Eruth Gears no Alask, Lows at no Human Sbring, Seens neitber Dlace for Applause: She only Asle a Bearing.

CONTENES

VOL. XXVII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, FEBRUARY 21, 1880.

SINGLE COPIES FIVE CENTS.

NO. 25

CONTENTS.

First Page. -- The Rostrom -- A Lecture by Joseph Cook, at Boston, Feb. 3rd, 1882, "in Recent German Experiments to Spiritualism."

SECOND PAGE.—U.S. with the Spirits. Who are the Indicisend Athelets? Are all souls Immertal? Spiritualism in Germany.

Tring Page. - Woman and the Household. An Apparition seen by the Supreme Council of India. Book Notices. Magazines Notices. Pourte Page. - The Government and the Maris. The Bha-

POURTH PAGE.—The Government and the Mails. The Bhagavail Gits. Mediumship of Mrs. Duis. A Lively Wake. Hey. Joseph glock on Spiritualism: President Lincoln, Laborers in the Spiritualistic Vineyand, and Other Itsurs of Interest. A Prep Beyond the Grave.

Firm Page - Mrs. Buildag's Departure for America. Facouragement for Magnetic Healers. Letter from Mr. And:
ville. Special Notices. Miscellaneous Advertisements.

Sixts Page - Christian versus Homan. A New Move on
Old Satso. Brookign: N. Y. Spiritual Fraternity. Spiritualism - Tga Lesson of the Hoar, Letter from New
York. To Spiritualists of Objo. Spiritualists and Liber,
alian. Letter from Joseph S. Burr. Notes and Extracts,

to

BRYSTH PAGE - List of Prominent Books for sale at the office of the iteligio-Pathesophical Journal Miscellaneous Advertisements.

FIGHTH PAGE. Spirit Presence-Interesting Experiences that Require Explanation. The Better Way. A Husband's Faith.

. THE ROSTRUM.

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

Mr .Cook spoke to a crowded audience in the old South, at the one hundred and fortyfourth Boston Monday lecture, February 3rd. The subject of the prelude was: "Chinese Students in American Schools;" and it was strikingly illustrated by the presence on the platform of several bright-looking Chiffeee 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 serice 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 bands with the Chinese students. The lecture, on the celebrated recent German experiments in opiritualism, 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 University, 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

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.

Schelbner 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 Philosophic.

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

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

Profs. Wundt, Thiersch and Ludwig of

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 resitty of all the facts. Prof. Wundt has sticklahed an article, which has been translated into English, in reply to Ulrici, and insists much upon the tricks of legerdemain.

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

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 testimony is the reply of an expert to the positions taken by Prof. Lankester and Dr. Donkin in England.

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

before a public notary, Gustav Haagen, in the following terms:

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

Signed and officially stamped.

GUSTAV HANGEN Counsellor and Notary.

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

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

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

Henry Slade having proceeded to St. Petersburg in order to fulfil his engagement with M. Aksakof and Prof. 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 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 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:

I. Experiments with a closed book-slate,
The following incident occurred in the
presence of Prof. Zoeliner and Prof. W.
Weber. "I pasted half a sheet of optinary
writing paper on a rather large (wooden
board," says Prof. Zoeliner, "and blackened
the paper by holding it over a percoleum
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 Tifted it up there was upon it the impression of a naked left foot. I
at once asked Slade to stand up and show
me both his feet. He willingly agreed. After he had pulled his shoe off, his stocking
was examined to see if there was any soct
upon it, ut nothing was found. He was
then asked to have his foot measured, and
the length of the impression was found to
exceed that of his foot by 412 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 Zoeliner,
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 steneotyped 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 I could always see half of it. We had been sitting perhaps five minutes at the table in the brightly-lighted room, our hands linked with those of Slade upon the table in the

usual manner, when I felt twice, at short intervals, that the slate upon my knees was pressed down without the slightest visible cause. Three knocks on the table announced that all was finished, and when Lopened 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 far it is for us, after such facts, to look upon Mr. Slade as a deceiver or a trickster. Stade's own astonishment at the success of the experiment was almost greater than mine." (Zoellner, Wissenschaftliche Abhandlungen, Vof. 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 Zoeilner's work]. There is the slate, there is the paper on the inside of it, there is the soot 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-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 circulation of the blood in his brain may have been disturbed, and he may have been in a trance! This cravat philosophy, however, will hardly sustain examination by serious

The mechanical theory of matter is exploded if Zoellner's alleged facts can be proved to be real, but here are grave experts who write in assuring the world that these events occurred under their own eye-sight. Here is the Court Cogjurer who says he can do nothing of the latter I hold in my hand a volume by Fichte and he says, quoting these experiments, and naming the professors who performed them, that he could himself if he were authorized, give in addition to these names many others in Germany who by the experiments at Leipzig have been convinced of the reality of the facts and of their 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 re-member that I am not here to defend the theories of Spiritualists. Perhaps all that Prof. Zoeliner has observed can be accounted for by what Prof. Crookes calls the psychic force. Here is a magnet. It attracts fron 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 in-itials? If a magnet can do that, and if, as Serjeant Cox and Prof. Crookes assert, there is in the human organization a power by which physical objects can be moved without contact, who knows but that the will of the psychic, I use that term in preference to medium, may control the action of the concealed pencil between the slates and produce periting? If you admit that this psychic sce exists, there may be found in it an explanation for facts like these ob served by Zoellner, without resort to the theory that there are spirits concerned in the phenomena. If the psychic force may be so managed by you as to cause a slate pencil to write, so by acts of will, you may possibly produce such an impression of a foot as this engraying 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 ac count for psychography. Here are Zoell-ner's and Weber's facts, however, and in the present stage of the discussion the important thing is to look directly at observed phenomena. [Applause.]

A professor of Leipzig University buye 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 produced in this manner. Facta 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 England would be if four of the most renowned professors of our Atlantic coast, say three from Harvard and one from Yale, were to testify to the reality of facts like these, and if then two of the most trast 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

youth. If another professor should reply to the professors who assert the objective reality of the facts, the sharm 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 writing found on the slaten is leyond the knowledge of the reaching found the knowledge of the reaching found the states in leyond the knowledge.

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

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

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

11. Experiments with knots in endless threads and strape.

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

knots were tied in it.

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

ery against our American Dr. Slade. In spite of all defences of this man, I am, however, very suspicious of trickery in Slade. Prof. Crookes acknowledges that he has sometimes been deceived by skillful leg-erdemain. 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 un-derstood, 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 object ing more and more to experiments in dark closets, or in cabinets, as affording opportunity for trickery. Some of the most scath-ing remarks against trickery are made by the spiritualistic writers themselves. A the same time I must say, with equal frankness, that there are no social errors more poisonous than some which have been taught by spirit alistic tricksters un worthy of any place except in fail.

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

III. Experiments concerning the Disappearance and Reappearance of Matter.

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

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

way the phenomena were to be further developed. For perhaps a minute nothing at all happened. Slade was about to use his slate and pencil to ask the spirits whether we were to expect anything when I resolved to take a nearer view of the round stand which was lying, as I thought, under the card table. To my greatest amazement, and Slade's also, we found the space under the card table perfectly empty. Nowhere in the rest of the chamber could we find the stand which/a minute previously had been before our eyes. After five or six minutes spent in breathless waiting for the re-appearance of the stand, Slade claimed that he saw appearances of lights of which I, as usual, could be nothing. Looking with more and more anxiety and asto ishment 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 dasted negative, I turned my head in the direction of the ceiling of the chamber, and suddenly saw, at a height of about five feet the lost table, with the legs directed upward into the air, float downward rapidly upon the top of the card

table." (Zoellner, vol. 2, part 2, p. 917.)

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.]

in his place. [Applause]

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

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

"As Slade was holding a state in the usual manner under the edge of the table to receive writing," says Prof. Zoeilner, "something suddenly struck on the slate with a clattering sound, as if some heavy body had fallen upon it. When immediately thereafter the slate was taken out for examination, the smaller conch shell lay on it. Since the two shells had lain before almost exactly in the middle of the table, untouched, and constantly watched, here was, therefore, the often observed phenomenon of the penetration of matter presented in a surprising and wholly unexpected physical manner. Immediately after Slade drew the slate from under the table, with the smaller shell on it, I seized the shell, in order to ascertain whether it had suffered any change. I came very near letting it fall, so very hot had it become. I gave it immediately into the hand of a friend, and he found it of a remarkably high temperature." (Zoeilner, 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 Zeilner's testimony, coincident observations may be quoted, even if the latter were not made by experts.

V. Experiments conserning the appearance of tangible hands.

In describing the General researches I have emphasized only the facts on which Ulrici places stress, and have therefore given you a glimpse not only of Zodiner's shief assertions, but of those which Ulrici and Fichte have discussed and considered the

most suggestive. "Almost regularly in all our sittings, says Prof. Zoeilner, 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 its under the table. As to the outcome of this research, we did As to the outcome of this research, we didnot 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 suddealy my right knee under the table vigorously clasped and pushed downward forabout 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 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 im-pression in flour of a large powerful hand and on the surface of the meal in the bowl were printed the palm and foreingers 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 lat-ter was considerably the larger." (Zoellner tol. it 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.

Continued on Highth Page.

By Ex-Clericus.

[Coolinged from last Number.]

AT HOPEDALE, MASS.

. Here I remained about six months, and found therein a pleasant and profitable sea-This, as is well known, was the locality chosen by Adin Ballou and others, for an earnest effort to demonstrate the practicability of christian communism, although the shape the movement had now assumed was, more properly speaking, that of a co-operative association, the community inrest being only in business matters, whilst he homes and their adjuncts belonged to individuals. Brother Ballou was himself the central life of this group of earnest re-formers; but he had with him many who were hardly less intelligent and earnest than himself. At this time (the summer of 1853) Hopedale was, I think, at about the summit of its prosperity, and to me it proved to be a very pleasant place for a retired, home kind of life. Never before or since, as I think, has it been my lot to sojourn in place where there was so much intelligence and integrity of character, in proportion to the number of inhabitants.

Two newspapers were now issued from the community press; the Practical Chris-tian, edited by Mr. Ballou himself, and devoted especially to the community interests, 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 wisdom, heralding to the world, in somewhat grandiloquent language, the glories of the "New Dispensation", as he called it. Thispaper was nominally published in Boston, but in reality it was edited, printed and issued at Hopedale, the editor and proprietor being himself connected with the community. But what was especially interesting to me personally was the fact that a large proportion of the Hopedalians were earnest and intelligent Spiritualists. Bro. Ballou had himself recently come out in its favor and published an interesting and val-uable book, entitled, "Spirit Manifestic 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 thing, these circles were of a more elevated and truly spiritual tone than those I have come in contact with elsewhere. My own home as with an excellent family of rerespect I was favorably situated for harmonious development and work. For exercise, and as a slight source of income, I worked a few hours each day, in one of the box-making factories, having two brother ministers as fellow-workers in the same shop. Here then, with these favorable.surroundings, I gave myself up with renewed interest to that which had now become the very life of my being. Mediumistic writing was now what mainly occupied my capacity, 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, I was soon to produce results of great interest and value to the world. But at the same time, it was said that just then, I was not quite prepared to act—or rather to be acted upon—with a vigor adequate to those important ends; and that in the meanwhile I must be satisfied with something nearly approaching an absolute mental test. Only light, and very unsatisfactory use, was therefore now allowed to my capacity.

Still, I wrote occasionally an article wor-by of publication in the Spiritualist paper 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 mediumsstically during the earlier part of my stay at Hopeas either from the sometimes ve tious but often amusing dictation of the medium helpers, as I have called them, or from the dear ones of my own love; circle. will give an illustration of each of these kinds of writing, although by so doing, I may, perhaps, in the estimation of some of my readers, lay myself open to the suspicion of undue simplicity and credulity. But let it be so; my purpose in these papers is to make a somewhat unreserved statement of my experience, and it is possible, I think that what may be folly to a certain class of minds, may in reality, be a breaking through of the higher wisdom and love from the un-

seen 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 pow 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 quick ly taken the place of a floed 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 anyself up to writing was received. The result was about as follows, the mother being clearly the

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

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

*) From a note just received from this earnest and faithfurorker, now in the 7th year of his age, I quote the follow ing stand on precisely the same ground, and abide firmly by the positions stated in n y work on "Sourit Massifestations." If Spiritualists generally had concurred with me in any positions and counsels, their movement would have occaped most of the drawbacks and troubles which have beset it.

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

To be Continued Who are the Infidels and Atheists?

BY DR. C. D. GRIMES.

To the Editor of the Religio Philosophical Journal: Some four months ago, I wrote an article criticising in a brotherly way, as I thought a very remarkable address of Dr. Fish one prominent feature of which was, that he peopled the "purgatory" of the Catholics, and the "Outer World" of the Spiritualists, with infidels, atheists, materialists and free-lovers. After getting his definition of the terms-infidel and atheist I found that if he was right, I was doomed to stop with the Catholics, perhaps for thousands of years, hence my appeal to him for the second time, for light—a little more light! As the address contained assertions only upon these points, and furthermore as he was one of the patriarchs in Spiritualism, I hoped to call out a few reasons and explanations for what I thought 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, is due from me to say, that I consider hi 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 in-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's—

surface 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 themselves, for having found, as they express it, a rational and common-sense God; so if he has any wish of saving the world from "atheism," he must be stirring. His third excuse was, that his time was all taken up in professional and worldly matters, which ought to considered to the point as he was then publishing nearly two columns of worldly and personal matter in place of affording the light that he had been called on

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

Mr. Webster defines the word atheist; as one who disbelieves in a God. This defini tion is worthless when we find that intelligent persons de 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 te-morrow, attainable by them. Who can prove that the atheist has no God? Who will deny that they have one? I am not an atheist for refusing to accept of the, to me, crude conceptions of Dr. Fishbough. Neither is he an atheist when he refuses to accept of mine. Martin Luther spoke wisely when he said, 'God is a blank sheet upon which every one write themselves." Ingersoll's truth was to the point, that man returned God's compliment and made God after himself, and as natural as sunshing 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 acquired the largest amount of knowledge of the ALL, that is, who have penetrated farthest into the secrets of nature, understand best the movements, attributes and laws of the 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 hotives, laws, attributes and char-

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 intelligence. gence, 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-

tween the law—the method and the entity. Then he tells us of "an intelligent law-giver superior to the law." If he gives us a law for our method of action, inferior to himself-to his method of action, and will not allow us to appire 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

The Doctor thinks that Pantheism,-the doctrine of the all-in-all, is atheism, because as he says, "It makes the actions of man,—good, bad and indifferent, equally the actions of God, thus confounding all moral distinctions," etc. Is he sure that his moral distinctions are God's moral distinctions?

