uses: although he does not 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 ulti-mate would be reached, and its author ought to have seen the 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 stop-ing to inquire into the various constituents of his summa summarium, 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 at all, therefore it cannot impart properties of a 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

FEBRUARY 21, 1880.

Spiritualism in Germany.

To the Editor of the Religio-Philosophical Journal: To the kindness of Dr. Ditson in Albauy, I owe the pleasure of inspecting a couple of numbers of a new Spiritualist periodical in the German language. It bears the signif-icant title of Licht, mehr Licht,--"Light, icant title of *Licht*, *mehr Licht*,—"Light, more Light," the last words ascribed to the dying Goethe—a psychological Sunday pa-per, and has the other characteristic, that one of its editors, Mr. Christian Reimers, lives in England, the other, Mr. C. de Rap-pard, at Paris, whilst the paper itself is printed and issued near Gotha in Germany; thus as it were, illustrating by its very ex-istence, the cosmopolitan character of our thus as it were, illustrating by its very ca-istence, 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.

16w 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 manuar. It seems that 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 particu-larly favorable. Mr. Eglinton, too, met in Annathal with signal success. The wit-nesses of his scances, 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 per-sons 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 some-thing white of the size of a pocket-handker-chief. 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, how-ever, 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 scance, attended by a deeided skeptic, the medium was carried three times perfectly free above the head of the doubter, and floating there perpen-dicularly rested his whole body on the head of this sitter, 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 sup-port 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 doc-trine, is, as can be expected from its Ger-man 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 common-place utterances, Mr. de Rappard makes the following appropriate remarks: "That the spirits only dictate or write 'common-places,' is an assertion often heard 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 com-municate 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 ponsense? It 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 Lightl"

*) From a note just received from this earnest and faithful worker, now in the with year of bisage. I quote the follow-

"I stand on precisely the same ground, and abide firmly by "I stand on precisely the same ground, and abide firmly by the positions stated in n y work on "Spirit Manifestations," * If Spiritualists generally hid concurred, with me in my positions and counsels, their movement would have escaped most of the drawbacks and troubles which have beset it."

sion. 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 else 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 obedi-ence 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, 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 pen labor, and acquited 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 vo-cabulary 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 could have said in his answer to Mr. C. (or it seems to me) would have been to in-form 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. But to avoid (probably) future effort, arising in the mind of some one who cannot see but that man was once dead are cannot see but that man was once dead ere 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 willserve, 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 lessential 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 govern-ment, followed the proclivities of its own genus, 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.

DR. G. BLOEDE.

Brooklyn, N.Y.

The beginning of hardship is like the first faste 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,

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RELIGIO-PHILOSOPHICAL JOURNAL. FEBRUARY 21, 1880. 3 above and behind them, which lend a pretty effect of color to the street. Fruits as well as flowers are plentiful and cheap, but the \$777 A YEAR and expenses to agents. Until Free Address P. O. VICKERY, Augusts, Meino, Woman and the Household. MRS. JENNIE POTTER. Book Notices. TRANCE MEDIUM. HOW SHE WON HIM, or the Bride of Charming \$66 a week in your own town. Terms and \$5 outst free Address H. Have part of the bread is poor. The public buildings are fine. BY HESTER M. POOLE. Valley, By D. A. Moore, Pp. 350, Square 12no, Paper 56 cents; Morocco, cloth, gilt and black, \$1, Philadelphia: T. B. Peterson & Bros. VO Addrees H. HALLEFT & CO., Portland, Maine, 25 11 25 10 Palaces are now museums, under the repub-lic; they are beautiful in site and architec-[Metuchen, New Jersey.] 136 Castle Street, Boston, Mass. \$72 A WEEK. \$12a day at home easily made. Costly Unit. Bt free. Address Three & Co. Annual. Costly Unit. This is a readable, interesting and instruc-tive story of real life. It has not a single passage of weak sentimentainty; but is ture, and the grounds are ample and cared 27 17 59 3 While discoursing recently on the "Right Use of the Spiritual Forces," A. J. Davis for at the public expense. The situation of 4 Bt free, Address Thus & Co., Augusta, Maino. 26 11 20 10 ANNOUNCEMENT. the older churches, forts and chateaux are spoke of the effect of circumstances upon character. To illustrate the crushing influthroughout pervaded by a pure and elevated tone, and its influence is refined and health-ful. The author is evidently fully cognizant very grand, and from the hill of "La Cha-\$7, t() \$20 per day at home. Samples worth \$5 free 25 11 23 19 Address Stringon & Co., Portland, Maine. THE VOICE OF ANGELS pelle de Notre Dame de la Garde," one sees ence of adverse conditions upon many a the world of water, hills and city, tinted and A Semi-Monthly Paper, human being, he made use of a reminis. sparkling, and the whole picture is one of ravishing beauty. The old prison stands on cence, which was none the less effective for being native and simple. When he was a boy, he said, he saw a barn door fall from its mere binger was a bard of a standard of the higher order of intelligences that at Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to times direct human affairs, and although he S. W. OSGOOD, NOTADY PUBLIC. FRANK BARER ancient Roman ruins, Greek ruins, and the BAKER & OSGOOD, does not express any views in relation there. place suggests to me the worship of the to, most adroitly are their subtile power wo-ATTORNEYS AND COUNSELORS, its rusty hinges upon a bed of flowers. Begods. The Greeks must have felt at home Every-Day Life. ven into the plot. ing small and weak, he could not raise it up, but from that time he watched the poor here, and no wonder they built temples on 200229 15 cmd 16, EDITED and MANAGED by SPIRITS the seven grand hills of Marseilles. TIMES BUILDING, CHICAGO. "The hotels are large, comfortable and PENCILINGS FROM .IMMORIALITY. A. e.k. Now in its and Vol., Enlarged from 0 to 12 Pages, flower-bed with its dark and ponderous hindrance. Presently a few tendrils, ever have good service. The wood fires are charmlecton of writings from inspiration; also writings WILL ODISSTED AS ABOUD AT yearning toward the light, crept through ing, and the orange hued logs of tamarind copied from words seen clairvoyantly apon the North Weymouth, Massachusetts, wall, given on var ous topics suggested by the inthe cracks and knot-holes, and at last bloswood make, I fancy, a more golden flame PRICE PER VEARIN ADVANCE, \$1,85. visibles, through the medium and electroyant. Mrs. Laura A. Sunderin. Maquoketa, Iowa, Prosomed into beauty and fragrance. than any I have ever seen. The treasures of Less timets proportion. Letters and matter for the paper A lady in the audience who was a strang-Johnson's Anadync Liniment will positively ively prevent this temble in case, and will positively must be addressed as above, to the undersigned. Meetimen the deep have been poured into this sea port 202. i2mo., muslin. er to the speaker, caught the inner sense of from every quarter. In the museum is a department of Natural History, which is ex-cellent, comprising shells and birds of gor-D. C. DENSMORE PUBLISHER constantista. 26-3265 cute nine cases inten. Information that will save many lives, seat thee by mail. Don't delay a moment. Pro-vention is better than cure. Sold Everywhere. the parable, and gave it rythmical expres-Magazines for February not Before Men-Clairvoyant Healer. sion in the following graceful lines: tioned. geous coloring. We attended the theatre last night to hear Jonathan performed by A CIRCUMSTANCE. I. S. JOHNSON & CO., Bangor, Maine. DR. D. P. KAYNER, The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This magazine is devoted to the interests of the Com , unity. French people. I could but take the lesson to my heart, as I saw the keen appreciation 2:201319 1.1 The Well-Known and Reliable Clairvoyant, On rusty hinge the old barn door Saung heavily with creak and groan, Eclectic, Magnetic and Electric Physician, As barn doors will. S Ponnes Gained in Three Weeks, Sand CURED of CONSUMPTION. Lefectic, Magnetic and Electric Physician, in whose practice during the last twenty-server years curves of difficult eases have been made in nearly all parts of fue Uni-ted States, has his office at Room 52, on the same floor with the Religio Parlosophical Journal office, and those destring the Religio Parlosophical Journal office, and those destring that that ease have a state of the recovery of health, that ease he relied upon, should not fail to consult infinite ance. Letters should be written, if possible, by the patient, giving full name, age and east, with a small best of har handled only by them, and enclosed in a clean piece of paper. FEESI-FOT Examination and Written Instructors, \$3.00. Heades treating successfully ull other forms of discase be maked a specialty of Cancer, Cutarrh, Piles and Discase of Formales. which the spectators had of what they sup-When suddenly, to my dismayposed was a delineation of our national The Health and Home. (Preston Sweet, For i was then a boy at play-It broke and fell; Messrs, Craddock & Co., 1052 Race St., Philadelphia, Pa. young man. His characteristics were under-M. D., Boston, Mass.) A family and medistood, but no imitation of tone, look or gen-GENTLEMEN :--Please send me twelve bottles of DR.H.JAMES' CANNABIS INDICA. cal newspaper, devoted to the best interests eral manner. The lesson is, that we cannot take the appreciation of foreigners as an indication of the truthful imitation of the Well on a bed of gentle flowers, And little seeds that scarce had learned of mankind. bothes of DELES CANNABIS Explore one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured sme of CONSUMPTION some three years ago, I want hun to try them. I gained fifteen pounds while taking the first three bottles, Andrew's American Queen. (W. R. Andrews, New York City.) A magazine devo-The shortest way Up to the sunshine and the ralu; people of any country. Just before we left Fell like a mighty, monster pain, and there it lay. Paris, there was a farce at one of the best theatres, called 'The Rights of Woman,' for ed to art, literature, music and society. The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; which the Congress of 1878 seemed to have Penales. Elastic Trusses, for the cure of Hornia, applied, or fur-nished by mail. Address, Room 52 Morehanta Building, N. W. Cor. LaSalle and Washington Sts., Chleago, Ill. and I know it is just the thing for him. I heard the violets complain, Correspondence; Editorial Notes; Gram-mar Department; Miscellaneous Depart-ment; Notes and Queries; Examination, furnished the material. Some of the Ameri-Respectfully, J. V. HULL. Lawrenceburg, Anderson Co., Ky. And mignone te made sweeter moan can speakers at that assemblage were close-Of its dark lot This reincly speaks for itself. One bottle will satisfy the most skeptical. There is not a single strapton of **Consumption** that it does not esseptie at once, and it will be de up a fresh cold in 24 hours. \$2.50 per part hours. Address Constants, Partice St., Philadelphia, Pa-27 2030 onv To ribbon-grass, and rose, and rue; The specks of blue said all they knew, ly imitated in dress, voice, and pronuncia-Would You Know Yourself College and Publisher's Departments. The tion of French." "Forget-me-not,' subscription list was never so large as at present, and it is one of the best school jour-CONSULT WITH A. B. SEVERANCE, THE WELL-ENOWN An Apparition Seen by the Supreme The fern leaves fainted; daisies d'ed. Psychometrist and Ciairvoyant. nals published. Council of India. From tud and b'ossom rose a wail Come in person, or send by letter a lock of your hair, or hand writing, or a photograph; he will give you a correct de-illection of character giving instructions for self-improve-ment, by telling what incuities to cuitivate and what to re-strain, giving your present physical, menda and aprirtual con-dition, giving your present physical, menda and aprirtual con-dition, giving you can develop nto, if any. What business or pro-fession you are best calculated for, to be successful in life. Af-vice and counsel in busines a matters, also, advice in reference to maringe; the adaptation of one to the other, and, whather you are in a proper condition of one other, and, whather you are in a proper condition of matriage; bints and selfic their path of life smoother. Further, will give an examination of disease, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patient jollow, will improve their health and condition every time, if it does not affect a cure. **DELINEATIONS.** 27 21231 0077 The Psychological Review. (Edward W. Allen, 11 Ave. Maria Lane, E. C. London, You could not hear, Save li-tening low with care to keep; [London Spiritualist.] Allen, 11 Ave. Maria Lane, E. C. London, England.) Contents: Spiritualism in some of its Religious Aspects: A Comparison and a Contrast; Glimpses of Spiritualism in the Past; Spiritualistic Positivism; Culture and Faith; Dream Concerning the "Dollar Wreck;" A "Mission" in Tyrol; The Story of a Dream; Extemporaneous Sermons by Thomas L. Harris; Universal Restitution; Notes and Gleanings—The True Results of The populescried themselves to sleep, And all was drear. The Rev. Bourchier Wrey Savile has just To rescue them my heart was strong, But hands were weak, as hands are now, Sawing off a Log. issued a second edition of his valuable and interesting book on "Apparitions," publish-Easy and Fast. To lift the fate 7 hat fails so dark on lives of men; We see it, hear them ery, and then Can only wait. ed by Longmans & Co., and in it he gives fresh instances of the seeing of spontaneous apparitions by persons not Spiritualists. Notes and Gleanings-The True Results of Spiritualism-Clear Seeing of Women-Pow-For days we waited, Flowers and I, In the preface he says: DELINEATIONS. So long that I my grief forgot-Not so the picks; I am indebted to the kindness of George r of Mind on Mind: an Impressive case-RE ALSO TREATS DISEASES MACHETICALLY AND OTHERWISE. Sparkes, Esq., of Bromley, Kent, for the fol-lowing very singular incident connected with that eminent statesman, Warren Hast-TREMS:-Brief Dellaestion, \$1.06. Full and Complete De-lineation, \$2.09. Diagnosis Disease, \$1.60. Diagnosis and Prescription, \$1.00. From Complete Delineation with Di-sensets and Prescription, \$1.00. Address A. B. Syvamon, 219 Grand Ave., Milwaukes, Wis Victor Hugo on Spiritualism. Through cracks and knot-holes in the door, They raised their heads, and clamb'ring o'er Filled all the chinks. Part Fourth of Mrs. Marthu J. Lamb's "History of the City of New York" Com-prehends descriptions of a series of thrilling Our latest improved saying machine cuts ings, who together with Lord Clive and the recently deceased Lord Lawrence have done off a 2-foot log in 2 minutes. A \$100 Above the weight, above the pain. Out of the darkness and the mold, PRESENT will be given to two men who more than any other of our great men to found and preserve to our descendants the finest empire in British India which the The "Ghicago Progressive Lyceum" can saw as much in the eld way, as one man events, interwoven with personal sketches And Sorry strife. holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third Unitarian Church, corner Monroe and Lafin streets. All are invited, can with this machine. Chronibas sont free. W. GILES, 711 *** Achie St., Chicago, Ill. Come perfunied innocence and power; of some of the chief actors, which in num-The perfect leaf, the bud, the flower, ber, interest, variety, and the accuracy and world has ever seen. Mr. Sparkes informs The nurer life!