Ah! here is a deep question, and the 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

methods—wise, and even necessary as I now suppose they may have been. But even these were sometimes quite pleasant and ed in matter so as to lose, apparently, all its deific qualities, until it could manifest through, triumph over and be born out of its low conditions—these infernal depths of hell, first contending with the warring ele-ments, 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 sorrows, tolf and troubles? 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 whatsover answers a divine purpose in bringing about divine results, is divine. The soul than grass can grow without earth, moisture and sunshine. It must burst through the mould, be born out of its environments and the more severe the trial the more rapid the growth. A smooth sea never made a skillful mariner. The "mills of God" must grind. There is an iron necessity in the case, not ordered, but existing as a necessi-ty; (i.e.) without opposite functions, and re-

lations, no universe.

The "All" acts upon the entity to unfold it up to, or towards the "All." The "All" must be high to act upon, and the entity its opposite 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 personal-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 cured or prevented by development. The tares and wheat must be allowed to grow to-gether until the harvest (i. c. 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, serving a divine purpose, to produce a divine life, and just such limited evils as the tares. or those pangs the surgeon gives us for a time in amputating a limb to save a life. Just so, evil in a finite becomes good in an

Again the definition that infidelity is a disbelief in the Scripture-Christianity, is manifestly incorrect, because local and not of-general application. If true there could be no infidels in countries where there were no christians. Its general definition then is, disagreement-unfaithfulness. His Infidel, Atheist and Materialist are merely those disagreeing or refusing to believe as he does. If the christian passes over into a Mohammedan country, he becomes an Atheist without changing a tenet. These terms, then, are mostly epithets-phrases originating in a spirit of caste, hurled at a class of people whose offense is merely that of differing. It is said that when christians huried 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.

infinite sense.

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 affiliation with Atheists and Freelovers," and an Atheist is on who cannot accep 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 doctrice. To this I ask, where the one who can sufficiently blind themselves by prejudice or selfishness as not to know that what he terms "sexual impurity," exists in all phases of society, whether churches, or political parties, rich or poor, high or low, existing b-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 deient and pharisaical (saying the devil is always yonder, never here,) that they can never sorrow, repent and redeem themselves through restitution and compensation. I must say that, to me there is something noble in the King David phase of poor humanity; who, sinning the oftenest the oftenest repents; who, falling the lowest, recoils the quickest; who, oftenest 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, yes divine to war against an evil, but quite another thing to say, I am holy and you are unholy. Rather let me aspire to that large charity and compassion that will seek for some mitigating causes. We are not the masters of the circumstances and conditions, from which come our wishes, motives and tendencies to action. Pre-natal cond tions, planetary influences and hereditary taint, have contributed very largely in mak ing our physical, intellectual and moral natures what they are. Coming into life, stamped and labelled, we are then rushed through under the boot and spur of surrounding and

contfolling conditions. Bro. Fishbough admits that this evil has existed under "religious restraint," but escapes from the dflemma 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 polar-

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

Are/All Souls Immertal?

To the Editor of the Religio-Philosophical Journal: Many topics of great import have rebeen 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 minds as Mr. Tuttle, Case, Swan and others, fail to solve the problem, it would be useless for lesser lights, especially one born in obscurity, and having no access to the advantages of a regular scientific schooling, to attempt to throw light upon a subject which they have left as completely in the dark as, it seems, before they attempted its elucidation. With the despest of fraternal feeling for those gentlemen, and with no desire to cast reflection upon their scholarly attainments, I feel prompted to say: Gentlemen, why don't you come down to the question? Why travel so far for a morsel when an abundance lies at your door? It would be unnecessary here to enter into an elaborate discourse upon the constitutional properties of soul, or the distinction between the terms "soul, body and spirit," con-stituting man, in order to grasp the desid-eratum. By the question, "Are all sculs immortal," I understand the author to mean, is the human race immorta(? declares not, and involves himself in a laby rinth of difficulties, from which he will never be able to extricate himself by making 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 nothingness; although he does not thus carry out his arguments. Again, Mr. Tuttle is not prepared to swallow the statement of this savant, although highly relishes the same fact only in different form or color. He concludes that man may live beyond, or after the earth phase of life; but that even this is no proof of his immortality, but only his "continuity of existence. This, if not the same postulate of Mr. Case, it leads to the same dilemma, as it would be only a matter of time as to when the ultimate would be reached, and its author ought to have seen 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 consti tutes 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 uture, 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 must necessarily have one destiny-progrestion. Deny this bert you resolve all into charsce, 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 be 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 overn: 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, as this, will be exchanged by its proprietor -the spirit-for another at the end of another cycle, and so on ad infinitum; and also, that all bodies subsist upon food adapt ed 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 per-fectly adapted to, an object of its government, must be co-extensive only with its duration. The most legical things Mr. T. could have said in his answer to Mr. C. 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 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 will serve, at least, to call forth-new effort from minds of greater calibre than mine. The deep interior of all internals is the infinitude of life germs, possessing, each in its constitution, all essence, forces and possibilities lessential to its existence; aye destiny. These, combined, constitute what we call God—the all in all. Each germ from eternity, by virtue of the law of its government, followed the proclivities of its.own genus, even to sex, being fully prepared, then as now, and will be in the endless fu-ture, 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 (30-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.

opinion.

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

Spiritualism in Germany,

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

We find in them a continued report of Mr. W. Eglinton's (well-known physical medium) stay in Annathal; a small glassmanufacturing place in Bohemia, the same in which Dr. Slade, too, as I have reported before, had exhibited his medial powers in a most successful manner. It seems, that in the circles assembled in that unpretending corner of the world to witness the facts of Spiritualism, the conditions are particu-larly favorable. Mr. Eglinton, too, met in Annathal with signal success. The witnesses 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 persons sitting in a faint light, which came through the glass door of an adjoining room. whilst the medium was in deep trance, first saw lying on the table before them something white of the size of a pocket-handkerchief. This object then gradually growing took the form of two long, delicate, bare, female arms, to which were speedily added the upper part of a body and a head. On the latter, eyes, nose, and other parts of the face could be clearly distinguished, the featues 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, flowing garment, which she hold 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 bands, he was raised perpendicularly to the ceiling of the room, so that those who held his hands, not to let go of them, had to stand on the seats of their chairs. This, however, they had to do when the medium began to float high up in an oblique position, which was continued for a distance of at least ten metres. In a faint light coming from an adjoining room he was distinctly seen suspended in the air, after which he was carried back to the circle and gently deposited in his chair. The same phenomenon was witnessed the next day in a circle of seven persons, when Mr. Eglinton was seen horizontally above the table, so as to touch the heads of the sitters with his boots. As a visible token of his being lifted to the ceiling, Mr. Eglinton, all the time in deep trance, left the inscription of his name there. In a later scance, attended by a de-cided skeptic, the medium was carried three times perfectly free above the head the doubter, and floating there perbendicularly 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 support it. In all these cases the body of the medium was carefully and gently returned over the table to his seat.

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

"That the spirits only dictate or write common-places,' is an assertion often 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 '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 meral perfection of mankind -and not its advancement in knowledge and science-is the main mission and chief province of spirit intercourse. May this able exponent of our philosophy give its readers what its title purports: "More Light!"

Brooklyn, N. Y.

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

DR. G. BLOEDE.

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, holated peaks. So it is with great men. All useless misery is certainly folly, and he that feels evils before they come may be

ment 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

deservedly censured, yet surely to dread the future is more reasonable than to la-

Woman and the Household.

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

While discoursing recently on the "Right Use of the Spiritual Forces," A. J. Davis spoke of the effect of .circumstances upon character. To illustrate the crushing influence of adverse conditions upon many a human being, he made use of a reminis-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-rusty hinges upon a bed of flowers. Being small and weak, he could not raise it up, but from that time he watched the poor flower-bed with its dark and ponderous hindrance. Presently a few tendrils, ever yearning toward the light, crept through the cracks and knot-holes, and at last blossomed into beauty and fragrance.

· A lady in the audience who was a stranger to the speaker, caught the inner sense of the parable, and gave it rythmical expression in the following graceful lines;

A CIRCUMSTANCE.

contrasty hinge the old Variations sale g heavily with creak and gross, As barn doors will, When sublanty, to my dismay-For I was then a boy at play-It broke and fell

Fell on a lock of gentle flowers.
And little seeds that scarce had learned.
The shortest way.
Up to the sunshine and the rain. Fell like a mighty, monster pain, And there it lay.

I heard the violets complain, And migrone to made sweeter mean of its dark lot To righton grass, and rose, and rue; The specker of bury said all they knew. Forget making,"

The fern deaves fainted; datales d'ed, From taid and b'ossum rose a wail
You could not hear,
see h-toning low with care to keep.
The poppieseried them elves to sleep. And all was drear

To rescue them my heart was storig, But hands were wesh, as bands are now. To lift the fate. That falls so dark on lives of men. We -ce it, hear them ery, and then .

Can only wait.

For days we waited, Flowers and L . . So long that I my grief forgot -Not so the pinks.
Through eracks and knot-holes in the door. They raised their heads, and clands ring and Filled all the chinks

Above the weight, above the pain that of the darkness and the mold, And * rry stille, Come perfumed innocence and power. The perfect leaf, the bud, The flower, The purer 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 enumerate, as the number is constantly changing and increasing

Mrs. Aunie 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 Mr Elizabeth Thompson, of New York, has contributed \$250 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 womay, each month of the year. In December it was the gentle face of Mrs. Grant which greeted us: in January, the strong, saintly lineament of Lucretia Mott. The picture is true to life, and good enough to

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 stultifles, 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 sail ed 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 pew 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 trutts, 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 Marselles are rocky,
but the glory of air and light makes their
stony fronts and brows safeta 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 go-ing into the badway to enter. Women flow-er merchants range themselves on either side of the promenades, on raised platforms, with ornamented semi-circular covers far above and behind them, which land a pretty effect of color to the street. Fruits as well as flowers are plentiful and cheap, but the bread is poor. The public buildings are fine. Palaces are now rauseums, under the republic; they are beautiful in site and architecture, and the grounds are ample and cared for at the public expense. The situation of the older churches, forts and chateaux are very grand, and from the hill of "La Cha-pelle de Notre Dame de la Garde," one sees the world of water, hills and city, tinted and sparkling, and the whole picture is one of ravishing beauty. The old prison stands on ancient Roman ruins, Greek ruins, and the place suggests to me the worship of the The Greeks must have felt at home here, and no wonder they built temples on the seven grand hills of Marseilles.

"The hotels are large, comfortable and have good service. The wood fires are charming, and the orange hued logs of tamarind wood make, I fancy, a more golden flame than any I have ever seen. The treasures of the deep have been poured into this sea port from every quarter. In the museum is a department of Natural History, which is ex-cellent, comprising shells and birds of gor-geous coloring. We attended the theatre last night to hear Jonathan performed by French people. I could but take the lesson to my heart, as I saw the keen appreciation which the spectators had of what they supposed was a delineation of our national young man. His characteristics were understood, but no imitation of tone, look or general n anner. The lesson is, that we cannot take the appreciation of foreigners as an indication of the truthful imitation of the neople of any country. Just before we left l'aris, there was a farce at one of the best theatres, called 'The Rights of Woman,' for which the Congress of 1878 seemed to-have furnished the material. Some of the American speakers at that assemblage were closely imitated in dress, voice, and pronunclation of French."

An Apparition Seen by the Supreme Council of India.

[London Spiritualist.]

The Rev. Bourchier Wrey Savile has just issued a second edition of his valuable and interesting book on "Apparitions," published by Longmans & Co., and in it he gives fresh instances of the seeing of spontaneous apparitions by persons not Spiritualists. In the preface he says:

I am indebted to the kindness of George Sharkes, Esq. of Bromley, Kent, for the fol-lowing very singular incident connected with that eminent statesman, Warren Hast-ings, who together with Lord Clive and the recently deceased Lord Lawrence have done more than any other of our great men to found and preserve to our descendants the finest empire in British India which the world has ever seen. Mr. Sparkes informs me that one evening, when his great-uncle, Joseph Cater, Esq., then secretary to Warren Hastings, was sitting with the Supreme Council of India on the Council Chamber of Calcutta, Mr. Scakespeare, 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 chainber into another room which had no outlet, and disappear. What, particularly attracted the attention of the Council was the fact that the figure 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 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 deceases

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, 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 Ghurch 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 tor 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 startied, 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 sign in India, very shortly after the moment of his death, to three different parties in England (the difference between London and Lucknow is about eight hours), in three different localities, neither of whom had any communica-tion with each other, and one of the parties being an entire stranger to the other two, must be considered as placing the possibility 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 victimate what has been justly termed "the superstition of incredulity" tion of incredulity."

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

acquire prudence. Choose those companions who administer to your improvement.

. Book Notices.

HOW SHE WON HIM or the Bride of Chara ing Valley, By D. A. Moore, Pp. 530, Square 5200, Paper 56 centsy Morocco, chain, gitt and black, \$1. Philadelphia: T. B. Peterson & Bros.

This is a readable, interesting and instructive story of real life. It has not a single passage of weak sentimentality; but is throughout pervaded by a pure and elevated tone, and its influence is Palined and healthful. The author is evidently fully cognizant of the higher order of intelligences that at times direct human affairs, and although he does not express any views in relation thereto, most adroitly are their subtile power woveh into the plot.

PENCILINGS FROM TWMORTALITY. A. levion of writings from thep ration; also writ to copied from words seen clairing antly upon the wall, given by an original escape sted in the inviolises, through the medical and classicant, was Lanca A. Sunderlin, Manpiola to, boxs, Co. 202.; 12mo., muslin.

Magazines for February not Before Mentloned.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y.) This-magazine is devoted to the interests of the Com , unity.

The Health and Home, (Preston Sweet, M. D., Boston, Mass.) A family and medical newspaper, devoted to the best interests of mankind.

Audrem's American Queen. (W. R. Andrews, New York City) A magazine devoed to art, literature, music and rociety.

The Normal Teacher. (J. E. Sherrill. Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Grammar Department; Miscellaneous Depart-ment; Notes and Queries; Examination, College and Publisher's Departments. The subscription list was rever so large as at present, and it is one of the best school journals published.

The Psychological Review. (Edward W. 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 Spiritualism - Clear Seeing of Women - Powof Mind on Mind: an Impressive case-Victor Hugo on Spiritualism

Part Fourth of Mrs. Thirtha J. Danks "History of the City of New York" Comprehends descriptions of a series of thrilling events, interwoven with personal sketches of some of the chief actors, which in number, interest, variety, and the accuracy and 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 of Phiadelphia, the battle at Saratoga, the battle of Germantown, the burning of King-

ston, 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 Benn, the secretary of the convention, standing 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. MESSES. A. S. BARNES & Co. 111 & 113 William st., New York.

"If 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 applicable to the debtors of the present day as they are at the time they were written: "The sound of your hammer at five in the morning or nine at your hammer at five in the morning or nine at night, heard by a creditor, makes him casy six mouths longer; but if he sees you at the billiard table, or hears your voice at a favern, when you should be at work, he will send for his money the next-day."

Of necessity, every new truth is it a minority of one; it is a rebellion against the existing system of belief; accordingly, the existing system, ever thinking itself a finality, atrives with all the weight of its established organization to crush it out. But by the nature of things, that must happen 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.

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 justilled it into mine. Ceres, in the fable, pursued not her daughand night, the idea of period in the daught and night, the idea of period ion. Hence, wherever I find a man despising the false estimates of the vulgar, and dailing to aspire to what the highest wisdom through every age has taught us as most excellent, to him I unite myself by a sort of necessary attackment.—Millon. sary attackment. - Milton,

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 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? Cap that be a true religion which taught the eterflity of punishment without any hopes of pardon or salvation for the sinner, however penitent? People who judge of religions in that spirit will never understand their real aurport—will never reach their sacred spings.—Max Muller.

LESSONS For Children About Themselves BY A. E. NEWTON.

A Book for Children's Lyceums Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Hes th. Price (in cloth) 50 cts., postage 2 cents. Usual discount in ta-

*Por sale, wholesale and retail, by the RELIGIO-PRILS-

\$777 A YEAR and appellers to agency. Outfit Free

a week in pour own town. Terms, and \$5 outfit free 20 M Address H. Habbert & Co. Portland, Maine,

\$72 A WEEK. It's day at home easily made. Cody out. 26 11 27 10 Address THUR & Co., Augusta, Matthe.

\$7, to \$20 per day at home. Samples worth to free 2 to 12 22 10

S. W. OSGOOD, NOTARY PUREIC FRANK BAKEIL BAKER & OSGOOD.

ATTORNEYS AND COUNSELORS, Kreene 15 and 16. TIMES BUILDING, CIRCAGO.

Johnson's Anodyne Lintmentwillpole thely prevent this terrible disease, and will positively our nine cases in ten. Information that will save many from yout from by roall. Don't delay a moment. Pre-forming is better than cure. Sold Everywhere.

I. S. JOHNSON & CO., Banger, Maine.

15 and et kirb of cosst a Prips.

Messes, Craddock & Co., 1802 Race St., Philadelphia, Ps. Philadelphia, Pc. Stanta and the description of the last of Da.H. James't Assume Issue a fit and of the description of the desc

and I know it is just the thoug for him.
Respectfully. J. V. III LL.
Lawrenceloug, Anderson Co., Ky. The remaining the facility of the lattle will 1 to at Consumption Dentity and a single pere at one c, and it will the being a fight could be have. Be super pere tout. Address a count of A country Base Sc. Philadelphire Pro-17 21241 eow



Our latest inseroved asseting machine cuts Tog in a minutes, A \$100 PRESENT will be a non fortwo men who can saw a wouch in the old way, as one man can with the analysis of bother and free.

W. Garry 7:11:

CAUSTON.—Any Sawing Machine having a seat for the parastr, or irradics for his feet, is an infringement on our statents, and we are proseculing all infringers, so neware who you buy of. - 12-19-25cow

THE GREAT SPIRITUAL REMEDIES MRS. SPENCE'S Positive and Negative POWDERS.

"Our family think there is nothing Tixe the Positive and Segative Powders"-so says J. H. Wiggins, of Beaver Dam,

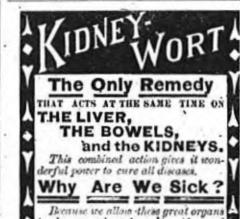
Negative Fowders'—so says J. H. Wiggins, of Beaver Dam, Wis, and so says everybody.

Buy the Fosilives for Fevere, Coughs, Colds, Bronchitts, Asthma. Dyspends. Dysentery, Diarrhosa, Liver Complaint, Reart Disease. Richary Compaints, Nervousies, Hesdache, Female Diseases. Rheumatism, Nervousies, Sicepiessess, and all active and acute diseases.

Hay the Negatives for Paralysis, Deafness, Amanrots, Typhoid and Typhus Fevers. Buy a box of Positive and Negatipe (half and haif) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send molicy at sky risk and expense by Registered Letter or by Money Order. Famphiets mailed free. Agents wanted.

Address Prof. Payton Spence, 138 East 16th street, ew York City.



Because we allow these great organs to become clogged or torpul, and poisonous humars are therefore forced into the blood that should be expelled naturally.

KIDNEYATVILGURE ILIOCSNESS, PILES, CONSTIPATION EADNEY COMPLAINTS, URINARY DISEASES, FEMALE WEAR, MESSES, AND NERVOUS

by cousing free action of these organs and restoring their power to throw off

Mky Suffer Billons palus and aches I
Why Suffer Billons palus and aches I
Why tormented with Piles, Constitution I
Why frightened over disordered Kidneys I
Why endure nervous or sick headaches!
Why have sleopless nights I

Use KIDNEY WORT and rejoice in health. It is a dry, typitable compound and One package will make six quast Medicine Get it of your Druggist, he will order it
for you. Price, \$1.05
WELLS, BIGHARDSON & Co., Proprietors,
(Will said you publ.) Burlington, VE.

PHILOSOPHIC HDEAS; Spiritual Aspect Nature Presents

J. WILMSHURST.

In the opening chapter, the problems to be solved, involving the principles of Motion, Life and Being, are stated in thirtysix questions, which are discussed in the rolling.

The author starts out with the central idea of Pantheistic Deiam—all is God, God is ail. In developing his idea he benda everything to one principle—Love, "It has been said 'Knowledge is power," more correctly, Being of Love is power, Knowledge is guidance; the two combined—Wisdom.

Love translated into daily life, will make our every day a poem—in the morning, prose; at noon, biank verse; afternoon, rythmic; evening, music and metric verse. Motion is the first element in change—the essence of variety. Love, the unityand Motion, the variety, constitute all-existence. Love, in motion, is harmony. Harmony is the development of ove—love unfulded—progressed and ever progressing—is and teach not less, Let your best insolns be examples. Live well, lest n well-teach well, and love well. "Yell mate and well-ellurate. Be true philosophyrs, now and for ever more."

Price, 35 cents, postage 04. For sale wholesale and retail, by the RELIGIO-PELLO-

MRS. JENNIE POTTER, TRANCE MEDIUM.

136 Castle Street, Boston, Mass.

ANNOUNCEMENT.

THE VOICE OF ANGELS A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophx and their Adaptability to Every-Day Life,

EDUTED and MANAGED by SPIRITS Now in its 3rd Vol., Enlarged from 8 to 12 Pages,

WHAT REPORT ED AN ABOUT AT North Weymonth, Massachusetts,

PRICE OF STRACES ADVANCE, PLAS. Less times in entire letters and matter for the paper point be addressed as above, to the undersigned. Specimen outside for the undersigned of C DKNEMORIE Publishers

Clairvoyant Healer.

DR. D. P. KAYNER,

The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician,

Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty seven years cares of difficult cases have been made in nearly all naris of the United States, has his office at Rosen 52, by the same floor with the Religio Philosophical Journal office, and those desiring clairways by the same floor with the Religio Philosophical Journal office, and those desiring clairways to the same that the consultation of the process of the same that the consultation of the same transfer and the consultation of the same same same sex, with a small lock of bair handled only by them, and such seed in a clean piece of paper.

FEES:—For Examination and Written Instructions, Same, if medicines are foreigned an arbititional few will be charged. Besides treating successfully all other forms of disease he makes a specialty of Cancer, Cafarrh, Files and Disease of Females.

Females. Klastic Trusses, for the cure of Hernia, applied, or fur-nished by mail. Address, Hosom 52 Merchants Building, N. W. Cor. Laballe and Washington 54s. Chicago, fil.

Would You Know Yourself ONAULT WITH A. B. SEVERANCE, THE WALLEROWS Psychometrist and Cinirvoyant.

Could it person, or send by letter a lock of your hair, or hand writing, or a photograph; he will give you a correct delineating of character giving instructions for mild-improvement, byt telling what faculties it cultivate and what to restraint, giving your present physical minutal and spiritual condition, giving past and vature stants, telling what kind of a medium you can develop atto, if key. What business or profession son are best calcanated for, to be submered in life. Advice and counsel in quasies workers, also, advice it reference to marriage; his mightants; of one to the other, and, whether you are lot a proper gots from for marriage; hints and advice to income and a proper gots from for marriage; hints and advice to income and a proper gots from for marriage; hints and advice to income and a proper gots from for marriage; hints and advice to income and a proper gots from for marriage; hints and advice to income and proper gots from the proper gots of the particles and services and correct diagnosis, with a written prescription and, instructions for home treatment, which, if the patients follow, will to prove their health and condition every time, if it does not effect a cure. DELINEATIONS.

HE ALSO TERATS DIREASES MAGNETICALLY AND OTHER WISE. Tunus: Brief Delineation, \$1.00. Full and Complete Delineation, \$230. Diagnosis Disease, \$1.00. Diagnosis and Freeription, \$1.00. Full complete Delineation with Diagnosis and Preseription \$2.30. Address A. B. SUNDANCE IN Grand Ave., Milyaukee, Will.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third Unitarian Church, corner Monroe and Latin streets. All are invited,

FOR THE SPREDY MELIEL OF

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

Has been widely used during the last twentyhas been widely used during the hast twenty-five years, in the treatment of these dis-tressing direases, and with such unvarying success that it has gained the repatation of hoing infailible. The shakes, or chills once broken by it, do not return, until the disease is contracted again. This has made it an accepted remedy.

ard trusted specific, for the Fever and Ague of the West, and the Chills and Fever of the South Ayer's Agus Cure eradicates the noxious poison from the aratem, and leaves the patient as well as before the It thoroughly expels the disease, so that no Liver Complaints, Ithematiam, Neuralgia, Dynamicry or Debility follow the cure. Indeed, where Disorders of the Liver and Bowels have pecurred from Missmatic Polson, it removes the cause of them and they disappear. Not only is it an effect of cure, but, if taken occasionally by patients exposed to malaria, it will ex-

pel the poison and protect them from attack. Travelers and temporary residents in Fever and Leue localities are thosen-abled to dely the disease. The General Debility which is so apt to ensue from continued exposure to Malaria and Misson, For Liver Complaints, it han excellent remedy.

PREPARED AT DR. J. C. AYER & Co., Lowell, Mass.,

Practical and Analytical Chemists. SOLD BY ALL DECOGISTS & DEALERS IN MEDICINE.

2621 27271 7171935 \$4115

WARNER'S KIDNEY&LIVER

A vegetable preparation and the only sure remedy in the world for Bright's Disease, Dinbetes, and ALL Ridney, Liver, and Urinary Diseases. 66 Testimonials of the highest order in proof of these statements. 86 For the cure of Disbetes, call for War-

ner's Safe Dinbetes fure-the For the cure of Bright's and the other diseases, call for Warner's Safe Midney



H. H. Warner & Co. Proprietors. ROCHESTER, N. Y .mer Send for Pamphlet and Testimonials.

, Sold wholesale in Chicago by Van Schaack, Stevenson & Co., Lord, Stoutenburgh & Co., and Fuller & Fuller

Visions of the Beyona, By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Edited by HERMAN SNOW. Edited by H E R M A N S N O W.

This work is of exceeding interest and value, the Seer being a person of elevated spiritual applications, and of great eleganess of personal particular applications, and of great eleganess of personal personal solutions of the truths of Spiritualism in their higher forms of solution, illustrating particularly the intimate nearpies of the aprile world and the vital relations between the freeen't and future as affecting burnan character and desting in the hereafter. The work contains ten chapters, inder the following leads: futroductory, by the Editor; Hesurrections; Explorations; Home Scenes; Sights and Symbols; Healing Helps of the Hereafter; A Book of Human Lives; Somes of Benefornos; Lights and Shades of the Spirit-Life; symbolic Teachering.

Bound in cloth, '156 pages. Plain, \$1.25, poetage 10 cents; full gilt, \$1.50, instage loc. For sale, wholesale and retail, at the office of this paper.

Zeligio-Philosophical Journal

J. R. FRANCIS,

Terms of Subscription in advance. One copy one year,.....\$2,50 6 mos.,....\$1.25 Clubs of five, yearly subscribers, sent in at one time, \$10.00

Clubs of Ten, Yearly Subscribers, sent in at one time -and an extra copy to the getter up of the Club, \$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

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

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

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

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

CHICAGO, ILL., FEBRUARY 21, 1680.

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 nds 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

monev With this light, the following editorial endorsement of the Philadelphia Record; by the Banner of Light, is at least a trifle 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 confiscate 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 burtful to private morals or private purses, where is the point at which itseline shall be drawn beyond which such despotic supervision is to be prohibited?"

To the above the Banner adds:

"If further remarks that there is danger that this in terference, with the affairs of citizens in the name of morally may go too far, and eventuate in an unwarrantable and dynamical encroachment upon bedividual liberty. Such an overeight induces, if accepted by the people, a service dependence upon the Government which undermines the dignity and free will of the citizen. 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 cry 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 repeated.

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

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

Doubtless thousands of intelligent but not liberally educated readers, as they glance over our book catalogue, pause at the enigma, Bhagavad-Gita, and try to divine the character of the work with such a strange, unspeakable title, and finding no clue to the mystery, hurry over the list wholly unaware that the book with the unpronounceable name is a volume which on very many accounts should have a place in every library. The 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 ocked up in the dead Sanscrit, language, and now being made accessible to the public through the untiring and enthusiastic labors of modern scholars.

The civilized nations have for centuries looked back to the pagan literature of Greece and Rome for the most perfect models of poetry and eloquence, and the germs of philosophy and science, but in the judgment of many scholars well qualified to make a just comparison, the literature of ancient India, when "rightly understood," will take high rank beside the Greek and Reman classics. 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 vheathen that bows down to wood and stone," and felt the necessity of sending among them missionaries of the highest teent 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 acquaintage with the immense theological lore of India; yet in this age no intelligent person can afford to be wholly ignorant of the main outlines of its religious philosophy, and the public is under especial obligation to the enthusiastic translator, who has placed within easy reach of the English scholar this philosophical poem, which is regarded by competent Oriental scholars, as one of the very finest specimens' of Hindu literature, presenting in small compass and in the attractive garb of poetry, a fair synopsis of the leading systems of Hindu theology.

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

Bhagavad Cita 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 bristendom to the petrified libraries of old India, is the fact that this immense mass of prehistoric fore 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 diyine discourse between the demigod Krishna and his companion Arjuna. To most readers the learned introduction to the work by the translator, is a valuable volume by itself, giving in a condensed form a clear outline of Hindu metaphysics which could not be gained from other sources without much hard critical study. 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, as de from its intrinsic value, cannot but beiregarded as one of the most unique and attractive literary curiosities that can be put into a library, as it always affords important and timely themes for thought and discussion. Those whose tastes do not lead them in the theological direction of the poem; will find a copy of Bhagavad-Gita in their geological cabinet among their choicest relics, as a rare and beautiful specimen of fossilized human thought.

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

The Mediumship of Mrs. Dole.

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

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 Inger-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 sald: "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 psychic forces

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

President Lincoln.