GENERAL NOTES.

There are sixty papers in the United States edited by women. The number of reporters, correspondents, and editors of special departments, it is impossible to enu-merate, as the number is constantly changing and increasing.

vivacity with which they are presented to the reader, might well embellish an entire volume. The startling achievements in New Jersey at the beginning of 1777, the great year of battles, are followed by the burning

of Danbury, the storming of Sag Harbor, the capture of Prescott at Newport, the battle of Scotch Plains, the fall of Ticonderoga, the battle of Oriskany, the battle of Ben-nington, the battle of Brandywine, the fall

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THE GREAT SPIRITUAL REMEDIES Ayer's Ague Cure. FOR THE SPEEDY RELIEF OF

Fever and Ague, Intermittent Fever. Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, de., and indeed all the affections which arise from malarious, marsh,

or miasmatic poisons,

me that one evening, when his great-uncle, Joseph Cater, Esq., then secretary to Warren Hastings, was sitting with the Supreme Council of India, in the Council Chamber of Calcutta, Mr. Shakespeare, one of the members, suddenly looked up, exclaiming, "Good God, there is my father!" The whole Council then saw a figure of an unknown person glide through the chamber into another 'oom which had no outlet. and disappear What particularly attracted the attention of the Council was the fact that the ligure appeared with a hat of unusual shape, commonly known in our day by the name of "chimney-pot." The Governor General was so struck with the occurrence that he ordered a minute to be made of the matter, and ed a minute to be made of the masses, and placed in the record-chest; and where it may possibly still remain. In course of time a ship from England arrived, bringing the news of the death of Mr. Shakespeare's father; and likewise a cargo of "chimneypot hats," the first ever brought to India. He also says: In preparing a second edition of these "Apparitions, a Narrative of Facts," I gladly take the opportunity of thanking those numerous friends and strangers who have favored me with communications in confirmation of the object which I have had in view by the publication of such a workviz., to show that there is sufficient evidence for believing in the appearance, about the time of death or shortly, after, of deceased persons to those living on the earth. One of the most remarkable instances of such an appearance, recorded in the following pages, will be found in the case of Capt. German Wheatcroft, killed at the siege of Lucknow, on Saturday afternoon, Nov. 14th, 1857, who appeared to Professor Nenner, his wife and a friend, at 9 P. M. of the same evening in London; and likewise to his own wife, then living with her mother at Cambridge, during the same night. A broth-er-clergyman of the Church of England writes to inform me that his wife was a very intimate friend of the Wheatcroft family; and that she and G. W. had been playmates from their youth. Disappointed of seeing him before he sailed for India, G. W. sent her a message on leaving England to say "he should contrive to see her in some way." The remainder shall be stated in my informant's own words. "On the morning of the 15th of Nov., 1857, my wife said to me on waking, My old friend German Wheatcroft is dead. About twelve or one o'clock in the night, I being wide awake, he came and stood there,' pointing to a place about four feet from the bed, 'and looking at me with a pleasant but somewhat sad smile, said, "Good-bye !"' There was nothing distressful in the face or figure of the spectre; and my wife does not recollect that her attention was directed to the dress or any other feature than the face, which appeared exactly as she had seen it often before. She noticed a paleness on the face; and though somewhat startled, she was not alarmed, nor did the apparition leave any unpleasing impression on her mind, save that of sorrow for what she fully believed to be the certainty of her friend's death. Surely this threefold appearance of an officer who had been slain in India, very shortly after the moment of his death, to three different parties in England (the dif-ference between London and Lucknow is about eight hours), in three different localities, neither of whom had any communication with each other, and one of the parties being an entire stranger to the other two, must be considered as placing the possibil ity of apparition phenomena beyond all reasonable doubt; and it is not saying too much, when we term those who refuse to believe such a cumulative amount of evidence as is here adduced, the victims of what has been justly termed "the superstition of incredulity."

Mrs. Annie O. Cook has been appointed State Librarian for Kentucky. She is the widow of a brave physician who remained at his post to fight yellow fever, and fell a victim to the scourge.

Mrs. Vinnie Ream Hoxie is to have the plump little sum of \$11,000 for her statue of Farragut, ordered by Congress. It is to be cast in bronze.

Sojourner Truth, now over a century old, is giving effective aid in Kansas, to her race. She believes in the exodus Mrs Elizabeth Thompson, of New York, has contributed S250 to the emigration fund

Woman's Words, edited by Mrs. Juan Lewis, of Philadelphia, holds bravely on its way. Its feature is a fine wood engraving and biographical sketch of some prominent woman, each month of the year. In Decemher it was the gentle face of Mrs. Grant which greeted us: in January, the strong. saintly lineaments of Lucretia Mott. The picture is true to life, and good enough to frame.

It shows that humanity is slowly growing into methods of searching into the lives of things, instead of being satisfied with husks, when we see the change in school studies. The parrot-like way of memorizing and repeating by rote, which stulti-fies, rather than educates, is giving way to processes which are really intuitional, and suited to individual organizations. The Quincy School, in Massachusetts, is a pioneer in this new departure, and its success in developing intelligence has awakened general interest. As an example of the old way of teaching, in a city school pupils had repeated that "the equator is an imaginary line passing around the earth." It occurred to the superintendent to ask them how wide they thought the equator is. Some supposed 5,000 miles, and others thought they could jump over it. When asked how they thought ships got over it, some replied, they were dragged over, and some supposed they sailed through a canal. The same kind of teachers did really draw curtains to prevent the children from looking at a passing menage-rie, and yet set them immediately to work to memorize from books, descriptions of these animals. But the new method, which is the method of nature, has been brought about by the quickening of spiritual life in the whole community. The written and spoken words of radical and intuitional men and women of the new dispensation, have much to do with this good work. The spiritual atmosphere which we all respire, is filled with the advanced thoughts of our inspired teachers, and even they who ignore. or revile, are compelled to breathe nature's own truths, and march forward whether they will or not. Unconscious of these invisible movements are those who dwell in the external and visible, yet, unwittingly, "their hearts with glad surprise, to a higher level rise," and the race is slowly but permanently elevated.

The following extracts are from a private letter, by Mrs. Charlotte B. Wilbour, who, with her family, are in the south of France, on the road to Italy:

The hills around Marseilles are rocky, but the glory of air and light makes their stony fronts and brows soft as the dream of Summer-land scenery to the seer of visions. As our eyes wander from them to the street, we see that the cars are remarkably wide. well seated, and contain three panes of plate glass on each side. The car tracks run by the side-walk, on either side of the street, and thus save passengers the trouble of going into the roadway to enter. Women flow-er merchants range themselves on either side of the promenades, on raised platforms, with ornamented semi-circular covers far

Adversity is the balance to weigh friends. A knowledge of mankind is necessary to acquire prudence.

Choose those companions who administer to your improvement.

of Phiadelphia, the battle at Suratoga, the battle of Germantown, the burning of Kingston, and the surrender of Burgoyne.

One of the most strikingly interesting features of this number of the history is an account of the adoption of the Constitution of the State of New York, in the midst of the most appalling dangers and alarms. The fine full page illustration sketched by Felix O. C. Darley, the greatest of living artists in black and white, represents Robert Benson, the secretary of the convention, stand-ing on a barrel in front of the old court house in Kingston, reading the constitution to the members of the convention and the assembled multitude.

Other illustrations comprise excellent portraits of Lord Stirling; Augustus Jay, (the ancester of the Jay family in Ameri-ca,) and of Chief Justice and Mrs. John Jay. The Manor house of Gardiner's Island-the oldest manor in the State of New York -is also for the first time shown to the public. together with a view of Gardiner's Bay, the noted resort of the British fleets during the Revolution.

As this work cannot be found at the book stores, all who wish to subscribe may send

their names to, or call upon, the publishers. Messas. A. S. BARNES & Co. 111 & 113 William st., New York.

"II you wish to be miserable," says Charles Kingsley, "you must think about yourself; about what you want, what you like, what respect peo ple ought to pay you, and what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything God sends you; you will be as wretched as you choose."

The following words of Franklin are as ap plicable to the debtors of the present day as they were at the time they were written: "The sound of your hammer at five in the morning or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at the billiard table, or bears your voice at a tavern, when you should be at work, he will send for his money the next day."

Of necessi'y, every new truth is in a minority of one; it is a rebellion against the existing sys-tem of belief; accordingly, the existing system, ever thinking itself a finality, strives with all the weight of its established organization to crush it out. But by the nature of things, that must hap-pen whether the novel'y be a truth or an error. After all, it is only through the appearance of rebels in the social system that progress is effected. - Maudsley,

As to other points, what God may have deter-mined for me I know not; but this I know, that if he ever instilled an intense love of moral beauty into the breast of any man, he has instilled it into mine. Ceres, in the fable, pursued not her daugh-ter with greater keenness of loquiry than I, day and night, the idea of perfection. Hence, wherever I find a man despising the false estimates of the vulgar, and daving to askire to what the highest wisdom through every age has taught us as most excellent, to him I unite myself by a sort of neces-

Can that be a true religion which consigned men of holy innocence to the flames because they held that the Son was like unto the Father, but not the same as the Father, or because they would not worship the Virgin and the Saints? Can that be a true religion which screened nameless crimes behind the sacred walls of monasteries? Can that be a true religion which taught the eternity of punishment without any hopes of pardon or salvation for the sinner, however peritent? People who judge of religions in that spirit will never understand their real purport-will never reach their sacred springs.-Max Muller.

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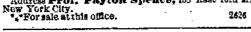
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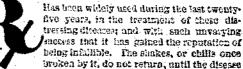
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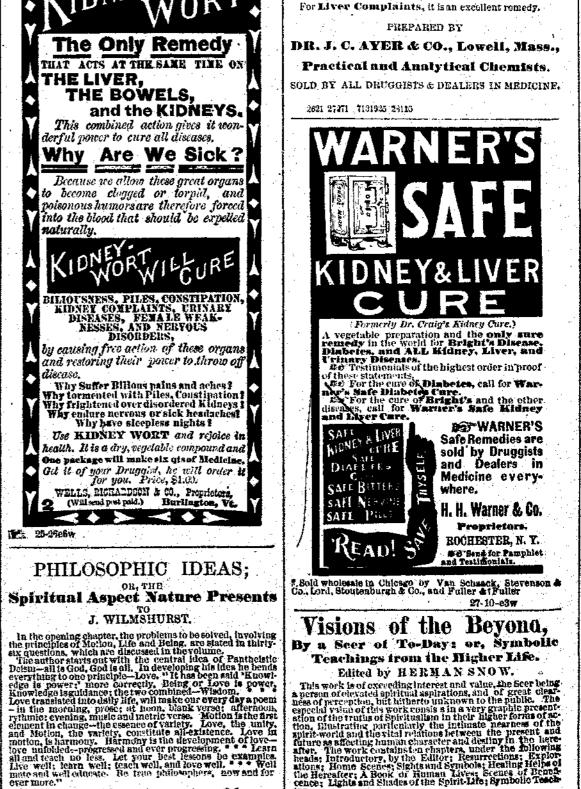
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CHICAGO, ILL., FEBRUARY 21, 1950.

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. These firms were really with, perhaps a single exception, under one management, and so successful were they through their advertising, that some days thousands of dollars were sent to them to be invested. They had one method for all: they pocketed the money and wrote their victims that the investment had proved disastrous! The Government has for some time employed the best talent to detect and bring to justice this den of thieves, who preyed on the unsuspecting, through the facilities afforded by the mails; but so adroit were these worse than robbers, that they could not be caught. Under the circumstances it was a most commendable and perfectly legitimate act for the Government to publish the names of these rascally firms, and refuse to distribute their tons of circulars to their victims. 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. Being illegal, everything connected with them is illegal, and the Government has the same right to refuse to carry their advertisements and tickets as it would to transport counterfeit money.

The Blagayad-Gila.

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 literary world is now being profoundly astonished at the vast extent and richness of the literature of ancient India, which has been for so many ages locked up in the dead Sauscrit language, and now being made accessible to the pub lic through the untiring and enthusiastic labors of modern scholars.

The civilized nations have for centuries looked back to the pagan literature of Grêcce 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 elassics. It is not surprising that there should be an intense anxiety to disinter the thoughts of this ancient people, whose culture and refinement are so clearly traced in their language, which is as "polished as the Greek," and in their poetical

scientific text books. Had the christian world been acquainted with such samples of Hindu brain work, as are found in the subtile, 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 peem cannot be fixed with entire certainty, but it undoubtedly

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. The spirits communicate to her through the instrumentality of symbols, which she is enabled to correctly interpret, and the lessons imparted thereby are varied-sometimes premonitory, at other times encouraging in their nature, or conveying a message, or imparting instruction, etc. Any one seeking light from the Spirit-world, can certain. ly pass a very pleasant and profitable hour by holding converse with their departed loved ones through Mrs. Dole's mediumship.

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. On returning, the messenger placed the foaming stuff on the table and proceeded to dip it out to the crowd. Suddenly the supposed corpse raised himself stiffly on the bench, and said: "Ow!ow! but I want some of that meself." This was sufficient to set off the poor uninitiated fellow, who jumped through the window with an unearthly yell!

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 psychie 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 scientilic 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!

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, sus pected 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 deein' 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 Adelma 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 hand might be completely burnt away without the sufferer being at all aware of what was taking place. Then surely here we must recognize 'a soul of goodness in things evil.' And if the hand is pained by cold, 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."

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 ou 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 metier. Jack has a mother and a sister. These two, outside of the turmoil and excitement of his newspaper work, are his all-his little world. These, he tells such friends as I, he exists for. The sister, whom, by the way-heaven forgive him for it-he worships more than his mother, fell She was attacked with a disease in the which the most noted physicians gave leg, 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 irreverant 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 ampution; 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 yon'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's influence, 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 vect?"

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

"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 a carrier of the mails, but to conject letters and other matter confided to its custody for the purpose of transportation and delivery, on the pretext that such letters and other mail matter are of a character burful to private morals or private purses, where is the point at which the line shall be drawn beyond which such despotic supervision is to be vrohibited?"

To the above the Banner adds:

"It further remarks that there is danger that this interference with the affairs of cltizens in the name of morality may go too far, and eventuate in an unwarrantable and tyramical encroachment upon Individual liberty. Such an oversight induces, if accepted by the people, a service dependence upon the Government which undermines the dignity and free will of the cltizen. It is hostile to that personal liberty and responsibility which is the primary object of a republican Government to secure and encourage."

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 moralty and justice. The same arguments and ery of danger against Government usurpation were raised by an esteemed contemporary when the Mormon question was agitated. The attack of the Government to eradicate the most immoral, heartless and misery-fraught system of polygamy, was heralded as an attack against freedom. Every lover of morality and purity will hail with joy when this plague spot is removed, and the rule of law made so strong that the foul crimes in Mormon history can never be reveated.

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. fand 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 Joun-NAL. 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 "Illiad 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. When we consider that the theologies which have controlled the intellects and met the religious needs of so large a part of the human race for thousands of years, were the creations of the Hindu minds, it is not surprising that religious philosophers of even this egotistical age are earnestly studying and analyzing these old mythologies to detect, if possible, the potent underlying principle which has given them such a controlling influence over their votaries.

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 meta physics which could not be gained from other sources without much hard critical study. Intelligent christians seeking to find the true origin of doctrines, will find in the volume from unprejudiced authority striking evidence of the influence of Brahminism on christian ideas and institutions. It is a volume of about three hundred pages, beautifully printed on fine paper, with convenient index to the copious notes, which occupy on each page nearly as much space as the poem itself.

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."

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. X. oh Sunday, Feb. 15th, under the auspices of the Spiritualists and Liberalists.

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 scance given by Jesse Shepard at 461 West Washington st. Mr. S. left this city for New York on Monday last. His musical scances 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 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 fortyeight 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. 1 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 1 should have met half a hundred friends who would have given it to me, but to day not a soul. Wsh! here 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 reecho 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 1 hear a step. I pull myself together and clutch the handle of my umbrella vigorous-ly. 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. - will be dis. 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, earing to raise them as my busy imagination had already pictured stuffed toads, bats, and such like concomitants of the supernatural hanging round. Little by litle I raised my looks, slowly 1 gazed round, almost disbelieving my senses. My supernatural romance had received a rudeshock. No toads, no bats, not even a skull. Stay! What is that under the couch? I approach it cautiously with the ferule of my umbrela. 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 deli-cate perfume of violets fills the room, and 1 begin to feel more comfertable, more at home. Just then the door opens, and a state well dressed lady stands on the threshold. No doubt about this being flesh and blood. forshe 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,

pity as I gaze upon the somewhat sad face, the quiet pose of resignation in the figure. I am about to step forward with a chair when a pleasant volce 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 require 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