Mrs. J. W. Fletcher, in an address lately delivered in London, said (a fact well known here) that Abraham Lincoln was a devoted Spiritualist, and that some time after his death his widow disguised herself and traveled to Boston to see if some of the mediums there could give evidence relating to the Spirit-world. Mrs. Lincoln called upon Mr. Fletcher, who did not know her, but told her that he saw President Lincoln by vision, and gave her the name of her son Willie. Before leaving she told Mrs. Fletcher who she was, and said that she was satisfied with the ev dence. She was so disguised that even without her thick veil she was not likely to be recognized. Next, Mr. Eincoln, similarly disgulsed, 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 Steck's Music Hall, No. 11 East Fourteenth street, will give its first musical, literary and social entertainment on Saturday evening, Feb. 28th, at eight o'clock. This will give the congregation and other friends an opportunity to. meet in a social way for fellowship and acquaintance.

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

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

It is claimed that in the times of Charles II, of England, he confined in the dungeon of his tower a miller named Porteous, suspected of having wilfully set fire to his own premises. No sooner was he dead than his ghost began to torment the household; and no rest was to be had within the Tower by day or by night. In this dilemma, "Sir Alexander, according to old, use and wont, summoned a whole legion of ministers to his aid; and by their strenuous efforts, Porteous was at length confined to the scene of his mortal agonies, where, however, he continued to scream occasionally at night, 'Let me out-let me out, for I'm 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 Wurmand) 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 Was serglase 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

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."

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

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 sept to an asylam from having too much Moody and Sankey on the

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

Judge McAllister and his daughter attended the last musical scance given by Jesse Shepard at 461 West Washington st. Mr. S. left thiggeity 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 tack of)authorship, is about entering upon the investigation of the phenomena of materialization. No man is better qualified for this task, which he commences after ripe experience and with thorough knowledge of the principles involved, the errors to be avoided, and the requirements to make his investigation of value. The result will be looked forward to with deep interest, not only by Spiritualists, but by all who make the spiritual nature of man a subject of study.

A Peep Beyond the Grave.

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

Jack Millicent is a journalist. . Of course

he had his good times and his bad fimes, we've all had that; but Jack is popular on the Boston press. He's a man who, hard up or otherwise, has never been known to do anything shabby—anything that might bring the breath of discretification. bring the breath of discredit either on the paper that he is connected with or on himself. Jack is, notwithstanding, a thorong Bohemian; but with all his Bohemian he never forgets what is due to journalist which he represents, or to gentility, which is per force his metier. Jack has a mother and a sister. These two, outside of the tar-moil 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 ill. She was attacked with a disease in the leg, which the most noted physicians gave np. 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 ampu-tion; 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 y external experiences; she doesn't know me from Adam, and yet I can't understand it. She does not know what it means herself. Go and see her; of course you'll go covered with the armor of incredulity, but please, for periment, try. Let us know what you think. If it's book it's book, 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 rest?" I hated it, but for poor old jack's peace of mind I did it.

This is what happened. It took me forty-

ight hours to get my courage up to the proper point. Not that I was afraid, but somehow the more I thought about it, the more my imagination became surrounded with wild ideas and fancies of the supernatural. At last the eventful moment came. I put on my overcoat, assumed a sort of martyr look, which said look is easily achieved by neglecting to brush your hair, and sauntered along Washington until I arrived at one of the busy thoroughfares con necting the main artery of the city with its parallel vein, Tremont street. Oh, how I looked for an excuse as I stood at that corner. On other days I should have met half a hundred friends who would have given it to me, but to day not a soul. 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 disengaged in a few moments, and before I know where I am I find myself in the dreaded room that I have already pictured to my-self. I mumble out something about not disturbing, and mechanically sink into a rocking-chair, where I am left to my own reflections and observations.

I kept my eyes very steadily, fixed on a particular spot in the pattern of the carpet, fearing to raise these as my busy imagina-tion had already pictured stuffed toads, bats, and such like concomitants of the supernatural hanging round. bittle by lit-tle I raised my looks, slowly I gazed round, almost disbelieving my senses. My super-natural romance had received a rude shock. No toads, no bats, not even a skull. Stay! What is that under the couch?" I approach it cautiously with the ferule of my umbrelis. 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 plano open, with one of Beethoven's sonatas on the stand, a delicate perfume of violets fills the room, and I begin to feel more comfortable, more at home. Just then the door opens, and a state ly, 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 fixed and lifeless. My feelings are those of 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 voice tells me to desist; she knews where her chair is, it says, and she moves towards it and teats 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 notto answer any question or make any statement she any question or make any statement she

does not want printed.

"I beg your pardon, I concluded you had come to consuit 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

also be a guarantee of your respectability. If, however, you came to interview me, I shall of course be happy to answer any ques tions, for indeed I have very little to tell

you. The best proof I can give you of myself is to permit me to prescribe for you."

I am an old journalist, and as a rule old journalists are not shy. I have interviewed thousands of people of all classes and conditions, but seated there in that rocking chair opposite this lady, I was far from feeling at home, far from being at my ease. At length a feer a frament's thought I concind. length a'ter a moment's thought I concluded that to deceive this blind lafty would be mean, and I told her that my visit was one of curiosity to see a person who in a semiunconscious state had prescribed and cured a friend of mine when all hopes of recovery were supposed to have ceased.

"Please tell me something about yourself," I asked. "What was it that first caused you to utilize so strange a medium?"

"I am 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 scrofula, 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 sound myself campletely bereft of sight; stree 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 except under the arm pits. It was while un-der the influence of one of these lits 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 doc-tors had pronounced incurable. Time af-ter 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. He 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 since. About this time my father lost his fortune and I commenced to utilize my gift, or whatever you my please to call it, as a means of livelihood. My remedies are con-fined to vegetable extracts, which I prepare myself, and I am happy to say that up to the present time I have not failed with a single patient, except in such cases where they have neglected to use my remedies, or have ceased to consult me for want of funds

"Do you consider yourself a clatry oyant?" I asked.

"I don't desire or wish to be considered anything of the sort. I am no test medium, nor do I pretend to any such thing."

· What are the class of people who usually

apply to you?"
"Almost exclusively ladies and gentlemen of the upper and middle classes. Last week I 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?"
"Not always. Of late it has been some eminent physician or another now deceas-

"The living, then, do not appear to you?"

"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 adieu 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 I was suffering from some malady that I might put this strange influence to a substantial test.

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

The Medium and Daybreak gives the fol-

We have just lear at, and with much regret, 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 wairits become every

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 spilled that middle spirit and the spirit spirit in the spirit spirit in the spirit in th his name has hitherto been mis-spelled. It is composed of three syllables, the middle one sounding "way," so that the spelling; "wau" is manifestly wrong. The last syllable 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 words are accented on the last syllable, and each syllable is clearly and deliberately pro-nounced thus: Da-ko-ta, Wam-pum. His own name, as was explained in the Christ-mas 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 tender 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.

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

Encouragement for Magnetic Healers

Dr. James E Briggs, of New York City in his paper on "Nervous Diseases," pub lished in Vol. o. in the "Transactions of the 'National Eclectic, Medical Society,"

"Whatever medical agency is employed should be selected with reference to its influence on the nervous system What is called animal magnetism is a soother of the nerves, and therefore invaluable for that reason. It is no imaginary agency, the product of charlatans, but belongs to a superior science. It has been known longer than history. Its power over the faculties of the body at large, and especially over the brain and pervous system, is immense; and is therefore capable of application to prevent and remove suffering, and to cure diseases, far beyond the means hitherto pursued by the art of medicine.

"Dr.Wm. B. Carpenter, 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-ment which the physician has at his com-mand. Dr. J. J. Garth Wilkinson is equal-ly emphatic: We have, says he, no certain knowledge of the limit of mesmerism as a curative agent, nor of the conditions which should exclude cases from this treatment. In functional disorders of the nervous system it is especially indicated; and as a number of diseases, even seemingly organic, spring from this root, it appears that it has a large field of application here. Hysteria, epilepsy, catalepsy, and those maladies in which the visceral motions predominate over the rythmical or rational motions of the lungs, come very worthily under its benefits.

"Dr. John Elliottson has collected a summary of cures under his observation.... (These embrace varied and numerous diseases.) Sir J. D. Brandis, physician to the King of Sweden; declares it efficacious in the cachexias of the vegetative organism, such as scrofula, rachitis, etc.

"Dr Brown-Sequard-eulogizing it in painless surgery, regrets that surgeons were in a hurry, and so gave up magnetism, and em-ployed the dangerous and thetics—ether, chloroform, etc. A similar 'hurry' ieads 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 sneer at what they do not, and care not to, understand. When employed with ordinary means, the cure is speedier and pleasanter than without it, and the recovery from debility is greatly acelerated

Remedial agents which soothe the irritability, modify the nervous and sanguinous irculation, and through them the other functions, should be depended upon in all treatment. Among them the sunshine, pure air, water, exercise, magnetism and moral discipline are foremost. I do not reject ether, for we are not yet skillful as we ought to be, nor are patients intelligent enough to permit what does not appear tangible to them. But as the physician approximates the ideal of his vocation, all will be changed. He will namore be sand blind, and use a hand-lamp to guide Nm, but forswear his pedantry to become a votary at the altar of true science." [Strong words of encour-agement nobly spoken.]

Letter from Mr. Colville.

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

Noticing in your valuable JOURNAL an invitation 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 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 above on this side of the Atlantic, I hasten to request you to add my name to the list and couple with my signature a firmresolve to do all in my power to aid 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 I go I refuse to bow to the dictation of those fanatical wouldbe leaders in the Spiritual-Jst ranks, who deem it their privilege to in-jure every one who will not bow to their authority. I regard no spirit, no mortal, no book as ah 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 2 to 4, at Room 52. Merchant's Building, N. W. cor.

The mission of our apirit friends is to give us strength and interpation that we cannot acquire without their assistance.

Wherever I 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 suc-cess in Chicago was of the most flattering and encouraging nature, the church corner of Monroe and Laftin streets, was filled to repletion; especially were the audiences very large on Sunday evenings, and on the evening of the 15th of January, when I lectured in Union Park Hall, on "Woman's Tree Position and Diving Mission" under True Position and Divine Mission," under influence of my mother in spirit life, I met with a very earnest crowd of sympathetic

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 established 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 chope to accomplish, viz., so to assist Dr. Monek as to place him in a position to render his invaluable services to Spiritualism as an unpaid medium."

Through this month and next Mrs. Emma Hardinge-Britten wal Tecture at Charter Oak Hall, San Francisco, after which shey will speak at Salt Lake City and other places en route for the East, prior to her departure for Europe.' Address her in care of Mrs. Ada Foye, 126 Kearney street, San Francisco, Cal.

Brooklyn (N.Y.) Spiritual Fraternity, Downing Halls Cor. Fulton and Clermont Aves.

These meetings are held every Saturday evening, at half-past seven. The thernes selected thus far are as follows:

February 21st. - "The Sixth Sense." ACol. Wm. Hemstreet.

February 28th, -"A few Thoughts Con-cerning Evolution." W.C. Bowen.

March 6th .- "Materialization." Prof. 'S. B. Brittan: March 13th .- "Individualism." D. M.

March 20th .- "The Supplemental Phase of Christianity." Andrew Jackson Davis.

Mrs. Mary. F. Davis is also expected to be present.

Murch 27th,-Anniversary exercises in commemoration of the advent of modern spiritual phenomena through the Fox girls of Hydesville, N. Y., March 31st, 1848. Opening address by Henry Kiddle.

S. B. NICHOES President.

Business Aotices.

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 habitum! constipation, which has no doubt finally caused deranged Kidneys and Liver. The sure cure for Constipation, is the celebrated Kidney Wort. It is also a specific remedy for all Kidney and Liver diseases. Thousands are cured by it every month. Try it at once. Try it at once.

For diarrhers, dysentery, bloody-flux, crampa ic stomach, and colle, whether affecting adults, chill-dren, or infants, Dr. Pierce's Compound Extract of dren, or infants, Dr. Pierce's Compound Extract of Smart Weed is a sovereign remedy. It is com-pounded from the best brandy. Jamaica ginger, smart-weed, or water-pepter, anodyne, soothing and healing gums. For colds, rheumatisms, nea-ralgic filections, and to break up fevers and infan-mators attacks it is invaluable and should be kept in every household. Fifty cents by druggists.

From a Prominent Drug House H. H. Warner & Co. Rochester, N. Y.) Dear Sir:-it is now only three wonths since degree iv. ed your first shipment of Rafe Remedies. We have sold drugs in this place for twenty years, and we have never sold a proprietary medicine, that gives such unusual satisfaction as yours, especial. your Safe Kidney and Liver Cure, and Safe

Diabetes Cure.

We could mention many who have received greater benefit in cases of Kidney difficulties.

Asthma Rheumudsin, Diabetes, Bright's Disease,

Respectfully yours, SISSON & ROX. Alexandria Bay, N. Y.

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

CURES EVERY CASE OF PILES.

Those Complaining of Sore Throat, House-ness or "taking cold," should use "Reven's Rem-chal Trackes." The effect is extraordinary, particularly when used by singers and speakers for clearing the voice.

A Successful Dainyman is the one that makes uniform "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 realize the best price, as is Wells, Richardson & Co's Perfected Butter Color, made at Burlington, Vt. Buy it at the Pruggists, or send for descriptive circular. tive circular.

MRS. D. JORGSTON, Artist, 165 Farwell Ave., Milwaukes Wile Water Color Portraits a specialty.

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

SHALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered.

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

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. See advertisement in another column.

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

Consumption Curen.—An old physician, retire ed from practice, having had placed in his handaby an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also resulting and redictions and resulting and a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, felt it his duty to make it known to his sufferhas fell it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to refleve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Rosers' Block, Rochester, N. Y. 27 5 28 5 60w

THE WONDERFUL HEALER AND CLAMFOTANT MRs. C. M. MORRISON, M. D .- Thousands ackncwledge Mis. Mourison's unparalleled success in giving diagnosis by lock of hair, and thou-sands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER. Enclose lock of patient's hair and \$1.00. Give the name, age and sex.

Remedies sent by mail to all parts of the United

States and Canadas.

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

Address, MRS. M. C. MORRISON, M. D. 25-20ti P. Box 2519, Boston.

Spiritualist's and Medium's Meeting.

A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at J.p. M., at 508 West Madison street. There will be transe speaking, tests,

Bew Advertisements.

BUTTER A New Treatments Butter Make

REEDS For No we will send the holes varieties of Flower or to deep Seed, worth Fig.

CURE FOR RHEUMATISM.

If you are suffering from this searful sinease, send of cents a stamps for his "Surr Cure."

W. A. LANDSON, Newark, Wayne Co., N. Y.

MEDICAL DIAGNOSIS: wint half age on month, by man, Four theliars, res. VineLa Allien, Lock Berg No. banass City, M.

NEW ASTROLOGICAL MAGAZINE.

URANIA:

A Months, Long Real of Authorities, Meleconings and and Physical Science. Edited by A. J. Phannel, Author of the Text Book of Advancy, A. J. Phannel, Author of the Leader, highway January, 1981, in Lumbers of Elipsce. Terms of Subscription readoling.