RELIGIO PHILOSOPHICAL JOURNAL. FEBRUARY 21, 1880. Through this month and next Mrs. Emma-Encouragement for Magnetic Healers. Spiritualist's and Medium's Meeting. News Agents, for the Sale of the Religioalso be a guarantee of your respectability. Hardinge-Britten will lecture at Charter If, however, you came to interview me, I Philosophical Journal. shall of course be happy to answer any ques-Dr. James E Briggs, of New York City A Spiritualist's and medium's mosting will be held by Oak Hall, San Francisco, after which she Dr. Win Wiggin, Sindays, et 2 P. n. at 558 Weet Madison street. There will be trance speaking, tests, tions, for indeed I have very little to tell in his paper on "Norvous Diseases," pubwill speak at Salt Lake City and other placyou. The best proof I can give you of my-self is to permit me to prescribe for you." WHOLESALE AGENTS. lished in Vol. 6, in the "Transactions of etc. es en route for the East, prior to her depart-THE CINCINNATI NEWS CO., 181 Race St. the National Eclectic Medical Society," ure for Europe. Address her in care of Cincinnali, Ohio. dem Advertisements. Savs: THE AMERICAN NEWS Co., 39 and 41 Chamb-Mrs. Ada Foye, 125 Kearney street, San-"Whatever medical agency is employed should be selected with reference to its iners St., New York City. WESTERN NEWS Co., 47 Randolph St., Chie-Francisco, Cal. BUTTER A New Treatise on Butter Mak-ing, FDEE. Address W. P. & MMERT, Freeport, El. fluence on the nervous system.....What is ago, III. Dr. J. H. Ruodas, Philadelphia Penn. ing at home, far from being at my ease. At length after a moment's thought I conclud-ed that to deceive this blind lady would be mean, and I told her that my visit was one called animal magnetism is a soother of the Brooklyn (N.Y.) Spiritual Fraternity, Down-2723-25 Servy nerves, and therefore invaluable for that ing Hall. Cor. Fulton and Clermont Ayes. RETAIL AGENTS. reason. It is no imaginary agency, the pro-SEEDN For five, we will read 12 choice variaties of Flower or Garden Seed, worth \$1 19 Panadox 5200 Ca, Newtown, Pa. W. S. BARNARD, 71 Horatio St., New York duct of charlatans, but belongs to a superior science. It has been known longer than history. Its power over the faculties of the These meetings are held every Saturday City. S. M. HOWARD, 51-E-12th St., New York evening, at half-past seven. The themes - ÷ City. body at large, and especially over the brain and nervous system, is immense; and is selected thus far are as follows: CURE FOR RHEUMATISM. ATHIN & ABRAHAMS, 58 West 81st Street, 21so Grand Hotel, Broadway and 91st Street were supposed to have ceased. If you are auffering from this fearful disease, send to cents in stampe for my "Sure Curre," W. A. LANDON, Newerk, Wayne Co. N. Y. February 21st .- "The Sixth Sense." Col. therefore capable of application to prevent New York City. and remove suffering, and to cure diseases. Wm. Hemstreet. CHAS. R. MILLER, East New York, Kings far beyond the means hitherto pursued by February 28th .- "A few Thoughts Con-County, N. Y. the art of medicine. cerning Evolution." W. C. Bowen. I. ROSENSTOCK, Fulton S., opposite car sia-bl.a, Brooklyn, N. Y. H. SNOW, Box 117, San Francisco, Cal. "Dr. Wm. B. Carpenfer, whom nobody will accuse of credulity, declares that when employed with skill, 'it will take rank as one of the most potent methods of treat-MEDICAL DIAGNOSIS: Sond lack of po. March 6th .-- "Materialization." Prof. S. dex and One D diar. Patients could be then a free mont, will be credited with the Boliar on their dist monthly payment. Different patients, separate letters. Romedice and treatment for one month, by mail, four Boliars, Address: YOGLES ALLEN, Lock BOX 2685, Kanaas City, M., B. Brittan. W. A. & C. S. HOUGHTON, 75 J. St., Sacra-March 13th .--- "Individualism." D. M. mento, Cal. ment which the physician has at his com-mand.' Dr. J. J. Garth Wilkinson is equal-Cole. MRS. M. J. REGAR. 620 N. 5th St., St. Louis, Mo. ly emphatic: We have,' says he, 'no certain knowledge of the limit of mesmerism as a curative agent, nor of the conditions which March 20th .-- "The Supplemental Phase of A. WARD, Salt Lake City, Utah. M. W. WART & Co., Victoria, B. C. EVANS, VAN EPPS & Co., Cleveland, Ohlo. NEW ASTROLOGICAL MAGAZINE, Christianity." Andrew Jackson Davis. Mrs. Mary. F. Davis is also expected to **URANIA:** should exclude cases from this treatment. A MONTHER JOURNAL OF ASTROLOGY, Meteorology and and Physical Science. Ed ted by A. J. Prances, Author of the Text Book of Astrology, A., UKANTA is issued unorthy in London, hyginning January, 1850, in Lumbers of 32 pages be present. F. A. ROGERS, 16 Woodland Ave., Cleveland, In functional disorders of the nervous sys-Ohio. March 27th .-- Auniversary exercises in tem it is especially indicated; and as a num-DANIEL REESE, P. O. News Stand, Philaber of diseases, even seemingly organic, spring from this root, it appears that it has commemoration of the advent of modern each, in a cover, Forms of Subscription, two doll man year; \$155, sin months, Address the American Quents, A. H. ROFFE-& CO, B Brounfield SL, Boston, Mass. 2732.28 delphia, Penn. spiritual phenomena through the Fox girls THE CENTRAL NEWS STAND, 205 Chestant a large field of application here. Hysteria, of Hydesville, N.Y., March 31st, 1848. Open. St., Philadelphia Penn. epilepsy, catalepsy, and those maladies in which the visceral motions predominate ing address by Henry Kiddle. Z. S. Moore, Jackson, Michigan. PLYNOUTH PULPIT. G. W. BALDWIN, Houston, Texas. over the rythmical or rational motions of S. B. NICHOLS, President. J. D. SAWYER & Co., Galveston, Texas. Thes. LEES, 105 Crosse St., Cleveland, Ohio. THE REV. HENRY WARD BEECHER'S the lungs, come very worthily under its benefits. SERMONS Business Aotices. "Dr. John Elliottson has collected a sum-FOREIGN NEWS AGENTS. Reported every weak in mary of cures under his observation JAMES BURNS, 15 Southampton Row, High-THE CHRISTIAN UNION. (These embrace varied and numerous dis-My Good Woman why are you so out of sorts, never able to tell folks that you are well? Ten to one it's all caused in the first place by habitual 27 Park Piace, New York. Per canum, \$300: clergymen, \$250; eatiple copies free, eases.) Sir J. D. Brandis, physician to the King of Sweden, declares it efficacious in the cachexias of the vegetative organism, Holburn, London, W. C. England. W. H. HARRISON, 38 Great Russell St., London, England. constipation, which has no doubt finally caused deranged Kidneys and Liver. The sure cure for Constipation, is the celebrated Kidney-Wort. It J. J. MORSE, Elin Tree Terrace, Uttoxeter RAPHAEL'S PROPHETICS ALMANAC. such as scrofula, rachitis, etc. Road, Derby, England. "Dr Brown-Sequard, eulogizing it in pain-less surgery, regrets that surgeons were in a FOR 1880. s also a specific remedy for all Kidney and Liver Tnos. J. BLYTON, 53 Sigdon Road, Hackney Weather Guide and Ephemeris, with a table of Honses for London and New York. Contains predictions of the aventu and weather for each month of the year. Price, p. stpaid, 37 costs; six copies \$1.80 \$177 All the back manuferr of 14 physics Almanae since 18-9 can behad on application. Price, various. Downs, London E., England. diseases. Thousands are cured by it every month hurry, and so gave up magnetism, and em-Try it at once. W. H. TERRY, SI Russell St., Melbourne, ployed the dangerous anæsthetics-ether, phoyed the undertous antestieties—state, chloroform, etc. A similar 'hurry' leads physicians to employ drugs, the effects of which are often detrimental. Besides, it is fashionable, as yet, to treat the subject with contempt. Scientists often succerat what they do not and earn not to understand. When Australia. For diarrhea, dysentery, bloody-flux, cramps in stomach, and colic, whether affecting adults, chil-dren, or infants, Dr. Pierce's Compound Extract of AGENTS: READ THIS: We will pay Ag, ats a Safary of \$100 per month-and expenses, or allow a large commission, togell our new and wonderful involutes. We mea what the say. Fomple Free, Address SHNEMAN & CO., Marshall, Nich. 370288 RAPHAEL'S GUIDE TO ASTROLOGY. dren, or infants, Dr. Fierce's Compound Extract or Smart-Weed is a sovereign remedy. It is com-pounded from the best brandy. Jamaica ginger, emart-weed, or water-pepper, anodyne, soothing and heating gums. For colds, rheumatism, neu-raigic affactions, and to break up fevers and inflam-matory attacks it is invaluable and should be kept in some household. Fifthe courts be detunisted Vol 11 Now Ready. Contains a complete system Did rections in Gass, and the Astronomy The Boot contains the Geogenitic Longitudes of the Superior Planchs, once every multiplication is to is a lack lacked and the geographic states of the superior by flaping in the Astronomy of the geographic states of the superior by flaping in the superior boots of the superior boots o Contains a compose system of d rections in GRS1 THEFAC VI do not, and care not to, understand. When employed with ordinary means, the cure is speedier and pleasanter than without it, The state of the s since. About this time my father lost his and the recovery from debility is greatly in every household. Fifty cents by druggists. fortune and I commenced to utilize my gift, acelerated..... ÷., or whatever you my please to call it, as a means of livelihood. My remedies are con-fined to vegetable extracts, which I prepare "Remedial agents which soothe the irrita-[From a Prominent Drug House.] bility, modify the nervous and sanguinous 24,25,36 H. H. Warner & Co., Rochester, N. Y .- Dear Siz .- It is now only three months since we receivcirculation, and through them the other IS LEASE THE SET YOUR functions, should be depended upon in all treatment. Among them the synshine, pure what is the use myself, and I am happy to say that up to 27.14.26ed your first shipment of Safe Remedies. We have sold drugs in this place for twenty years, and the present time I have not failed with a And Strange Profit pr. Weet: Will, State S single patient, except in such cases where air, water, exercise, magnetism and moral we have never sold a proprietary medicine, that gives such unugual satisfaction as yours, especialthey have neglected to use my remedies, discipline are foremost. I do not reject ethor have ceased to consult me for want of er, for we are not yet skillful as we ought y your Sale Kidney and Liver Care, and Sale Diabetes Cure. 10c.) 27.17.2-.6. to be, nor are patients intelligent enough to permit what does not appear tangible to The Oricke funds. ក្នុ។ ម៉ាក មិននេះវេរ ម៉ា t interstine, paper all it is an old see inerthempt We could mention many who have received greater benefit in cases of Kidney diffeulties, Asthma Rheumstism, Diabetes, Bright's Disease, "Do you consider yourself a clairvoyant?" OR(1.4 N.S. 12 Stops, Sect Monden Torpre Berds, G OR(1.4 N.S. 12 Stops, Sect Monden Torpre Berds, G 7 Oct Flynns, Stop Cover & Book, only S143,75, Astern Bastrater, Newspaper art free, Address, MARINE F BEAUTY, Washington, N.J. 21629 3 them. But as the physician approximates the ideal of his vocation, all will be chang-I asked. "I don't desire or wish to be considered en rene's vista ets. Respectfully yours, anything of the sort. I am no test medium, ed. - He will no more be sand-blind, and use ine achteriste containingthe Place Sond Speed 5, 1890 - Si SISSON & FOX. s tringeling († 3 nor do I pretend to any such thing." a band-lamp to guide bim, but forswear his ara radio neur del herres, e un strano frins (ab., 30 he 81, 46 ara even de 1000EE & WILLOW, Publishere, 815 Browner, 8, F 27 25 Alexandria Bay, N.Y. 27.25 26 What are the class of people who usually MRS. FASNIE M. BROWN, apply to you ?"

HARL-Dr. Butterfield will write cort pointed and correct diagnosis of your disease, its causes, progress, and the proceet of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y.-CCRES EVERY CASE OF PILES. 27-18

CLARRVOYANT, EXAMINATIONS FROM LOOK OF

PUMPS. 13

بقعو فينادح المعافر بيران

Medical, Rusiness and Test Medium, i deby, etcept Sanday, er

der.eo

pedantry to become a votary at the altar of true science." [Strong words of encour-agement nobly spoken.] Letter from Mr. Colville.

I am an old journalist, and as a rule old journalists are not shy. I have interview-ed thousands of people of all classes and conditions, but seated there in that rocking chair opposite this lady, I was far from feel-ing at home. At

of curiosity to see a person who in a semiunconscious state had prescribed and cured a triend of mine when all hopes of recovery

"Please tell me something about yourself," I asked. "What was it that first caused

you to utilize so strange a medium?" "Lam a native of Boston, and am well known here," she answered. "My father was once a rich man doing business on Exchange street. At the age of thirteen I was attacked with sciofula, and to the maltreatment of that complaint I believe I owe my loss of sight. When my eyes were first affected I was placed under the care of Dr. Williams, who did me a great deal of good, but while on a visit to Maine during the summer, I woke up one morning and found myself completely bereft of sight; since then, seventeen years ago. I have been stone blind. About that time I used to be seized with sudden, unaccountable fits, which the doctors treated as catalepsy, but which I now know was not so, although I cannot tell you what they mean. While under their influence my body becomes perfectly rigid, the action of the heart and pulse ceases, and the body loses its warmth ex-cent under the arm pits. It was while up cept under the arm-pits. It was while under the influence of one of these fits that some unknown being, wearing the semblance of an Indian squaw, suggested to me a remedy for curing my sister of a disease which our family physician and other doctors had pronounced incurable. Time after time the same thing occurred it preyed upon my mind, and at last I told my mother about it. She laughed and would not listen to me, but I persisted, and at length induced her to go so far as to submit my remedy to our family doctor. ite laughed and said that there could be no harm in it nor could it possibly do any good. The remedy was tried! in six weeks my sister was out of danger! a short time longer and she was completely cured, and has remained in the enjoyment of perfect health ever

Almost exclusively ladies and gentlemen of the upper and middle classes. Last week l effected the cure of a lady who had been suffering from fibrous cancer. I am very proud of that case; she is now in perfect health and lives here in Boston."

"You say that this spirit or medium, or whatever you call it, appears to you in the shape of an Indian squaw ?"

"Notalways. Of late it has been some eminent physician or another now deceas-

"The living, then, do not appear to you?" "Never."

"Can you give me any solution of this strange matter?"

"Not the slightest. I have given up thinking of it any more."

There was nothing more to be said, and the blind lady seemed to have no further desire for any conversation. I bid her adien and promised to call again. It is useless to deny that I felt perplexed and worried over this strange interview. The demon of curiosity was strongly aroused, and as I walked up the street I could not help almost wishing 1 was suffering from some malady that I might put this strange influ-ence to a substantial test.

Mrs. Billing's Departure for America-Indian Musie.