Terms of Subscription, two dollars a year, 1 (2), six months Address the American Azents A (1 mode) A (0), 12-22

PLYMOUTH PULPIT. SERMONS

THE CHRISTIAN UNION. Par acaom, \$100 Nergymen, \$2 of sample copies free, 27.27

RAPHAEL'S PROPHETIC ALMANAC. FOR 1880

Weather Guide and Ephrengeria, with a table of Highest for include and New York. Collaters predicting or of the activity of a sum for such for any of the product of Private proposed Treases, six appears 100. 27° All the back month word Highlands Albuman Since is a note by to or application. Private various

RAPHAEL'S GUIDE TO ASTROLOGY.

Contains all repostes stem of the trouble Gave ration in Collains a respect system of directions in Garantin (A. S. Armarya, M. S. Armarya

what is the use patha Hearth 100 to The Gricket

BOOKL & WILDON, Publishers, 215 Lynning, 5. V



27-25-28 5egw AGENTS WANTED for the richts

It describes Royal Palaces, Rare Curios ites, Wealth and Wooders of the Indies China, Japan, etc. A million people want it. This is the best ensure of your life to make money. Beware of "careb-peopy" imitations. Send for circulars and extra terms to Agents. Address National. Printishing Co., Chicago, Ill.

\$350 A MONTH -AGENTS WANTED-76 Dest selling articles in the world: I nample 1744. Address Jav Bronson, Detroit, Mich. 276 29 5

AGENTS WANTED-Best Book Most Money THE COMPLETE HOME.

How to Keep House, Cook, Dress, Care for Sick, Manage Children, Treat Accidents. Entertain Company, and make Home Beautiful and Happy.

Endorsed by Chrigt, Scholars and the Press.

"Valuable and interesting "--Key, Dr. Wyllk,
"Cannot fall to do good,"--J. O. Welltrier.

"Full of good sense."--Parsayrentan.

Fine pager, Clear type, Beautiful "Indings, Low price.

Sells everywhers. Full description and terms free.

Address J. C. McCURDY, Chicago, III.

97 24 28 1.

STARTLING DISCLOSURES!

ANNIE STEWART A'ERSUS '

TERRE HAUTE GAZETTE, IMPARTIAL PUBLICATION.

The Court Stenographer's official report of the entire proceedings of the pending trial, consisting in part of testimony introduced by both prosecution and defense, the pleas of opposing coursel, the Judge's charge to the Jury, and the verdictal Together with ah appendix containing the alleged libelious charges against Mrs. Stewart and the Committee as originally-published in the Gasetts upon which the suit is based, even testimony and disclosures contained therein must forevar settle the mooted question of Mrs. Stewart's guilt or innocence as a spiritual medium.

This gase, which is destined to attract universal attention among Spiritualists, will be called us in the Vigo County Circuit Court (Terre Hante) in a few days and will probably continue about two weeks. Within-wording after the verificial rendered the book will be maked for all supportivers. Only samany with be printed as will suffice to fill by ers specived in advance. The book will contain about 104 illum, bages, and will be embellished with a river proto avoidant var Pourta it of Miss. Stewart on tinted pages, from a recent photograph. Price, postpaid, 30 cents in stamps or otherwise selfa order. Address, J. F. JOYCE, Publisher, Terre Illume, larges.

News Agents, for the Sale of the Relig Philosophical Journal.

WHOLESALE AGENTS. THE CINCINNATI NEWS Co., 181 Race Cincinnati, Obio.

THE AMERICAN NEWS Co., 39 and 41 CARE ets St., New York City. Western News Co., 47 Randolph St., Ch

ago, Ill. DR J. H. Ruones, Philadelphia Penn. .

RETAIL AGENTS. W. S. BARNARD, 71 Horatio St., New Yo. S. M. HOWARD, 51-E-12th St., New Yo

ATRIN & Annahams, 58 West 31st Stre also Grand Hotel, Broadway and 31st Str. New York City.

Chas. R. Millen, East New York, Kin County, N. Y.

T. ROSENSTOCK, Fulton : , opposite car a
bles, Brecklyn, N. Y.
S. SNOW, Hox 417, San Francisco, Cal.
W. A. & C. S. Mouguron, 75 J. St., Sac

MRS. M. J. REMAN, 620 N. 5th St., St. Lou-A Wann, Salt Loke City, Utah.

M. W. WAITT & Co. Victoria, B. C. Evass. Van Errs & Co. Cleveland, Obic F. A. Romens, 16 Woodland Ave, Clevelar

DANIEL REESE, P. O. News Stand, Phi delphia, Penn. THE CENTRAL NEWS STAND, 205 Cheste

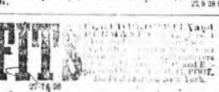
St. Philadelphia Penn. S. Monte, Juckson, Michigan,

G. W. HALDWIN, Houston, Texas.
J. D. SAWYER & Co., Galveston, Texas.
Thus. LEES, 105 Crosse St., Cleveland, Oh. FOREIGN NEWS AGENTS. JAMES BURNS, 15 SouthAmpton Row, Hig

Hollsgra, London, W. C. England. W. H. HAMBSON, 38 Great Russell St., Lo. Jon, England. J. J. Mouse, Elm Tree Terrace, L'ttoxet

Road, Derby England. Tuos, J. Berroy, 53 Sigdon Road, Hackne W. H. Tenny, 84 Rassell St., Melbourn

AGENTS! HEAD THIS! a Sutary of \$100 per mont Sample Free, Addison Ha BMAN & CO., Marshal Web.



S55.66 Vents Rent for Week win

ORGAN States, Sect the den Tongue Beeds, Nature Samula, Walton Case, warm of Sect of Book, and Sect. Planes, Sirol Cours & Book, and Sect. Lat. Lat. Cast. Sect. Nature As and the Sect. Sect. Planes, Sirol Cours & Book, and Sect. Planes, Sect. Planes, Sect. Sect. Sect. Nature Sect. Sect.

MRS. FANNIE M. BROWN.

Medical, Business and Test Medium

DR. J. R. NEWTON By this means the most obstinate diseases rigid is great feeding power-astemily as by personal treatmen

ed at ALCC. the treatment will be continued by magnetize it error at E. 20 cach. 'Dot-office address, Station C. Ne Vork 1447
The MODERN BYTHESDA for sale by Dr. Newton, Pric 1200, portage free.

RUPTURES

AGENTS WANTED, The first responsible an



IN TREATMENT FOR THE EYES.

THE TONGTE GALVANIC INSTITUTI CHRONIC DISEASES

212 South Clark Street, Chicago, Ills This peculiar though successful mode of treatment has (i its crude form) leven in use in Chicago for many years thoug brought for its present state of perfection and patented durin the past year. Its efficacy is the removal of poison from the human system and allowing dame nature to do the restoring The Galvanic process cures by stimulation, neutralization, and becomes the contraction of th

The Galvanic process cures by stimulation, neutralization and Sacoption.

Many well authenticated cases of the following diseases can be referred to, nambly: Bindenge, Beafness, Rheumatism Catarrh, Paralyse, Dropsy, Egyippelas, Fever Screz, Whit Swellings, Diseases of the Beilingy, Female Weakness, Dyspepsia, as well as the Taxobic eruptions of the face and body linder new management with new and larger facilities ware prepared to softommodule larger fumbers.

We are now prepared to infroduce the treatment elsewher or allow others the privilege.

Correspondenced solicited from any wishing to handle the process who have not some money, or those desiring freshment, Address TONGUES GALVANICH INSTITUTE, 12 Sout Clark St., Chicago, Send for Circular,

F. J. TONGUES GALVANICH INSTITUTE, 12 Sout Clark St., Chicago, Send for Circular,

F. J. TONGUES ALONGUES ALVANICH INSTITUTE, 12 Sout Clark St., Chicago, Send for Circular,

F. J. TONGUES ALONGUES ALVANICH INSTITUTE, 12 Sout Clark St., Chicago, Send for Circular,

F. J. TONGUES ALONGUES ALVANICH INSTITUTE.

Best Cook Book in the Free

by haif postpaid, as a premuum, and has more correlation than any other agricultural ne bomo paper. It is a rarge upon page rarge appet to the price in the world, and has more correlation than any other agricultural ne bomo paper. It is a rarge upon page rarge right polumn journal, mined though a month, at fifty coors a year, and gives as much variable and entertaining reading major as a right polumn journal, mined though a mined of any of interest to a warry moment of the family, from the joungest to the address, therefore it is a welcome tinder in every himschold up here known.

There being a demand for a reliable got thesp Cook flook; the Publishers requested their readers in emirtingly but the statement, which they had fried and know in her post five publication in a book. OVER 20,000 RECIPES were request, and about 1,000 of the choosest selected. They came from many in the look. It continues and food office addresses of the continuations are given in the look. It continues done for the continuations are given by the look flooks; the first and Territory on the Vision and Cabelly, and the same and post office addresses of the continuations are given by the look flooks; the first and Territory on the Vision and Cabelly, and the same and post office addresses are given as the continuation of the continuations are given by the first and Territory. Problems, for the continuation of the continuations, for the continuation of the continuation of

City hope there exists have. C. He'seculer latinatains headed the number of Review consisted and process the many tensor of Review consisted in many books seeting \$3. HOW TO-ONTAIN IT.—It is given FREE, as a preservan to any one sending TWO order ricers (not like over) to Fana are Forman, sprangingly, Ohno, of 30 counts a zero. From of Cook Room, including one year's unbertyines to Fana are Forman and Long the send of the country of the send of the send of the country of the send o

Brooklyp, N. Y., Feb. 7th, 1880.

Boices from the Beople. AND INFORMATION ON VARIOUS SUBJECTS PERTMAING TO THE

HARMONIAL PHILOSOPHY. Christian versus Human.

. PALE P. ASSPER

I went to church on Sun lay lact, -I think it is the last. To a stylish church i mean, sor, con the ing what

I wore my dark, plain garmen's, sir those modest Cothes of a fire. Quite out of in Link, and the place where every thing is fine.

And the usher quickly pushed me away back by

the door.
On a plain, hard bench of limber, reserved sgat for the proof.
Then he took a vice young lade, with allks and diamonds due.

And he bowed her to politely to a place shead of

And I the light it wasn't good to put her up so For-she was young, and I was old, and very hard

And I couldn't catch the sermon, for I sat so far-So I waited through the service ouly to watch

watching the plans chijstians who were scated round about. Praying within for purity, as they were pure with-

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 scorfful & the humbler ones the christian

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

To block the auxious traveler upon the holy way, Than modern it fidelity in theologic fray Examples fine indeed are they for any human They minister to creed and greed, but not to

hearts that bleed. Intemperance they wink at, sir, but why should christians care? The church must be supported, sir, by means both foul and fair.

The whisker-selling deacor, too, can have his choice of pew.
If only he is willing, ir, to help the parson through.
"In God we trust," the dollars say, but not in brother man,

Unless the God the dollar is-then worshipail you

Some other mal just as well night ake the place of old.

To keep the precious body well, and cheat the human soul; But common estimation, sir, they think will justify The worship of the rolden calf 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 haughty few. Consider all the works of God, how marvelous and

grand. The ocean caves, the skies above, the flowers upon the land: The gilded pays of roseste morn, of universal birth.

And not for the rich man only, but for the poor Then why should man look down on man, because

of lack of gold?

Why put him in the poorest pew because his clothes are old? Why keep him down in any place, hor help him

higher rise. 'Till be 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 weaker brother, and falling sister;

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

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

A New More on Old Satan.

[Philadelphia Times.] .

A clergyman in Lendon has stepped aside from the ordinary routine of evangelical labor with a view of trying his band 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 mit isters he knows, asking 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 agent in the conversion of the world. Heretefore the attack on the devil and his works has been in the con'rary direction.

The endeavor has been to put him down and wipe him out of existence. This endeavor does not seen to have been attended with success, except partially and in spets. 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 annoyed and dis-couraged his most valiant assailants. They have prayed and labored for his extermination, and have sung many a foud chorus of thanksgiving for the expected time when he no more should be a hirdrance to the spread of the truth. In spite of it all, the devil has held his own with a perseverance

which, notwithstanding 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 part'y from Scripture, partly from auch at myth-ology, 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 baille 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 admire his motives, as far as we know them. But he-seems to-have vast influence, and all we know about him teaches us that he delights to exert that influence for evil. Were it possible so radically 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 himself. The humanily as well as for poor Satan himself. The London clergymin 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 deviction order to reason with him and teach him the error of his way. Falling in this, the clergyman and all his

way. Falling in this, the clergyman and all his brethren will pray in the dark, to a great extent, knowing as 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 humanity if the devil were converted. But then, on the other hand, perhaps it might make us lazy. Had we softling to struggle against we might have no amtition to put forth-effort. If everything in the world were as lovely as we might hope for it to be if the devil would cease his mischlef and begin to put things to rights, we should have a gloriously indolent time of it, exceeding in delightfulness the vicious of those-who in former centuries prated of El Dorado. While we wish our clerical brother in England all reasonable success in his undertaking, we see but little prospect that he will actaking, we see but little prospect that he will ac-complish 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. H. Hill writes: I have been a subscriber to your valuable paper from its start. We cannot express our consolation and comfort that we gain from its perusal.

Brooklyn (X. Y Spiritual Fraternity.

A very intelligent audience-assembled in Downing Hall, to listen to the lecture of Henry Kiddle, Ex Superintendent of Public Instruction, in New York City, this evening. The lecture was a new our, and in the many calls now being made on Bro. K , to lecture, this one can be used many more times before it is given to the press for publica-tion. I shall make but a very brief synopals of P, 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 dailies towards I is took, and the utterances from his lips. When his book first appeared the press, both secular and religious, had nothing to praise -only condemnation. Now they sand their reporters to give fair reports of his lectures, and the lecture, "Why I am a Sphittanlist," was published almost verhaling and the secure. the lecture, "Why I am a Spiritualist," was published almost verbatim, and the representative of the Herald requested the manuscript so that an accurate report could be given. This in a large degree is owing to the stalwart blows that Bro, is giving right and left, and his voice is not !! bas it ever been, on the defensive. Would that we had many more such able and loyal representative men and women in our faith, whose public and private ives are to eminently marked by the Child spillt, which was the subject of the lec-ture, and which has been the rule of our noble brother's life. The speaker said that the Christ spirit has ex-

isted in all ages, among all people, and willethis was largely exemplified in the life and teachings of Jesus of Nezareth, the church theology had made a great mistake in attributing this exclu-sively to the Nazarene. We find this shift in the earlier nations of the earth—in the writings of Confucius and Zoronater, and largely among the earlier Hindoo writers; and the Christ agnit 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 st hit, we are one with him, as Jesus was, for he truly srid, "I and the father

This Christ spirit is shown conclusively to fis 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-dux of the Christ spirit that is now pouring down to earth from the heavenly home, all who down to earth from the heavenly home, all who will place themselves in a condition to receive the same 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 distened with wrapt aftention o his lecture, and at its conclusion a very hearty vide of thanks was given the speaker on motion of D. M. Cole, for his ever ready kindness to re-spont to our calls for assistance in our efforts

to knew "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 Thomas Psice, who said, that in the new unfoldment of the Christ spirit as manifested 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 induence urged us to cultivate this Christ spiritual perceptions. to cultivate this Christ spirit, which the speaker of the evering had so ably clusidated. Mrs. F. was also controlled by another spirit professing to be Mrs. J. H. Whitney, who passed to the Spiritworld but a few days ago.