The Medium and Daybreak gives the following:

We have just leas at, and with much re-gret, that Mrs. Billing is about to leave London for the United States. Her presence amongst us will be much missed by a large circle of friends. Her time is completely occupied as far as strength will permit, so she does not leave us for want of patronage—that is one thing certain. The sittings with the spirits become every

week more interesting. The proofs of spirit individuality and spirit communion are instructive and increasing. From a conversation with our old friend "Ski," we find that his name has hitherto been mis-spelled. It is composed of three syllables, the middle one sounding "way," so that the spelling "wan" is manifestly wrong. The last syl-lable should be spelled "kee," and this final syllable should be sounded with prolonged emphasis. The name is indeed three words with a well-defined pause between each syllable, and we think should be written Ski-wa-kee, or using the same letters and omitting the hyphens. "Ski" says all Indian words are accented on the last syllable, and each syllable is clearly and deliberately pronounced thus: Da-ko-ta, Wam-pum. His own name, as was explained in the Christmas number, means truth, strength, and swiftness, an honorable name which "Ski" thoroughly merits.

The other evening this spirit gave a short dissertation on Indian music with illustrations. "Ski" is somewhat diffident in the matter of singing, but he has a splendid voice, and his examples of Indian music would be highly interesting. When he sings his voice is not like a single sound, but more like a volume of tones sounded in harmony. The style of the music appeared to be something after that of the pibroch of the High-lands of Scotland. It is possible that all aboriginal music is of the same nature. "Ski" says the Indian music has never been written down. It would be very interesting if some one skilled in musical notation would wait upon "Ski" and take down some of his singing. In these native strains might be found themes of striking value in the hands of a skilful composer.

Truth is the most powerful thing in the world, since fiction can only please us by its resemblance to it.

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Mr. W. J. Colville, whose ministrations in this city and elsowhere have been so successful, writes:

Noticing in your valuable JOURNAL an in. vitation to all workers in the spiritual cause to add their names to a list of those who are willing to do what in them lies to promulgate truth concerning the all-important subject of the conscious existence of the human spirit after the dissolution of the physical body, and observing at the head of the list the name of that noble worker, Dr. Peebles, whose personal acquaintance I had the extreme pleasure of making in England. some few years ago, and whom I have had the happiness to meet since I have taken up my abode on this side of the Atlantic, I hasten to request you to add my name to the list and couple with my signature a firm resolve to do all in my power to ald in es-tablishing truth and dethroning error. My motto is, "Prove all things and hold fast only that which is good."

My Sunday services in Boston are on an absolutely free platform, and wherever 1 go I refuse to bow to the dictation of those fanatical wouldbe leaders in the Spiritualist ranks, who deem it their privilege to injure every one who will not bow to their authority. I regard no spirit, no mortal, no book as an infallible guide, but consider it my imperative duty to try all spirits wheth-er they be of God, as I have learned by painful, though useful experience, that it is our plain duty to follow wherever our own sense of right dictates, and I have become strengthened in my conviction that the truest inspiration comes to us when we strive earnestly to utilize our every faculty, and are not content with wrapping up our talents and trusting to spirits to do our work for us.

The mission of our spirit friends is to give us strength and information that we cannot acquire without their assistance. Wherever 1 go I maintain an independent part, and utterly refuse to take sides on any questions, which do not immediately affect my own work. During January my success in Chicago was of the most flattering and encouraging nature, the church corner of Monroe and Lafin streets, was filled to repletion; especially were the audiences very large on Sanday evenings, and on the evening of the 15th of January, when I lec-tured in Union Park Hall, on "Woman's True Position and Divine Mission," under influence of my mother in spirit life, I met with a very earnest crowd of sympathetic listeners.

Miss. Sarah A. Ramsdell, of No. 14 South Sangamon street, writes:

"I wish to say to my friends in Chicago, that I am about to establish a free circle for the benefit of the spirits that wish to operate in my channel of mediumship. What the spirits intend doing will be made known at each sitting, and as harmony may be es-tablished we hope for a resultant effect that will be satisfactory and in accord with spiritual prophecy."

An effort is being made in England and elsewhere to raise a fund that will enable Dr. Monck to give his services to the cause gratuitously. Morrell Theobald, writing to the London Spiritualist in regard to this matter says: "The fund has not yet reached the amount necessary to complete what they hope to accomplish, viz., so to assist Dr. Monck as to place him in a position to render his invaluable services to Spiritualism as an unpaid medium."

THOSE COMPLAINING of Sore Threat, Hoarse-ness or "taking cold," should use "Brown's Bron-chial Troches." The effect is extraordinary, particularly when used by singers and speakers for clearing the voice.

A SUCCESSFUL DAIRYMAN is the one that makes niform "gilt-edged" butter the season through. The best dairymen all found that there is no article so peafectly adapted to keeping up the golden June color, now absolutely necessary in order to June color, now absolutely necessary in order, in realize the best price, as is Wells, Richardson & Co's Perfected Butter Color, made at Burlington, Vt. Buy it at the Druggists, or send for descrip-tive circular. 27 25

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

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

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded in not an 21-231 swered.

The use of Hall's Vegetable. Sicilian Hair Renewer not only restores the hair to its natural color, but gives it a soft and healthy look.

Dr. D. P. Kayper, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago, Exami-nations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. Sec advertisement in another column.

Reader, the price of my book, The Truths o Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office.order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, 1lls. E.N. Wilson.

CONSUMPTION CURED.—An old physician, retire ed from practice, having had placed in his hinds by an East India missionary the formula of a sim-ple vegetable remedy for the speedy and perman-ent cure for Consumption, Bronchitls, Catarrh, Asthma, and all Throat and Lung Affections, also approximated and for the process of the physics and approximated and the process of the physics of the physics and approximated and the physics of the physics o a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer ing fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for prepar-ing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHEBAR, 149 *Process Block, Rochester, N. Y.* 275 28 500W

THE WONDERFUL HEALER AND CLAIBVOYANT MES. C. M. MORRISON, M. D .- Thousands acknewledge Mas. Mossison's unparalleled success in giving disgnosis by lock of bair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER. -- Encloselock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United

States and Canadas. Circular containing testimoniais and system

of practice, sent free on application, Address, MRS. M. C. MORRISON, M. D. 25.201f P. Box 2519, Boston.



By mail potpail, as a premium. This fook Book is published by FARM and Firstit, Spinktow, too, which is the larger apper for the process the world, and has more creviation than any other agricultural or home paper. It is a faste orghit pace intri-cient column journal, usured tende a month, at fifty costs ayear, and guess as much valuable and entorthining reality matter as ary \$1 journal or magarine. Each number contains structuring of interast to every memier of the famity, from the yourgest to the old est, therefore it is a welcome white merely household where known. Est, therefore it is a welcome white merely household where known. There being a demand for a reliable of clicap took Book, the Publishers requested their readers to constribute their best re-prosthins which they had their add know to be good for publication in a book. OVER 20,000 RECAPES over, recened and about 1,000 of the chonest selected. They cause from nextly every Maie and Terribury us the Vision Book Book Kter ing \$1.50 to \$3 each. It fells how to make all kinds of Breat, lineau, Bolis, Waller, Fritters, Fullings, Fritter, Jelles, Lineau, Bolis, Waller, Fritters, Schu Mare, Londa and Chanda, and the ing \$1.50 to \$3 each. It fells how to make all kinds of Breat, lineau, Bolis, Waller, Fritters, Fullings, Fritter, Lineau, Bolis, Waller, Fritters, Bullings, Fritters, Jelles, June to an any Height Huits and Heigh, and recipes in Premi and Wahang Company. Schu Buck Schu, Lineau, and Wegethales. It also sees many Height Huits and Heigh, and recipes in Premi and Wahang Company. Schu Buck Fratistic, Bouter, Loronda, Kick does every house keeper struct have. There is a premi with the same of Bock is many fractist in meridie to know. In short, it as part B complete and practical free meridies that every house-keeper ough to know. In short, it as part B complete and marked events for every house keeper struct have. Therefore is a premium to any on semaler of Bochger constingtion in a same free every house keeper struct have. The segrem of the know,



RELIGIO-PHILOSOPHICAL 'JOURNAL.

Brooklyn (N. Y) Spiritual Fraternity.

York City, this evening. The lecture was a new pre, god in the many calls now being made on

Dro. E., to lecture, this one can be used many more times but voit is given to the press for publica-tion. I shall make but a very brief synopsis of it, trusting that in the near future that it may be

spread broad east over the land through the daily

press as well as in the spiritual papers. A marked contrast is now seen in the change in the New York calles towards his took, and the utterances

Fork failings towards his took, and the unterances from his lips. When his book first appeared the press, both secular and religious, had aothing to prefse only condemnation. Now they and their reporters to give fair reports of his lectures, and the lecture, "Why I am a Sphitualist," was pub-lished almost verbatim, and the representative of the *Maradi* requested the manuscript so that an accurate report could be given. This in a large formed is owing to the statuant illars that Bro K

degree is owing to the stalwart blows that Bro. K.

is giving right and left, and his volve is not, nor has it ever been, on the defensive. Would that we had many more such able and loyal representative

inca and women in our faith, whose public and private lives are to eminently marked by the Christ split, which was the subject of the lec-

ture, and which has been the rule of our noble

The speaker said that the Christ spirit has ex-

isted in all ages, among all prople, and while this was largely exemplified in the life and teachings of Jesus of Nazareth, the church theology had

made a great mistake in attributing this exclu-sively to the Nazarene. We find this split in the carlier nations of the earth-in the writings of

Confucius and Zoronster, and largely among the

earlier Hindoo writers, and the Christ splrit being the divine love that has ever flowed to the human

race down to us from the heavenly home, as we are imbued with this spirit, we are one with him, as Jesus was, for he truly said, "I and the father

TL:s Christ sphit is shown conclusively to us in the angelic ministrations and loving messages

that have been given, and are being given, to the

world. Although many refuse to receive this in-flux 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

seme, can be in union and harmony with it; and in

conclusion he urged his hearers to cultivate the

doctrines of Jesus as well as the teachings imbued

with this spirit before he lived on earth, which

was so beautifully exemplified in the life of Jesus.

The large audience listened with wrapt attention

to his lecture, and at its conclusion a very hearty

vote of thanks was given the speaker on motion

of D. M. Cole, for his ever ready kindness to re-

spond to our calls for assistance in our efforts to know "The way, the truth, and the light." Mrs. Jennie H. Foster, a trance medium, was

next invited to the platform, and it was claimed that she was controlled by the spirit of Thomes Paine, who said, that in the new unfoldment

of the Christ split as marifested in modern

Spiritualism, woman was to be the central power from her keen spiritual perceptions, and

that in the near future, this would be made manifested, and the controlling influence urged us to cultivate this Christ spirif, which the speaker

of the evening had so ably elucidated. Mrs. F.

was also controlled by another spirit professing to be Mrs. J. H. Whitney, who passed to the Spirit-

Descon D. M. Cole was the next speaker who

Bro. K., I have had inging in my cars, 'What thick ye of Christ?' I would ask the question of you here to night. I have often heard Spiritual-

ists sneer at the work and teachings of Christ, but

you all well know that his influence and what the

speaker of the evening had termed the "Christ spirit," are finally to redeem and save the world-

not in, the sense, however, that theology has taught in the past, and we must judge him and his works by his life-what he has done for others in

all the ages, his healing the sick and ministering

"Since I listened to the very able address of

world but a few days ago.

brother's life.

are one."

Poices from the Prophe. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Christian versus Human.

DY J. P. SMIPDA:

I went to church on Sun lay last, -- I think it is the

To a stylish church I mean, sir, considering what TONE & U I wore my dark, pisin garmen's, sir, those modest

clothea of mine. Quite out of fustion, and the place where every

thing is the. And the usher quickly pushed me away buck by

the door. On a plain, hard bench of timber,-reserved seat for the poor!

Then he took a nice young lady, with silks and diamonds line,

And he bowed her so politely to a place shead of mine.