Descon D. M. Cole was the next speaker who "Since I listened to the very able address of Bro. K., I have had linging in my care, 'What think 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 st irit,' are finally to redeem and save the worldnot 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 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 and this Christ spirit? Have we this spirit of self-sacrifice that characterized him, and which is present inputs, characterizing of all invested in pre-en idently 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 listened to? I know that Spiritualism has convinced the world; that it has agitated thought, and broken down much of the ecclesiasilelsm of the age, but with your millions of believe of the age, but with your millions of believ-ers, what are you doing to ameliorate the sufers, what are you doing to ame lorate the suf-ferings of the poor and the ignorant. I know that dent thinking in the church possible; for this Spiritualism must have the credit. Are you still hunting thenomena? Is it not time for reconstruction to begin? When Spiritualists 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; cultivate this Christ spirit. I do not like the spirit that is continually finding fault with what the christian churches have not dene. 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 Brc. Cole. 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 hemes have life and immortality been brought to light? How many have received grander and nobler-conceptions 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 teach-lngs as given through woman's voice on the public rostrum, and when she shall have in the near future, 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 livre accepted its sublime

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 christian world have not fully understood this Christ spirit, and I believe firmly that this is the mission of modern Sulviving law. Spiritualism, to, permeate the churches with the true Christ spirit, and hence there should be, and true Christ spirit, and hence there should be, snot an 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 gole to give out to all more of this love of the All-Father. You have no war with the christian chufches, for they are to become spiritualized by this new truth. When nearly become less dogmatic, and stand less for to become spiritualized by this new truth. When people become less dogmatic, and stand less for creeds, we may be able to see more progress. I 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 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 defeat a very succession. 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 a clear close observer, and a very interesting and able address may be expected. A large number of strangers were present to night, who listened

attentively to all the appakers; and so the good work goes on and or.

Spiritualism-The Lesson of the Hour.

To the Editor of the Religio-Philosophical Journal:

Last autumn I had the Denure of entertaining at my home, for a few days in old gentleman who is well known throughout the United States, for Lie efforts in behalf of the enalsted and down. trodden people in this country. The seneralle form and genial face, crowned with its halo of white, are in emblems of a life spent in philanthropic labors for the welfare of the most unfortunate and oppressed in our land. Like Garrison and Giddings, and many other reformers of our time, this old gentleman 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 me I did not think of giving the public any of his very interesting experiences.

An Englishman by birth, and reared in the

ualism was brought to his notice, and he had heard some of the sublime utterances which the angel world had impressed on a sensitive medium, be rejoleed and thanked God that Lis prayer was now about to be so fully snawered by a direct communion with the better world. For some time he waited on the ministrations of the angels and his soul expanded as it drank gladly in the genial sunshine, and the life-giving dew-drops from the other world. But one evening he was shocked and mortified to see the medium per-sonate, both in manner 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? Spiritualism he would have no more to do with it. At the time, he was stopping at the Institute of Pr. Trail, in he was stopping at the Institute of Dr. Trail, in New York. On reaching fome, he went into the library and mused from his disappointment, but said nothing to any one: While sitting here, an innote of the none, a medium, but one who knew nothing of his recent experiences, came in, evi-dently under 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 reglied 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, describing the spirit whose communication had given him so much unrest, she said:

"Spiritualism is to help the people of the next world as well as those of earth. This sufferer was brought to you for help. You should have given it to him wisely, and in the true spirit of frateroal 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 kingdom of heaven within the soul, whether of the dweller on earth or in spirit'

Said the old man to me with much feeling: A new revelation dawned on me there and en. I saw that in more senses than one it is then. more blessed to give than to receive, and that in the Spirit world as in our own, our greatest happiness 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 erroneous teachings of owhodoxy in reference to man's state after death, with the notion that every thing pertaining to the Spirit-world, is pure and perfect.

Second, man's own selfishness and laziness, the former exhitited in his desire to get all he can former exhibited in his desire to get all he can from the Si irit-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 spirituality, 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 spiritual, with the least effort of our own.

In its dwarfort of our own.

In its dwarfing influence upon humanity, we fall to see any greabdifference between implicitly following a "thus saith the Lord" or a "thus say the spirite." Nor, except in its fashionability, do we see much difference between those who ex-pect 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 with the sweet words, of a preacher; and those
who expect heaven to come to them by passively
attending circles, simply list ning to the utterances of some one (it may be a brother of the orthodox preacher) who has preach to the higher world.
The lesson of the hour, which Spiritualism gives
to Spiritualists, and to all, is "labor!" Labor in

love, lator in wisdom, labor unceasingly, and labor well. Use the light which has been vouchsafed to your day and generation, for the upbuilding of a higher, a diviner humanity on earth. Cease passively crying to the Spirit world, "give! give! like the horse-leech, but begin actively to devote what you have already received, to the attair ment of a higher spirituality in yourselves, and to cle-yating and ennobling mankind; and other bless-ings shall follow, so great that "the world itself shall not centain 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 feilow traveler up the evergreen mounts of life. Let us forget the past and wash ourselves in the crystal current of the on-dowing C. W. COOK.

Ottawa, Ill.

Letter from New York.

To the Editor of the Religio Philosophical Journal: In reading to 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 second all efforts in this direction. At last we are to have order and harmony brought into our Spiritualism. Here let messy to those who for at Spiritualism. Here let me say to those who for at lead 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 meetings 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 phenomena, and paying our money out therefor. I would 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 lying back of it—all such persons become sensational and consequently superficial.

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

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 wears, 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, showing 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 so my mind the rounding out and development of a true Spiritualism.

DR. SARAH E. SOMERBY. New York City.

CIRCULAR.

To Spiritualists of Ohio!

BRETHREN AND SISTERS, FRIENDS OF FREEDOM AND RIGHT:—The wave of agony of the terrified doctors of the so-called "regular" schools, has struck our State at last, and the selfish devotees of the waring pill-bags, are besieging our legisla-ture, 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 inerits 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 opirit of our free lustitutions, and strikes a death blow at intrividual rights and personal freedom.

and personal freedom.

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 schools, because, for sooth, they cannot complete with the "irregulars" in a fair competition? It would, indeed, seem impossible that our legislators would risk their reputation and political damnation by pas sine 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, behoases us to be up and doing, and watch our rights with jealous care.

We must not sleep while the enemy sow's tarry.
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 low ling 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 carnest 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 canvass of your neighborhood. You need not be ashamed, for the heart of the people will be with you. The scheme is ignoble, unmanly, angenerous, unpro-fessional and disreputable. We feel the need of organization at such times; but let us not as individuals sit calmiv 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, forsouth, we cannot pronounce as glibly as they, the shibboleth of the old

Chairman of State Central Conference of Spiritunilsts of Oblo.

REMINSTRANCE PERIFFON

To the Honoral's, the Senate and House of Repre-scutatives of the State of Ohio: Whereas, An effort is being made to secure the ensetment of laws conferring upon a certain class, legal rights and prerogatives, which are in direct conflict with the constitutional and natural rights of other cit'zens, (under the specious guise of "A bill providing for a State Board of Health,") row, therefore, the undersigned citizens of the State of Oh'o, 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

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 emectments which infringe upon their just libertles or lo-fringe upon their natural and 'inalienable rights,' in the interests of a favored class. Therefore, we, your petitioners earnestly protest against this attempted 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 privileges justly pertaining to all other classes of cirizen. And as in duty bound, we will ever remonstrate

Spiritualists and Liberalists.

On Saturday, Jan. 31st, the Spiritualists and Lib gralists of Van Buren and adj. inlog countles 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 after-

Saturday evening W. M. Wooster, of Decatur, Mich, made a short speech on the Aims of Spirit-ualism, treating the subject of marriage and diworce in such a masterly financer as, to surprise the entire aficience. Dr. McCulloch, of Holland, Mich., followed with a few concise remarks on the Mission of Spiritualism.

Sunday morning, Dr. McCulloch occupied the

forenoon session speaking on Antient and Modern Spiritualism 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 he can. She was followed by Mrs. L. D. Cowles, of Clyde, Ohio, speaking on the important question that has a sitated the minds of all ages—If a man die shall he live agein? She said when a re-ligion has worked out its mission it dies,—the udgment scat is reason.

Sunday evening was occupied by several speak-ers. Mrs. Woodruff said: Spirituatism is a right to be remembered; we are looking for the invisi-ble man in the visible. Mrs. Cowles said prayer is an astitation for something unatteined, self-growth and culture included. W. M. Wooster expected to see men and women more individualiz-ed, which would hasten the miller niaday; we need to grasp some hand to help us higher. Dr. Mcto grasp some hand to help us higher. Dr. Mc-Culloch spoke of natural law in relation to Unis-tianity, treating the subject from a scientific stand-point. True religion does not consist in observholst. True feligion does not consest in observing forms and ceremonies but it means sixteen the form and and one ounces for a pound, three feet for a yard, and one hundred costs 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 Kalamszoo, 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 picule dinner was served in the fall, making the convention a success socially as well as financially. The convention adopted the following pre-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 adjudenced to Bangor the first Saturday and Sunday journed to Bangor the first Saturday and Sunday in May next.

LOTTIE M. WARNER, Sec., Paw Paw, Mich

Joy N. Blanchard writes: The First Society

of Si iritualists, of Delphos, Kansas, held its second annual meeting, January 4th, 1880.

Officers elected: Joy N. Blanchard, President; A. D. Ballou, M. D., Vice President; George Knowles, Sècretary; Mrs. E. Knowles, Treasurer.

An excellent dinner was provided by the ladies. Five persons united with the Society. We are armonious and hopeful, notwithstanding our loss by the storms.

by the storms.

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

Dr. J. C. Phillips, of Omro, Wis., writes: Thomas Paine's birthday was appropriately cale-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.

Letter from Joseph S. Burr.

To the Editor of the Religio Philosophical Journal:

On 4th January, 1880, a few friends of Liberal and Progressive movements, had a overing in Leesburg, Carrol Co., Onto, to take is to Possideration the propriety of celebrating the highday of Thomas Paine. On due deliberation they concluded so to do, and reade out a programme in which they appointed eight Liberals to speak fifteen minutes 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 ditermined upon, the old mostoes, etc., taken down, and replaced with new ones. Many lictures and portraits, etc., were added to the waits. I counted upwards of forty, the most of them large and aplendid, environed with fresh inade wreaths of evergreens. The large portraits of Paine, Washington, Lincoln, Ingersoll, etc., artifully festooned, and conspiciously hung, gave an im-On 4th January, 1880, a few friends of Liberal

ly fee tooned, and conspiciously hung, gave an im-

poring 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 mucle from the select choir of twelve, with the organ, etc., gave very excellent entertainment in that line. James Stephenson, the teacher of our high school, was elected chairman, and on taking his position gave an excellent, and appropriate speech followed in cotaling by the constant of the cons priate-speech, followed in rotation by six or seven these apprinted to speak, each of whom did ample justice to their allotted parts. The meeting was in every respect a decided success, exceeding

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 any ounced that on the Sist of March, the Spiritualists would celebrate their anniversary in this hall, and that we will have help from abroad. Leesburgh, Ohio, Feb. 2nd, 1880.

J. C. Van Fossen writes: Your course suits me as you have so effectively corraled the Prince Hall folks, and based that would be good old soul of the Truth Socker, that when the "brand of fraud" is put on their foreheads, those that seek truth will pass them by, and thank the Journal for its manliness and courage in exposing dishonsty. Keep on, and we can look to the Jounnal. as the fieger board to truth and honor. J. H. Hund M. D., wrifes: 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 humburgery and by octives from the ranks of S; i itualists. It is the great work of the day; your efforts are appreciated by all true Spiritualists. Spiritualists.

E. C. Culver willes: I can't live without the Jounnat. It is mest and drink to me. Go on; root out the foul weeds which dry up the fountains

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

Dr. N. 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 ul imately go backward. Movement upward, and superior, is ever the

What you neglect to day, cannot be done to-

It woman is truly beautiful, let not her beauty be made dim ty the flash of diamonds. . Spiritualism has been revealed to the world

as an educator, not only in regard to life, but in regard to death. Without wives there could not be families;

without children to love there could be no families complete.

Swedenborg communicated with stirls, and through their aid he sought a channel for bring-ing about a reformation. "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 brings its responsit filles and cares; every dawning of a new day unfolds duties to be performed, and it matters not how di igent you

may be, for every moment there is a duty. The man who is curlous to see how the world would get along without Lim can find out by stick. ing a cambric needle in a mill pond and then with-drawing it and looking at the hole.—Detroit Free

The ancient Quakers had the gift of spirite; and even coming to more recent times, John Wes-ky was himself a Spiritualist, confessed to the fact that they deepened his convictions, and had infus-ed immortal truths in him.

There are apparent refrogressions, but they are only for a time; eventually, the obstacles to progress will be removed, and no soul that is apable of progress but will ultimately be render-

ed as happy as its nature is capable of being. Many of the old creeds have to be plucked up by the roots, hither no doubt, great pair, but yet to be cast aside, and we know that thoughts have to be cast aside, and we know that thoughts are sometimes deeper rooted than the allments of the It it be necessary for man to receive informa-

tion 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 opend to them? Seen in his crimes, his wars and devastations

man might be mistaken for an incarnation of an evil spirit; contemplated in his scenes of charity, his discoveries in science, and his vast combina-tions for the benefit of his race, he seems a bright intelligence from beaven .- Combe.

As you stand on the sea leach you witness the aves recede and flow, but still they are component parts of the ocean which continues in move-ment; 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 sickly sentimentalism of religion which has come down from the swamps of medieval superstition which would have been dried up long, ago, had they not been protected by the cathedral roof of popular reverence.—Swage.

The heart of man becomes ostified by the ac-cumulation of riches and the position of influence. The sound of public praise contains more muric than an angel's song; the sound that welcomes the possessor of power hath more attractions than the muric of the spheres; and now, a mere empty form and senseless ceremonies are all that remain to the churches. 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 vi-lible realities of the universe; and it also comes to introduce you to another phase of existence, in which growth, a sociation, and labor are all invested with wide'y different circumstances to those you experience now.

Clairvoyants may, in their visions, really see and absolutely describe animal forms and grotesque figures, which are animate with conscious life in spirit spheres or in the atmosphere of earth, but these forms have never been human—they are not human at ithe, and never will be in cabalistic willings, animals, tirds, fishes, and almost every discovered object in nature, was a word or letter, glyphic expressive of some idea, and ancient modes of thought have frequently been grossly mitrepresented and misunderstood, owing to the fact that parables. Illustrations, signs and symbols have frequently been introduced into a narrative, these being exclusively intelligible to the students have frequently been introduced into a narralive, those being exclusively intelligible to the students in ancient days, and to those only who had been indicated into the lodges of orders which were founded with the express intention of keeping secluded and safe the highest knowledge the priests and oracles possessed.—Volce of Angels.