And I thought it wasn't equal to put has up so near, For she was young, and I was old, and very hard

to hear. And I couldn't catch the sermon, for I sat so far

avey, So I waited through the service, only to watch

and pray-Watching the phase christians who were seated round about,

Praying within for purity, as they were pure without. And I doubt not many wealthy who go out from

that fold, Are pretty near relations to the Pharisces of old:

When returning from their worship, they raise

their heads on high. And scornful of the humbler ones the christian life belle.

Array with such professors, sir, they're doing more

te day To block the envious traveler upon the holy way, Than modern indelity in theologic fray. Examples fine indeed are they for any human

need, They minister to creed and greed, but not to

hearts that bleed. Intemperance they wink at, sir; but why should

christians cure? The church must be supported, sir, by means both foul and fair.

The whiskey-selling deacor, tor, can have his choice of pow. If only heis willing, er, to help the parson through. "In God we trast," the dollars say, but not in

brother map Unless the God the dollar is-then worship all you

CED. Some other metal just'as well night take the place of gold,

To keep the precious body well, and cheat the human coul; But common estimation, sir, they think will justify

The worship of the rolden call by greater calves

close by. Success obtained by honest toil should have its honest due,

But do not starve the many, sir, to feed the heughty few. Consider all the works of God, how marvelous and

grand. The occas caves, the shies above, the flowers upon

the land: The gilded rays of rozente morn, of universal birth, And not for the rich man only, but for the poor

of earth. why should man look down on man, because Then

of fach of gold? Why put him in the poorest per because his

clothes are old? Why keep him down in any place, nor help him

attentively to all the speakers; and so the good work goes on and or. A very infolligent audience assembled in Down-ing Hell, to listen to the lecture of Henry Kiddle, Brooklyn, N. Y., Fob. 7th, 1890. Ex Superintendent of Public Instruction, in New

Hour.

To the Editor of the Schiple-Philosophical Journal:

Last animma I had the pleasure of entertaining at my home, for a few days, an old gentleman who is well known throughout the Ut fied States, for his efforts in behalf of the enslaved and downtridden people in this construct and down-tridden people in this constry. The venerable form and genial face, crowsed with its halo of white, are fit emblenes of a life spent in philan-thropic labors for the weifare of the most unfortunate and oppressed in our land. Like Garrison and Giddings, and many other reformers of our time, this old gentlemen is a Spiritualist. Many readers of the JOURNAL, will know him without the name, which, I regret to say, I am not authorized to give; simply, I suppose, because at the time he visited are I did not think of giving the public any of his very interesting experiences,

genial sunshine, and the life-giving dew-drops from the other world. But one evening he was shocked and mortified to see the medium perso much unrest, she said:

brought to you for help. You should have given it to him wisely, and in the true spirit of fraternal love, and yours might have been the angel-hand to lift him from the depths of degradation, and start him on the upward path of progress which leads to the Lingdom of heaven within the soil, whether of the dweller on earth or in spirit spheres."

Said the old man to me with much feeling: "A new revelation dawned on me there and then. I saw that in more senses than one it is more blessed to give than to receive; and that in the Spirit world as in our own, our greatest hap piness is attained by laboring for the welfare of others."

In view of recent revelations, is not the above pertinent just now? As good Mrs. Saxon says, we see so many who have blasted their happiness by implicitly following the dictation of spirits and resigning their own reason. We think we see two causes for this. First, the erroncous teachings of orthodoxy in

reference to man's state after decth, with the notion that every thing pertaining to the Spirit-world, is pure and perfect.

Second, man's own selfishness and laziness, the former exhibited in his desire to get all he can from the Stirit-world, and to keep all he gets; and the latter, in the habit of taking everything on authority, rather than put himself to the trouble of exercising his own reason. And so, we expect to get great growth in moral power,-in spirit nality, without putting forth the necessary effort to bring growth. Forgetting that "it is man's blessing that he toils," we eagerly seize this or that system which promises to yield us the quickest and the greatest returns, material or suititual with the least effort of our own. In its dwarfing influence upon humanity, we fail to see any great difference between impiality following a "thus saith the Lord" or a "thus say the spirits." Nor, except in its fashionability, do we see much difference between those who expeet to go to heaven by listlessly lolling in the velvet pew of some church, delighting themselves with the sweet words of a preacher: and those who expect heaven to come to them by passively attending circles, simply listening to the utteran ces of some one (it may be a brother of the orthodox preacher) who has passed to be migher world. The lesson of the hour, which point units gives to Spiritualists, and to all, is "abor!" Labor in love, labor in wisdom, labor unceasingly, and labor well: Use the light which has been vouchasfed to your day and generation, for the upbuilding of a higher, a diviner humanity on earth. Cease pas-sively crying to the Spirit-world, "give! give!" like the horse-leech, but begin actively to devote what you have already received to the attait ment what you have already received, to the attainment of a higher spirituality in yourselves, and to elevating and unabling mankind; and other bless-ings shall follow, so great that "the world itself shall not contain them," for the spirit-land shall also receive its share. My brothers, we must cease being deserts, greedily drinking in the showers of angel-love which have come and are coming to us, and we must become sparkling fountains, refreshing, "by loving and wise efforts," many a way-worn, hungry and thirsty fellow-traveler up the evergreen mounts of life. Let us forget the past and wash ourselves in the crystal current of the on-flowing present. C. W. CODE.

CIRCULAR.

To Spiritualists of Ohio!

BRETHREN AND SISTERS. FRIENDS OF FREEDOM AND BIGHT:-The wave of agony of the terrified doctors of the so-called "regular" schoole, has struck our State at last, and the selfsh dovotces of the waning pill-bags, are besieging our legislature, with all the force at their command, trying to secure the passage of a most infamous bill to secure to themselves special protection and privileges. Not content to stard upon their own merits and take their chances with other modes of healing, and being in danger of being left behind in the onward march of science and liberal thought, they seek special protection for their old-fogyism in class legislation, which is inimical to the very genius and spirit of our free institu-tions, and strikes a death blow at individual rights

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

We must not sleep while the enemy sows tares. 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.

If you have no better form of petition, cut out the following, and paste it to a sheet of paper and go to work at once and make a thorough canvasa of your neighborhood. You need not be ashamed, for the heart of the people will be with you. The scheme is ignoble, unmanly, ungenerous, unpro-fessional and disreputable. We feel the need of organization at such times; but let us not as individuals sit calmly by and see our rights tramp-led upon and our dearly bought privileges wrenched from us by these self constituted censors in the healing art, because, forsonth, we cannot pro-nounce as glibly as they, the shibboleth of the old schools.

SILAS BIGELOW, Chairman of State Central Conference of Spiritualists of Ohio.

REMONSTRANCE PETITION.

To the Honorable, the Senate and House of Reprecutatives 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 other cluzens, (under the specious guise of "A bill providing for a State Board of Health,") now, therefore, the understaned citizeus of the State of Ohio, most respectfully, but emphatically remonstrate against the passage of any law looking to such a result, or any class legislation whatever, or the curtailment of individual rights or personal freedom to choose, without hindrance or restraint, one's doctor when sick, as well as his assistance when well.

Besides, the people constituting the majority of the citizens of this State, do not ask for such laws; they are opposed to them and to all enactments which infringe upon their just liberties or in-fringe upon their netural and 'inalienable rights," in the interests of a favored class. in the interests of a favored class. Therefore, we, your petitioners earnestly protest against this at-tempted interference with individual and equal rights, by a class of our citizens who are row seeking the enactment of a special medical law which will enable them to control the practice of medicine within this State, for their individual benefit, to the great injury of the rights and privito all other c eges justly pertaining

Letter from Joseph S. Barr.

FEBRUARY 21, 1880

To the Editor of the Religio-Philosophical Journal: On 4th January, 1880, a few friends of Liberal and Progressive movements, had a meeting in Lecsburg, Carrol Co., Ohio, to take in to eonsidera-tion the propriety of celebrating the birthday of Thomas Palae. On due deliberation they concluded so to do, and made ont a programme in which they appointed eight Liberals to speak lifteen min. ntes each, and assigned to each their themes-to me they gave "The Religion of Thomas Paine."

A general renovating and retrining of the hall was determined upon, the old motioes, etc., taken down, and replaced with new ones. Many ile-tures and portraits, etc., were added to the walls. I counted upwards of forty, the most of them large and splendid, environed with fresh made wreaths of evergivens. The large portraits of Palae, Washington, Lincoln, Ingersoll, etc., artfully fectooned, and conspiciously hung, gave an imposing appearance.

On the evening of the celebration, the M. E. church was in the midst of an excited protracted meeting. The roads were so extremely bad, that 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. The music from the select choir of twelve, with

the organ, etc., gave very excellent entertainment, io that line. James Stephenson, the teacher of our high school, was elected chairman, and on taking his position gave an excellent, and appro-priate speech, followed in rotation by six or seven of those appointed to speak, each of whom did ample justice to their allotted parts. The meeting was in every respect a decided success, exceeding our anticipations.

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 meet-

ing. The meeting adjourned for one year. I then aurounced that on the 31st of March, the Spirit-ualists would celebrate their anniversary in this hall, and that we will have help from abroad. Leesburgh, Ohio, Feb. 2nd, 1850.

J. C. Van Fossen writes: Your course suits me as you have so effectively corraled the Pence Hall folks, and lassoed that would be good old soul of the *Truth Sceker*, that when the "brand of fraud" is put on their forcheads, those that seek truth will pass them by, and thank the Jouanan for its manliness and courage in exposing dishonesty. Keep on, and we can look to the JOURNAL as the finger board to truth and honor.

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 untiling determination to drive humbuggery and hypocities from the ranks of Spiritualists. It is the great work of the day; your efforts are appreciated by all true Spiritualists.

E. C. Culver writes: I can't live without the JOURNAL. It is ment and drick 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

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

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

Spiritualism has been revealed to the world as an caucator, not only in regard to life, but in regard to death. Without wives there could not be families; s ithout clildren to love there could be no familles complete. Swedenborg communicated with spirits, and through their aid he sought a channel for bringing about a reformation.

S. B. NIGHOLS.

Spiritualism--The Lesson of the

An Englishman by birth, and reared in the An Euglishman by birth, and reared is the church, he said that from his youth his prayor had been for wiedom Having read in James: "If any of your lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him," he had "in faith" ask-ed, "nothing wavering." When modern Spirit-nalism was brought to his notice, and he had heard some of the sublime utterances which the heard some of the sublime utterances which the angel world had impressed on a sensitive modium, he reloiced and thanked God that his prayer was now about to he so fully inswered by a direct communion with the heiter world. For some time he waited on the ministrations of the angels and his soul expanded as it drack gladly in the conste, both in moncer and vulgar billingsgate, a poor undeveloped spirit still in the prison of his own lusts and passions. As he went home he mentally concluded that if this is Spiritualism he would have no more to do with it. At the time, he was stopping at the Institute of Dr. Trall, in New York. On reaching home, he went into the library and mused upon his disappointment, but said nothing to any one. While sitting here, an inniste of the house, a medium, but one who knew nothing of his recent experiences, came in, evi-dently ander control, walked several times across the room, then came up facing him and in the mildest and most sympathizing manner possible, asked: "Do you know what Spiritualism is for?" He replied that he had supposed that it was to help the people of earth gain wisdom. "That is one of its uses," said the medium. Then, describ-ing the pirit whose communication had given him

"Spiritualism is to help the people of the next world as well as those of earth. This sufferer was

higher rise. 'Till he can claim an equal right to union with the skies? A heart with broad humanity, a heart that God

has blest, Is worthy of the highest place, among the very-

Then lift your weeker brother, and falling sister,

Excite in them the prospect of much better things in view. Then shall you hear the voices sound along the

shining shore, A Inviting you to grander life, in heaven forever

more.

<u>____</u> A New Move on Old Satan.

[Philadelphia Times.]

A clergyman in London has stepped aside from the ordinary routine of evangelical labor with a view of trying his hand at working a much neg-lected territory. He proposes to labor for the conversion of the devil. To this end he has issued a circular letter to all the ministers he knows, ask-ing them to unite with him in the prayer that Satan may experience a change of heart. His chief argument is that, if converted, the devil would be a most potent egent in the conversion the world. Heretofore the attack on the devil and his works has been in the contrary direction. The endeavor has been to put him down and wipe him out of existence. This endeavor does not seem to have been attended with success, except partially and in spots. Wherever the devil has been cut off or hewed down in one direction he has gone somewhere else or turned up in some new character, and thus greatly approved and discouraged his most valiant assailants. They have prayed and labored for his extermination, and have sung many a loud chorus of thanksgiving for the expected time when he no more should be a hindrance to the spread of the truth. In spite of it all, the devil has beld his own with a perseverance which, potwithstanding all our objections to him,

we must admit is greatly to his credit. Exceedingly little is known about the devil. Our knowledge of him and his habits is picked up partly from Scripture, partly from ancient myth blogy, and partly from our own fancy, though mostly from the pages of mere tradition. Why he was created and why he is suffered to exist are mysteries which battle the most profound theolog ian and the most learned scholar. Most of us have never seen the good of him. While we regard him as talented and energetic, we find it hard to ad mire his motives, as far as we know them. But he seems to have vast influence, and all we know sbout him teaches us that he delights to exer that infinence for evil. Were it possible so radi cally to change his nature as to turn his influence into the scale of that which is lovely and of good report, it would be well for suffering and sinful humanity as well as for poor Satau himself. The London elergymen proposes to utilize Satan in behalf of missionary effort, and set him at work building up the cause of religion, in destroying which he has been so actively engaged. One of the difficulties will be to get at the devil in order to reason with him and teach him the error of his way. Falling in this, the clergyman and all his brethrea will pray in the dark, to a great extent, knowing ns little as they do of the person and the character of him whom they seek to convert.

Perhaps it would be a grand thing for humanily if the devil were converted. But ther, on the If the devit were converted. But ther, in the other hand, perhaps it might make us lozy. Had we nothing to struggle against we might have no and ilion to put forth effort. If everything in the world were as lovely as we might hope for it to be if the devil would conso his mischief and begin to put things to rights, we should have a gloriously indolent time of it, exceeding in delightfulness the visions of those who in former centuries prated of El Dorado. While we wish our clerical brother in England all reasonable success in his under-taking, we see but little prospect that he will accomplish his purpose. We fear that for some time, and until further notice, old Satan will keep prowling around seeking whom he may devour and making all sorts of mischief.

J. II. Hill writes: I have been a subscriber to your valuable paper from its start. We cannot express our consulation and comfort that we gain from its perusal.

to the wants of the poor. He went about doing this. He did not wait for the people to come to him. What are our relations to Christ to him. and this Christ spirit? Have we this spirit of cell-sacrifice that characterized kim, and which is pre-en inently characteristic of all imbued with the Christ spirit? You talk of your millions who are Spiritualists in this land. What are you doing for the world in the Christ spirit as illustrated in the lecture that we have listen. ed to? I know that Si i itualism has convinced the world; that it has agitated thought, and broken down much of the ecclesiasticism of the age, but with your millions of believ. ers, what are you doing to ame lorate the sufferings of the poor and the ignorant. I know that It has made independent thinking in the church possible; for this Spiritualism must have the credit. Are you still hunting phenomena? Is it not time for reconstruction to begin? When Spir-itualiets are ready to work in this Christ spirit for the redemption of the world from sin, poverty and ignorance, then will it be a much greater power than now. If, as you say, you are having this light and love from the other world, this Christ spirit in the messages that come to you, see to it that you do not miss your opportunity; enlivate this Christspirit. I do not like the spirit that is continually finding fault with what the christian churches have not done. Are you doing as much with your countless millions? Let us cease to

theorize and become practical. Did Jesus find fault? He says: "My kingdom is not of this world." See to it, my friends, that you are guarded and actuated by this Christ spirit, Judge P. P. Good, of Plainfield, N. J., followed Bro. Colc. He said our brother would not be him. self unless critical, and such criticism brings out thought. I differ from him when he says that Spiritualism has accomplished nothing in the last thirty years. In how many thousands of homes have life and immortality been brought to light? How many have received grander and nobler concertions of God, and have been strengthened in their life work by spirit presence and communion, and the improved condition of woman in the many avenues of usefulness now opened to her, is largely due to Spiritualism and the teachings as given through woman's voice on the public rostrum, and when she shall have in the near uture, the same civil and political rights as man, it will be largely due to the influence of Spiritual ism on modern thought, and by the lives and example of those who have accepted its sublime

truths. 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. His elucidation of this is broad and comprehensive. The church and the world have in the past misunderstood it, and have given credit alone to Jesus, who but gave the same truth that had been unfolded to the earlier nations in his day. I think the christlan world have not fully understood this Christ spirit, and I believe firmly that this is the mission of modern Spiritualism, to permeate the churches with the true Christ spirit, and hence there should be, and I believe in the near future that there will be, no antagonism. Jesus was overflowing with this divine spirit of love. It has always been in the world, but Jesus seemed to be able to give out to all more of this love of the All-Father. You have no war with the christian churches, for they are to become entritualized by this new truth. When people become less dogmatic, and stand less for reeds, we may be able to see more progress. do not feel so desponding as does our Bro. Cole with his large heart and active brain. He, perhaps, hopes too much in a short space of time. The literature of Spiritualism would make a large library of itself, and I feel that it has achieved a good deal, and in the coming years much more, I believe, will be accomplished, if we are but im-bued with the true Christ spirit."

It was announced that the public circle held in the lower hall this week, was a grand success, and that the place was too small for the number who came, and for this and future circles, it would be held every Wednesday evening in our Conference Hall. Bro. D. M. Cole and Bro. Abram Kipp have this in charge. Admission to defray expenses, ten cents. Several persons were influenced at the last circle.

The next address before the Fraternity will be given by Henry J. Newton, President of 1st Society of Spiritualists of New York City. Subject, "Man's Natural Attributes." Bro. N. is a fine speaker, and s clear close observer, and a very interesting and able address may be expected. A large number of strangers were present to night, who listened

Otfawa, III.

Letter from New York.

To the Editor of the Religio-Philosophical Journal: In reading in your paper the doings of the Harmonial Philosophers, at their annual meeting, held in New York, January 4th, I could but feel to drive a stake down there, and exclaim, "So much has been done for our beautiful cause!" I am glad, too, that your paper is so willing to sec-ond all efforts in this direction. At last we are to have order and harmony brought into our Spiritualism. Here let me say to those who for at least one hour in the week, wish to sit and listen to divine words, and to feel pure spirit influences wafted around them, let them attend these meet-ings at Steck Hall. I believe every one can feel and realize this condition, if they enter with a prayer for such an experience. How much better is this than to spend our valuable time, running about in search of phenomens, and paying our money out therefor. Lowould not displace or decry phenomena, but those who constantly seek the same, without bringing all their reasoning power to bear upon it, in order to find the cause ly-ing back of it-all such persons become sensational and consequently superficial.

There are persons calling themselves Spirit ualists, whose aspirations seldom rise above at tending 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. We are glad that Mr. Davis and his good wife have come forth to be seen and listened to on each Sunday in this city; they are now gathering up the sheeves of ripened grain, which is the fruit of seed_sown by them many years ago. The Poughkeepsie seer gave forth such as was given unto him. Now, in advanced years, he gives us the ripened thought of his spiritual experience. May his hearers not be content simply to be wil ling listeners; but may they be earnest doers, liv-ing epistles of the Harmonial Philosophy, show ing in their every day walk and conversation, that this gospel has in it more of light, love and truth, than can be found in the prevailing doctrines as taught by the popular church. The Harmonial Philosophy is in my mind the rounding out and development of a true Spiritualism. DR. SARAH E. SOMERDY.

New York City.

monstrate. Spiritualists and Liberalists.

cliizens. And as in duty bound we will ever re-

On Saturday, Jan. Sist, the Spiritualists and Liberailsts of Van Buren and adje ining counties met in convention in Gray's Hall at Breedsville, Mich., at two o'clock v. M., according to previous notice with L. S. Burdick in the chair, devoting the afternoon session to conference. Saturday evening W. M. Wooster, of Decatur.

Mich., made a short speech on the Aims of Spirit ualism, treating the subject of marriage and divorce in such a masterly manner as to surmise he entire audience. Dr. McCulloch, of Holland, Mich., followed with a few concise remarks on the Mission of Spiritualism.

Sanday morning Dr. McCulloch occupied the forenoon session speaking on Ancient and Modern Spinitualism as it relates to theology, saying that history is replete with evidences that its phenomena have existed from the earliest ages of which we have any record.

Sunday afternoon Mrs. E. C. Woodruff, of South Haven, Mich., put in a plea for the imprisoned faculties-the orphans in your own hearts; also said there is no such thing as quantity in morals, for he that improves all the talent he has does all ie can. She was followed by Mrs. L. D. Cowles, of Clyde, Obio, speaking on the important quec-tion that has agitated the minds of all ages-If a man die shall he ive agelu? She said when a reigion has worked out its mission it dies,—the udgment seat is reason.

Sunday evening was occupied by several speak ers. Mrs. Woodruff said: Spivitualism is a right to be remembered; we are looking for the invisible man in the visible. Mrs. Cowles said prayer is an aspitation for something unattained, self. growth and culture included. W. M. Wooster ex. peeted to see men and women more individualized, which would hatten the miller nial day; we need to grasp some hand to help us higher. Dr. Mc Guiloch spoke of natural law in relation to Christianity, treating the subject from a scientific stand True religion does not consist in observpoint. ing forms and ceremonies but it means sixteen ounces for a pound, three fect for a yard, and one hundred ceats to the dollar. If we are prepared to live we are ready to die. The salvation we need is to be saved from want and ignorance.

Mrs. Childs, of Kalamazoo, favored each session of the convention with her choice inspirational songs, each of which was a sermon in itself. The attendance was large, and at the intermission a picnic dinner was served in the hall, making the convention a success socially as well as financially. The convention adopted the following preamble and resolution, to wit: Whereas,- The members of the press have been

courteous in publishing our notices, therefore, Resolved,—That we tender them the thanks of

this convention for the many favors extended to us, and that the Secretary be invited to give them notice of the appreciation of the same. A vote of thanks was given to the ladies of Breedsville for their hospitality, after which the convention adourned to Bangor the first Saturday and Sunday in May next.

LOTTIE M. WARNER, See. Paw Paw, Mich

Joy N. Blanchard writes: The First Society of St iritualists, of Delphos, Kansas, held its sec

ond annual meeting, January 4th, 1880. Officers elected: Joy N. Blanchard, President; A. D. Ballou, M. D., Vice President; George Knowles, Secretary; Mrs. E. Knowles, Treasurer. An excellent dinner was provided by the ladies Five persons united with the Society. We are harmonious and hopeful, notwithstanding our loss by the storms.

The Universalist Society are about to build basement for a church, and they offer us an inter. est with them. We have accepted the proposition. We are going to work with our hands. have a legal organization, but "no creed" is our motto-the obtaining and the promulgation' of knowledge, is our desire.

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

"Dare to do right! dare to be true! All the world's scorning can never harm you

Stand by your conscience, your honor, your faith! Stand like a hero, and battle 'till death!"

Every day blings its responsit in ites and cares; every dawning of a new dey unfolds duries to be performed, and it matters not how di igent you may be, for every moment there is a duty.