ANCIENT SEX WORSHIP.

tur our and Remarkable Work, containing the Traces of Ancient Myths in the Religions of To-Day. mounts, bearind and pointfully suggestive book. It is evi-tual repertal plans is taken forders delicately with the structure dominal.

It gives, most fur-the critic of the symbol of the cross, founded, as it was, a motiont worship of the macculine search organs. If is eviluate, just suited to justicile minds, but to the gusture, was and curious, it will prove of great interes. The Trata

70 pp., 26 illustrations, 12mo., paper, 50 cents. * For sale, wholesale and retail, by the Rithero-Purto cornical Pirtusurse Horse, Chicago.

REV. CHARLES BEECHER

Spiritual Manifestations.

The publishers say this work attempts to reduce the teachings of Spiritualism to some consistent form, and investigate in a kindly spirit their relations to both science and raligiosi. The work land controversial in the ordinary acceptation of the term, but an carnest and discriminating effort at investi gation. Its object is to discreminate between the uses and abuses of true Spiritualism to investigate the relation of the material system to the spirit world, and to establish some hypothesis or theory which will consist atly account for all

. For sale, wholesale and retail, by the Religio-Philosoph Ical Publishing House, Chicago,

FIRST SERIES.

INCIDENTS IN MY LIFE -By D. D. HOME.

- 9118 -AN INTRODUCTION. BY JUDGE EDMONDS. SIXTH PORTION.

Introduction: Early Life: I become a Medium; Refore the World; Further Manifestations in America; In England; At Florence, Naples, Hours, and Peris, In America; The Pressagang; 1977; 5 France, Hair, and Hussa-Marringe; Rossag Paris, and England; The Cornellill and other Narratives, Miraculous Priceryallon; France and England; & Diary and Letter; In Memorian.

Price, \$1.50. Postage, 10 Cents. ". "For sale, wholesale and retail," by the Hannago-Parase

sornical Publishings House, Chicago

Truths of Spiritualism. Immertality Proved Beyond a Doubt, by Living Witnesses.

BY E. V. WILSON, THE SEER. Compiled from twenty five years' experience of what he saw and heard.

PREFACE PHEFACE.

DEAR Exaper. —We present you this volume of facts —wets from the applithife, given in exery part of our sountry and approved by those to whom they were given.

They are but a jew, as evend from many thousands we have registered in our dury. The dilatogues and discussions occurred just as they are related.

We give you facts just as they occurred, and you can prove their correctness by writing to any of the places we refer to. One thing the reservoir rely on any toatis, the facts speak for themselves. We are continually giving tests of sprift presence whetever we go.

Person with calculational distributions of author, \$100. For sale

presence wherever we go,
Price, with cabinet-photoraph of author, \$250. For
by the ladge Phicasephicall abbat apile tre, thicago THE HISTORY OF THE CONFLICT

BELL PEN RELIGION and SCIENCE, . DE BODY W. DOLAPER, M. D.

1 Vol., 12mo, Cloth. Price, \$1.75.

The conflict of which he treats has been a neighty fracedy of consistivities dranged unions into vortex and involved he role of conflicts. The work is full of instruction regarding he true of the groat drags of scene and pullworphy; and de-cibes in an impressive manner and with dramatic effect, the

". For sale, wholesale and retail, by the RELIGIO Phylosophical Publishing House, Chicago

Interpreter AND Translator

GREAT MYSTERIES RECORDED IN

DANIEL and REVELATION AND

OTHER BOOKS OF SCRIPTURE. The Symbolic Language of Dreams and Visions Translated and Defined.

HY JAMES MONBOR. PRICE, 75 CENTS

"For sale, wholesale and retail, by the Rantoto-Putto. MOORE'S "UNIVERSAL ASSISTANT And Complete Mechanic, 'Enlarge Edition contains over 1,200,000 in histri-Earts Unculations, Processes, Trade, his retailed, Business Forms, etc., of jurismou utility to every Mechanic, Farmer, and Business Forms, etc., and etc.

A

Ente, Unculations, Processes, Trade description utility to every Mechanic, Farmer, and Rustiness Contains 20000 Remay for Respons, Civil and Micros Engineers, Machinets, Iron Funders, Plantices, Metal Engineers, Marulacturers, Ke., Green for Metalia albont Lumbering, Spounds, Planting Mills donn, Water wheels, However, Manual Crusting, State of Wheels, Full Ryd, Prantine Curular State, West working Machinety, Ke., 67 Matchinet, Season, Wind, Ke., Tenodo, Torsioonal, and Crusting Stronger of Matchinet, Season, Colt of Supplies, Breent-circius, Lumber (Civary), London, Colt of Supplies, Breent-circius, Lumber Measurement and Surgey, or Tatles, Gull and Plantinet Machinety, do for Flour, Gathers, Wolfer, and Hod Ing. Mills, Hact Grain Elevators, Sengar-Ol, Martine, and Hod Ing. Mills, Hact Grain Elevators, Sengar-Ol, Martine, and Hod Ing. Mills, Hact Grain Elevators, Sengar-Ol, Martine, and Hod Ing. Mills, Hact Grain Elevators, Sengar-Ol, Martine, and Hod Ing. Mills, Hact Grain Elevators, Sengar-Ol, Martinety, et al. Mills, Mills, Charles, Containing Over 300,00 Calculations, Indicatals for Guartmental, Operating and Repairmer Mill and Steam Machinety of every Mills, New Jovey, Millson, Blain, and Millsones, Selicia for Carlotte, Machinety, Steam Belley, Millson, Blain, Stock, Selfing of Valves, Life and Millson, Millso Trapper, Tanners, Eurriers, Beed, Steef and Harries Makeringolf Trade Secrets and Searchine Larts. The market of details
for Farmers: Land, Gram, Hay, and Cuttle Mend Prime InContents of Granaries, Corn. Hay, and Cuttle Mend Prime InContents of Granaries, Corn. Colos, &c., Feigung, Pickelbra.
Phanting, Seed and Receding Tubles. For disord Minner Values,
16 Fertiliners, Hosse and Cattle. Benedices. To Gereak, Train
and Shoe Horaes, Botathon of Crops, to Kill Fargivers, Linne
Economy, Sating of Stock, Bee-beeping, Coloration of
Hives, Pinner of Harris, Butter and Cheese Machinetics. Resiness Forting all kinds. Least Bette, Special Large de di Sintes.
Territories and Provinces (in the U. S. and Chandat, relating
to the Colossion of Belts, Exemptions from Fortest Sale.
Mechanics Lion, the Juri-ediction of Courts. Transfer of Res.
Estate, Rights of Married Women. Interest and Using Law.;
Assignments, Arrest, Limitation of Actions, &c.

"Turn compilet itself-seen the different subjects. Set Anie.

"Turn compilet itself-seen and worth its weight in good to an,
dechanics Basiness Man, or Farmer. Free by mull, in firefenglish elects, for \$2.20; it insther, Library style, marbles
edges, for \$2.30. Address of orders to

"For sale, wholesales and restall, by the Halland Particoselects of \$2.50. Address of orders to SPIRIT INVOCATIONS;

PRAYERS and PRAISES PUBLICLY OF FERRD AT THE BANNER OF LIGHT THAN ONE HUNDRED DIEFERENT STIRITS. OF VARIATES ATTOXALITIES AND BELLY. THE LATE MIS. J. H. CONANT

ALLEN PUTNAM, A, MA

Author of "Ufble Marvel Workers," "Natly, a Spirit, " "Spirit Works Real, but not Mona ulons," etc. 12 Cloth, tinted paper, 26 pp. Prier, \$1.25, postage free. "For eals, wholesa's and retail, by the linking Patties Principal Principals Horse, Chicago

Poems of the Life Beyond and Within

Voices from many lands and centuries saying, "Man, thou shalt never die." Edited and Compiled by GILES B. STEBBINS.

"It begins with old Hindoo poems, and will be of interest, not only to Spiritualate, but to all who laye the quirkening of the best poetry,"—Symptone Standard "Clear type and third paper make fit setting for its rich contents"-Ro fester Union.

"The world will thank Mr. Stebhins for his work long after he is gone." -James G. Clark, Singer and Fost. "The selections show culture and scholarship. From a'll the pages founts a sweet jergione of purity, and there is no spot or a "mish. No one ran read without feeling elevated and quality by the exquisite views of a future life. It is in every respect most creditable to the spiritual library." Hadad Traile.

Price, \$1.50 mailed free in postage. Oft.12 For sale, wholesale and retall, at the office of this paper

THE NEW GOSPEL OF HEALTH:

The Principles of Vital Magnetism; How to Replenish the Springs of Life without Drugs or Stimulants.

By ANDERW STONE, M. D. Physician to the Troy Long and Hygienes Institute. The subject matter purports to come from physicians who, surpling among the highest when in earth fife, have now made the attempt from the spirit spices in communicate through an partial problem, knowledge which shall be riven more powerful for good among the masses than were their former labels as more also. Hinstrated, with 19 engravings. 529 pp., cloth, \$2.50, postage, is center paper covers, \$1.25, pestage 12 cents.

* For sale, who ease and relaid by the Removal onto PARTURITION

WITHOUT PAIN. A Code of Directions for Escaping from the PRIMAL CURSE.

Riffed by M. E. Holbrook, M. D. Editor of the "Herzel Health," without Appendix on the Care of Children, by Inc. 1, 8 Letters, 18 and the New York, Medical College, for Womerlands.

difficulty has been not to find what to have but to decide to court. It is be heaved shot a healthful restince, has been the best constructed, preparatory, and pre-scatter form after than a course of remedies predications, and drugs Price, postage paid, St.oo. .

By SARA A. UNDERWOOD, O

nd of the most darveg between of Figer Theoryta, being of a few central female figures in the lettery of Rad PREFACE: Madame Roland (Marie Jeanna Philipon.)
Mary Wollstoneeraff Godwin, Mary W. Godwie Stelley, George Sand. (A. L. Aurore Dudevant.) Harriet Martineau.
Frinces Wright P'Arus Jont. Lynna Martin Rose.
Frances Power Calde.

Frances Power Cübbe, George Eliot, (Marian Evanes Lewis).

The work file a place in the all literature that should not longer remain vold. Mrs. Underwood has done her work with a kind and beart, and done it well. The beak is Snelly printed of extrateeasy place, and will please extra long of the place of

THE SPIRITS' BOOK:

The Principles of Spiritist Doctrine

THE IMMORTALITY OF THE SOUL. THE NATURE OF SPIRITS AND THEIR HELATIONS WITH MENTER HORALLAW: THE PATTLIFE, THE FUT LIFE, AND THE DESILINY OF THE BUMAN RACE,

ACCORDING TO THE TEXCHINGS OF SPIRITS OF HOST DEGREE, TRANSMITTED THROUGH VARIOUS MESULUS, COLLECTED AND SET IN ORDER BY ALLAN KARDEC.

Translated from the French, from the Hundred and Twentieth Thousand, BY ANNA BLACKWELL.

The Work contains a fine Steel-plate portrait of the Author. This book is sent of the ame author, and for this purpose is or Madricus, by the same author, and for this purpose is printed on a similar style of paper, and in binding, etc. uniform with that volume.

It is also a work which the oldest and most confirmed disciple of the shoritaid Dependance can consult and mentally digest with profit.

Printed on fine tinted paper, large 12mo. 433 part cloth, beweigh boards, black and gold.

Price, \$1.75 cents; postage free.

". For sale, wholesale and retail by the RELLOTO-PHILO-BOPHICAL PUBLISHING House, Chicago.

Modern Spiritualism PLANCHETTE

THE DESPAIR OF SCIENCE.

By EPES SARGENT. NEW EDITION.

What the Critics say:

What the Critics say:

A next 12mo, volume of more than 400 pages, with an ample index. The book stands so much alone in its superiority that we do not hesitate to characterize it as the only honest history of Spiritualism. A surprising history it is, and well history of Spiritualism. A surprising history it is, and well told. Philodelphia Press.

The most decided opponents of the new Spiritualistic movement may read it with satisfaction for its cop cas and lucid statement of facts, the force of its reasonings, and the moderation and truthfulness of its spirit. P. N. P. Tribuna.

At last we have a thoroughly good book about Spiritualism; the best attested and most striking facts, the post interesting arguments, theories, and opinions. The writer is concise and rapid, carrying as forward from point to point whom wearying as anywhere.—Calcupe Tribuna.

Pisantettle; or, The Despair of Science; being a full account of Moder Spiritualism. Its phenomena, and the various theories regarding it. Price, \$1.25, neatly bound in cloth. Mailed post paid by the Publishers.

BY THE SAME ACTION The Proof Painshie of Immeriality; being an account of the Materialization Phenomena, Independent Writing etc. Price 35 cents.

For sale, wholessie and retail, by the Religio Philosophical Publishing House, Chicago.

THE HALO:

AUTOBIOGRAPHY OF

D. C. DENSMORE. THIS volume is intended to be a truthful auto-THIS volume is jutended to be a truthful autobiography of the author, so far as pertains to experiences
and thrilling adventures which are believed to be more exceptional than representative. It is designed to librarate apiritual philosophy; or, in other words, it demonstrate the fact that
our friends in applituite attend and act upon us while we inhabit material bodies; and that they frequently influence us
for good watch over us in the ups and downs of life here, are
cognizant of every thought, cheer as when desponding, and
give us hopeful words of encouragement when misfortune
assaib us.

To the struggling, discouraged men and somen of the world,
to those bent down with sickness and cares, his volume is respectfully dedicated; and if the perusal of its begos shall gladden the heart of some wayfarer, in his glodmy pilgrimage
through the world, with fresh hopes, one great object of the
author will be fulfilled.

CONTENTS.

CONTENTS.

Childhood: Precocious Shipbailding: At School: Providence, and School-Teaching: First Voyage Whalling: School Voyage Whalling: School Voyage Whalling: Third Voyage Whalling: Farming: Forchasing the Ship 'Massaoti', and Getting Ready for Sea / Fourth Whalling Voyage, in Step 'Massaoti'; Lumbering Business at Gardiner, Me: Learning the Ship-building Trade, and it Results: Incidents on a Voyage to the Gold Mines of California, and Beturn, 1849; Shipbuilding at Bockland; Me.; Healing the Slick by Laying on of Handa, and often without Contact with the Patient: At Home on a Visit: Experience in New York; Visit to Cincinnati, Gas Rogalator, What became of it: Visit to Cincinnati, Gas Rogalator, What became of it: Visit to St. Louis: Work in Shippard; Driven oct of Town by Advance of a Rebel Army, Stay in Padocah, Ky.; Town pocupied by Gen, Forcet; Fice to Metropolis City; Steamboat-Striiding, etc.; Pablishing a Spiritual Newspaper called the 'Voice of Angels, "edited and managed by Spirfa; How and by whom it washirst projected, and why it was gotten up.

1256, cloth, 360 pages, . Price \$1.50

**Forsale wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

AnT CHICAGO & NORTH-WESTERN RAILWAY

Oldest, Best Constructed, Best Equipped,

RAILWAY OF THE GREAT WEST.