The man who is curious to see how the world would get along without Lim can find out by stickng a cambric needle in a mill pond and then withdrawing it and looking at the hole.-Detroit Free

The ancient Quakers had the gift of spirits; and even coming to more recent times, John Wes-ky was himself a Sph itualist, confessed to the fact that they deepened his convictions, and had infused immortal truths in him. There are apparent retrogressions, but they

are only for a time; eventually, the obstacles to progress will be removed, and no soul that is capable of progress but will ultimately be rendered as happy as its nature is capable of being.

Many of the old creeds have to be plucked ap y the roots, giving, no doubt, great pain, but yet necessary; and mary of your old thoughts have to be cast aside, and we know that thoughts are cometimes deeper, routed than the ailments of the

It it be necessary for man to receive information touching material things by objective and classified intelligence, will it not be in harmony with reason and intelligence that avenues for spiritual information and culture should be opened to them?

Seen in his crimes, his wars and devastations man might be mistaken for an incarnation of an sphilt; contemplated in his scenes of charily, his discoveries in science, and his wast combinations for the benefit of his race, he seems a bright atelligence from heaven .- Combe.

As you stand on the sea beach you witness the waves recede and flow, but still they are compon-ent parts of the ocean which continues in movement; and as with the ocean, so is there a con-tinual progress in the unfolding of the earth. And what occurs on earth, occurs also in man.

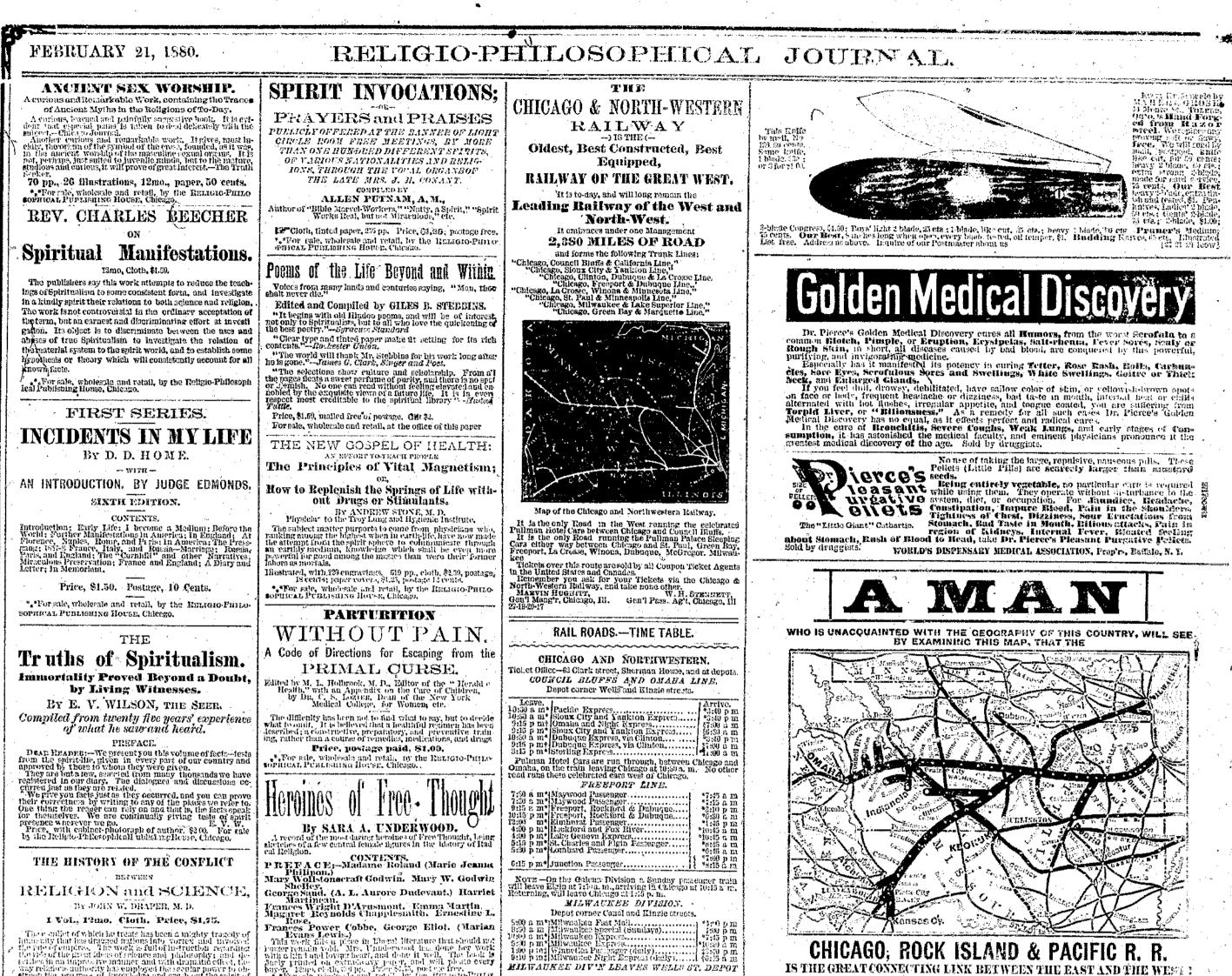
I had rather that a child of mine should learn morality from Shakespeare than to learn religion from the cickly sentimentalism of religion which has come down from the swamps of mediaval superstition which would have been dried up long ago, had they not been protected by the cathedral roof of popular 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 emply 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 vible realities of the universe; and it also comes to introduce you to another phase of existence, in which growth, association, and labor are all in-vested with widely different circumstances to those you experience now.

Clairvoyants may, in their visions, really see and absolutely describe animal forms and gro-tesque figures, which are animate with conscious ife in spirit spheres or in the atmosphere of earth, but these forms have never been human-they are not human spirits, and never will be. In cabalistic willings, animals, birds, fishes, and almost every discovered object in nature, was a word or hiero. glyphic expressive of some ides, and ancient modes of thought have frequently been grossly misrep-resented and misuederstood, 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 lodges of orders which were founded with the express intention of keeping seeinded and safe the highest knowledge the pribats and oracles possessed .- Voice of Angels.





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Continued from First Page.

I am no partisan for or against any yet unrisen star beneath the horizon of science. If the biblical view of spirits, goed and bad, could by modern evidence be proved to be true, I should be only the firmer Leliever in the Bible, with its whole supernatural history, if spirits that "peep and matter," 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 Revelution. I am not in danger of supposing that these atrocious poisonous whisperings which mislead men and women only too often into 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 opirits can speak to us as well as evil, I should yet say that transcondently 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 supreme ones. While they are thus subject, I do not care what you prove concerning them. I do not think you have scientifically proved even that evil spirits can commanicate with men. I do not think you have proved that good spirits can communi-cate. 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 re-ceive scientific evidence from any quarter. Prove to yourself, if you can, that Arch-bishop 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 be-lief 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 angelic spirits whose effulgence has made mortals 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 psychie force and that the place for materialism is in fragments on the horne 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 invariable law, which like its author, is "without the least variableness 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 on y 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 uncarthly 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 re-tiring an hour or thereabouts, 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 burning 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 yonder," pointing upward. That was the first thought 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 paroxysin passed off and the room was dark.

a manifestation of spirits through my medial powers, or was it a vivid dream? I might afely say that I have had a hundred similar visits. I have seen my son who died in the army come to my hed in the night. Once I awoke and he was in my hed with me, but got out then immediately. I have seen indications of his invisible presence several times. Oh! could I only attend a materialization scance 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 illed 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 as 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 "elergyman of long standing," who writes to me for the bound volumes of the Mayazine :

"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 1 am unable to converse with them only by some sign or token. Is all this an illusion? Is it owing to a morbid condi-tion 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

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 minister-ing 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 di-rected by him, and sent an officer to arrest him. "Lut Elishe 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 elders, see how this son of a murderer hath sent to take away mine head."

Samuel presents another case of elairvoy. ance. "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 seel: 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 thine 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 chairandient when a child, and after he had been on the other side several years he came to tell this same Saul whom he had annointed king of Israel, that on the succeed-ing 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. xliv, 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 whereby indeed he divineth" (ver. 5), and the 15th verse of the same chapter confirms this view where Joseph said unto them (his brethren),

"What deed is this that ye have done. Wot ye not that 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" on the Isle of Patmos. I have

was ordered to go and preach to the Gentiles. He was doubtlessly entranced when he was "caught up into the third heaven," for he says he could not tell whether he was in or out the body during that experience. These cases of trance show that this state has been recognized as one of the phases of spirit communion 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 individunlity of the medium is not entirely obliterat-ed. 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 spir-its, and they have a still higher claim to an-tight in heigh are a still higher claim to antiquity in being a part of the divine truth hat 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 entireunattainable, while the coarser and more dogmatic class reject them as folly, and regard Jesus as a visionary fanàtic.

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 is-elated 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 rul-ing 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 methemployed ls are not by spirits of

FEBRUARY 21, 1880. Such is not the teachings of anthropology;

such was not the example of Jesus, and such is not the action of exalted spiritsfor they have often come to nerve the arm of the patriot in relieving an oppressed land of its cruel tyrants. I once witnessed a re-markable example of spirit interference in narkane example of spirit interference in protecting a young lady from utter ruin. She was already engaged to a young man, a stranger in the city, and a prolligate im-postor, when a friendly spirit gave a com-munication at the table where he was sit-ting, which warned the family against him, and resulted in his heing errosed and drivand resulted in his being exposed and driv-en away in disgrace. The spirits from whom this warning came were examples in all respects of the othical 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 sonl, 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 un-sound and unfortunate will in the far fu-ture perceive that though we have opposed their evil conduct with a firm hand, we have done them no injustice, but have sought 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. Robers 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, firm-ly 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, its still in the power or 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 of 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."

[From the Banks of the Hudson.] NEWBURG, N. Y. Oct. 20th, 1879.

H. H. Warner & Co., Rochester, N. Y .- Genthemen:-"A lady of over seventy years of age, in failing health for over a year, has been using Warner's Safe Bitters ou my recommendation. She feels very grateful for the benefit she has de-rived therefrom, and says that until she used it her stomach could bear no vegetable food for over three years. I hallow it to be a certain breacher

During all this time I was perfectly aware of all my surroundings, and heard belated travelers talking in the street. Now, was this

understand this subject and their cases more satisfactorily.

Clairaudience, 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 carth 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' 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. Locality 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 Jeptha, 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, think ing 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 contest 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 charlot 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 clairvoy.

ant 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 unity 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 servalt said unto him, Alas, my mas-ter, what shall we do. And he answered, Fear not, for they that be with us, are more than they that be with them. And Elishs 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 chariofs of fire round about Elisha."

Ekisha being a clairvoyant medium, was enabled to see this heavenly host come to pro tect him from being captured by his enemics. 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 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.

It may be that our friend may have been ontranced. I will therefore give him some Serip. ture 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 it the faculties of the mind are in a more profound state of subjection to spiritual influences. The spiritual faculties are exercised, while the natural 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," rehears ing his history, he says (Acts xxli, 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 ever ynagogue them that believed on thee." Again (Acts x, 9): "Peter went up on the house to pray about the sixth hour. And became very lungry 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 devoutman and feared with all his house, gave much alms to the poor, and prayed to God always." To this good heathen who had retired in the afternoon for prayer, 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 be tween 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 i to deal with offenders and criminals.

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 monition, to mortals, and if I could induce all seekers for truth to listen in a kindly and docile spirit to its gentle monitions, there would be much less occasion for my saying anything in behalf of the "Better Way." (Ap propos 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 consure, 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 un-just 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 dictatesthat 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 dif-ficulty in approximating the example of Jesus of Nazareth, and obeying the advice which we receive from our pure and exalt. ed spirit friends.

The difficulty in enforcing these viewsare 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 develop ment 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 stat ed; 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 ques tion 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