It is to-day, and will long remain the Leading Railway of the West and North-West.

11 contraces under one Management 2,380 MILES OF ROAD

and forms the following Trunk Lines:

"Chicago, Council Bluffs & California Line,"

"Chicago, Sioux City & Yankton Line,"

"Chicago, Clinton, Dubuque & La Crosse Line,
"Chicago, Erreport & Dubuque Line,"

"Chicago, La Crosse, Winona & Minnewda Line,"

"Chicago, Mr. Paul & Minnespolis Line,"

"Chicago, Milwaukee & Lake Superior Line,"

"Chicago, Green Bay & Marquette Line,"



Rec. Tickets over this route are sold by all Couplon Ticket Agents in the United States and Cabadas.
Remember you sak for your Tickets via the Unitege & North-Western Reliway, and take none other.

MARYIN HIGUITT.

Gen'l Mang'r, Chibago, Ill. Gen'l Pass Ag'l, Chicago, Ill.

77-18-22-17

RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office-42 Clark street, Sherman House, and at deputs COUNCIL BLUFFS AND OMAHA LINE.

Depot curner Wells and Kinzle streets. Leave.

10:30 a m. Pacific Express.

10:30 a m. Sloux City and Yankton Express.

10:315 p m. Omaha and Night Express.

10:30 a m. Sloux City and Yankton Express.

10:30 a m. Dubughe Express, via Clinton.

11:50 p m. Dubughe Express. Pulman Hotel than are run through, between Chicago and Omaha, in the train leaving Chicago at 10:30 a.m. No other road ruth those celebrated cars west of Chicago. FREEPORT LINE 7:00 a m Maywood Passenger
7:30 a m Maywood Passenger
9:15 a m Freeport, Rockford & Dabuque,
10:15 p m Freeport, Rockford & Dabuque,
12:30 m Khinhura Passenger
4:30 p m Lake Green Express
5:15 p m St. Charles and Fight Passenger
5:30 p m

Norg - On the Oalcaa Division a Sunday passenger train will leave Elgin at 515° a.m., a tiving in Chicago at 10:13 a.m. Returning, will leave Chicago at 1:15 p. m.

WILWAUKEE DIVISION. Bepot corper Canal and Kinzie streets 11:30 a m Lake Forest Passenger.

WISCONSIN DIVISION.

Depot corner Canal and Kinzle streets, Depot corner Canal and Kindle streets.

10:00 a in Green Ray Express.

10:00 a in St. Paul and Minnespoils Express.

10:00 a in St. Paul and Minnespoils Express.

10:00 a in Woodstock Peasenger.

10:00 p in Despialnes Passenger.

10:00 p in St. Paul and Minnespoils Express.

10:00 a in Winons and New Ulm.

10:00 p in Green Bay and Marquette Express.

10:00 p in Green Bay and Marquette Express. *Except Sunday tExcept Saturday ; Daily. Except

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Va	n Huren and Sherm	an streets. City ticket
10:30 a m Omaha 10:30 a m Leaven 5:00 p m Peru A 10:00 p m Night	worth and Atchinech	Arrive. 1.66 p to 3.40 p m 10.20 a m 6:20 a m
8:40 a m Accom 12:20 p m Accom 4:15 p m Accom 6:15 p m Accom 7:10 p m Accom 11:20 p m Accom	nmodation	7:45° A III 9:10° A III 1:00° P III 4:40° P III 6:30° P III
	Thursdays only.	

CHICAGO, ALTON & ST. LQUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE,

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket offices at 89 Clark St., Grand Pacific Hotel, and Palmer House. Pacific Hotel and Palmer House.

Leave.

12:30 p m. Kansas City and Denver Fast Express.

via Jacksonville, Ill., and Louisiana,
Mo.

10:00 a m. Springfield, St. Louis and Southern Express.

10:00 p m. Fansas City Night Express.

10:00 p m. Springfield, St. Louis and Southern Express.

10:00 p m. Pooria, Burilington and Keokuk Fast

10:00 p m. Springfield, St. Louis and Texas Fast

10:00 p m. Pooria, Keokuk and Burilington.

10:00 p m. Pooria, Keokuk and Burilington.

10:00 p m. Pooria, Keokuk and Burilington.

10:00 p m. Streator, Wenona, Lacon and Washing.

10:00 p m. Streator, Wenona, Lacon and Washing.

10:00 p m. Jollet and Dwight Accommodation.

10:00 p m.

10:00 p m. Jollet and Dwight Accommodation.

10:00 p m.

10:00 p m. Streator, Wenona, Lacon and Washing.

10:00 p m. Jollet and Dwight Accommodation.

10:00 p m.

10:00 p m. Streator. J. C. MoMULLIN General Manager.

JAMES CHARLTON, General Passenger Agent.

Explanations of Registrates. Daily except Sundays tExcept Saturdays, IDaily, (Except Mondays, IExcept Saturdays and Sundays, TExcept Sundays and Mondays, offundays only, offuredays and Saturdays only, claturdays only,

ORATION

Leadership and Organization, BY S. B. BRITTAN, M. D.; DELITERED IN OUTLINE ON OCCASION

Anniversary of Modern Spiritualism.

- OF THE

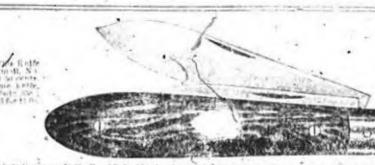
Prof. Brittan's great Speech; single copies afteen ets.; eight copies for one dollar; ten dollars for one hundred copies. ". "For sale, wholesale and retail, by the RELIGIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch. Terms of payment, strictly, eash in advance.

as Monday noon, for insertion in next issue, earlies when possible.



Golden Medical Discovery

on the first of the second by the second sec

ries, fore Eyen, Scrofulous Sores and Swellings, White Swellings, thetre, or Thick Syck, and Enlarged Glands.

If you feet duid, drouge, delilitated, have sadow rolor of skin, or retired historium spots on face or lead, the duid beat are regarded at the first duster, frequently beat and remains alternated with bot flushes, irregular (injectic, and longue coaled, som me sudering from Torpid Liver, or "Hillouaness." As a remedy for all such cases by Parren's Golden Medical Discovery has no equal, as it effects perfect and radical circus.

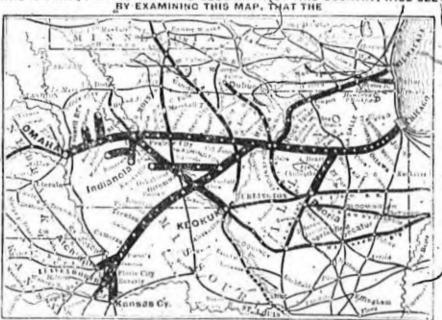
In the cure of Bronchitis, Severe Coughs, Weak Lungs, and early stages of funcionality, it has autonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. Sold by druggists.

No use of taking the large, repulsive, nauscons p. Its. These Pellets (Linie Pills) are scarcely larger than unstard seeds.

Being entirely vegetable, to particular variation under while using them. They operate without is durhance in the system, dar, or occupation. For Janudice, Braidache, Constitution, Impure Rhood, Pain in the shoulders. Tightness of Chest, Dirainess, Sour Limitations from Stoward, Rash of Blood to Head, take Dr. Pierce's Pleasant Purgative Peliets. Sold by drugging.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Propin, Buffalo, N. V.

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE



CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Its main line mass from Claicage to Combell Binds and Orkalia, passing through John, 1014wa, La Palle, Genesso, Moling, Good, Island, Devempett, Wort Liberty, Lown City, Marcago, Brookly, Itarina, and the Moling, Clenk, Island, Devempett, Wort Liberty, Lown City, Marcago, Brookly, Itarina, and De Moling, Clenk, Island of Lown irithord and Dev Moling, Clenk, Island of Lown irithord and Dev Moling, Clenk, Worth, Island, Company of the day, Marcago, Brookly, Island, Clenk, Island, Company of the day, Marcago, Brookly, Island, Clenk, Island, Cameron, Leavenworth and Atchison, Connections is a fine and the Lake of the Company of the day, Marcago, Brookly, Island, Company of the day, Marcago, Island, Cameron, Leavenworth and Atchison, Connections is a fine and control to the Secondary of the Connections is a fine and control to the Secondar Connection in the Secondary of the Company of the day, and the form a double berth between Chicago and Karsasa.

This Company own and control to be Secondar Cars, which age inferior to indeed and operates a through line between Chicago and Karsasa.

This Company own and control to be Secondar Cars, which age inferior to indeed and operates a through line between Chicago and Karsasa.

This Company own and control to be Secondar Cars, which age inferior to indeed and operates a through line between Chicago and Karsasa.

This Company own and control to be Secondar Cars, which age inferior to indeed and the secondary of the form a double berth between the same towns to the form a double berth between the area to be form to the form of the form of the form of the parts of the form of the parts of the form of

PALACE CARS are run through to PEORIA. DES MOINES, COUNCIL BL 121-ATCHISON and LEAVEN VORTH.

ATCHISON and LEAVEN VORTH,

Tickets via this Line, known as the "Great Right Island Route," are seed to

For information not obtainable at your home these office, address. A. KIMBALL. GOLD THE and Packer Act

NO CURE! Dr. KEAN,

Gen'l Superintendent.

173 South Clark St., Chicago, may be consulted, perof charge, on all chronic or nervous disease. In. J. Krax
is the only physician in the city who warrants burner or
pay. Finest illustrated book extant; 50 cages heaptifully
bound; prescriptions for all diseases. Price \$1, postpaid.
378 277

Newspapers and Magazines For sale at the Office of this Pape; Banner of Light. . Boston.

Boston Investigator, Citics, N. Y Office Branch, Citcs, N. Y 10

The Spiritualist and Journal of Psychological Science, Lond 5

THE LYCEUM STAGE: COLUMN OF CONTRIBUTED, CONFILED AND DRIGINA RECITATIONS, DIALOGUES, FAIRY PLAYS, (With full Music Kotes), adapted for Lycoun and School Er-hibitions, by G. WHITFIRED KATES.

Price, paper covers, 25 cents. * For sale, wholesale and retail, by the Ruthmar Philipserson Publishing Horses, Chicago,

WORKS OF J. M. PEEBLES. THE SEERS OF THE AGES, Starth Edition. This work treating of ancient Seers and Sagra; of Spirithesis in in Ioslae, Expt, Ghina, Persia, Syria, Livrece and Rome; of the most sern manifestations, with the doctrines of Spiritualisty concerning God, Jesus, Inspiration, Fuith, Judgment, Relayer, Hell, Evil Spirits, Love, the Rosurvection and Immorphity, has become a standard work in this and other countries. Price E.O., postage 16 cents.

WITCH POISON or, The Rev. Dr. Baldwin's Sermen relating to Witches, Hell, and the Jevil, reviewed. This 4s one of the most severe and caustic things published against the orthodox system of relation. Price Scients, postage Xcents. SPIRITUAL HARP. A fine cullection of vector music for the choir, compregation and shelal circle; the especially adapted for use as Grove Meetings, Picnics, ric. Edited by J. M. Prebbes and J. O. Barrett. E. H. Balley, Musical Editor. Cloth, 92. Pull GR, & postage 14 cents. Abrigged edition, 13; 2004age 8 cents.

IRASELS AROUND THE WORLD; or, Whe' i Service the Abriged scinton, it; postage is cents. Abriged scinton, it; postage s cents. The VELS AROUND THE WORLD; or, What is win the South Sea Islands, Australia, China, India, Arabic, Egypt, and other "Heathen" (?) Countries. This volume, while vividly picturing the scenery, manners, laws and rusioms of the Oriental people, defines the religions of the Brahmans, the Confucians, the Buddhists, and the Parsees, making liberal extracts from their sacred Bibses. Price \$1, postage 16 cents. eral extracts from their sacred Bibes. Price \$1, postage 16 cents.

WERITUALISM DEFINED AND DEFENDED. Being an Introductory Lectury delivered in Techperance Hall, Meibourne, Australia. Price Breents, postage free.

IHE SPINITUAL TRACHER AND SONGSTER, designed for Congregational Singing. Price 15 cents, postage free.

DARWINISM VS. SPIRITUALISM or, The Conflict between Darwinism and Spiritualism, by J. M. Peebles. A paniphiet of nearly forty pages. Treating of The Five Process, The Geness of Man; The Early Appearance of the Fortus, The Unity of the Human Species Saxual Selection; The Line of Demarcation between Planck and Animals Immortal Scula? The Growth and Demarcation and Animals Immortal Scula? Leaves From My Life:

A Narrative of Personal Experiences in the Career of a Bervant of the Spirita; with some account of American Spiritualism, as seen during a two Fremonth's Visit to the United States.

By J. J. MORSE. Blustrated with two Photographs.

This work, received from London, furnishes in a suc-cingt manner evidence of the interest of our friends in Spirithite in our welfare, tilestrates the idea of Spirit Con-trol, and its value when Eightly understood and supployed in developing the individual powers of sund. He pp. Face Tata, For sale, wholesale and retail, by the Kelizio Philosophical Publishing House, Chicago.

Prof. W. Denton's Works.

RADICAL BRYMES. To ware obtain in the same field and timerodestyle flad to acceptorize the prices withings. Price, B.A., postage weekly.

BOTH IFES OF GEOLOGY, The Boot and Future of our Plate I, A great scientist cover. Price II. 30, postage, 19 cents, so put price, paper Breats, postage feether cloth 50c, postage accepts, pos Price 10c.; postage 2 counts, THE DELIGE IN THE LIGHT OF MODERN SCIENCE. It shows the flood energy to be as false as it is findish. Price, Scients; postage 2 counts. BE KHYSLLF. A discourse on actificated, Pric., 10 crass; THE GOD SECTION OF THE CONTROL CONTITU-HOLD DEVICE SECTION SHAKES PEAULY TEXT: "Tongues in Trees," cfc. This is a very instructive section. Identis; BERMONS FRON-SHAKESPEAUES TRATE "Totogue in Trees," etc. This is a very instructive acrinou. Recenta; postage & MAN'S TRUE SAVIORS. Science and benevolence man's creat saviors. Revents; postage & WRO-ARECHRISTIANS Phoses that there are no Creat ligas, if those only are Caristians who obey Jesus. Recents; postage & SHIRITUALISM TRUE? Price, if cents; postage & SHIRITUALISM TRUE? Price, if cents; postage & cents. TRESCULOF THINGS; or, Psychometric Researches and Discoveries By William and Elizabeth Donton. Vol. I. Chapter Headings; Pictures on the retion and brain. Pictures on the retion and brain. Pictures on surrounding Objects. Psychometry, Experiment, Bemarkable phenomena explained. Utility of psychometry. Mysteries revealed. Conclusions. Questions, considerations and suggestions. Preus, clo., 366 pp. Price \$1.50, postage 10c, Vol. II. Chapter headings; The soul and the Soul-rashm, theographical examinations. Riscollancous examinations. Astronomical examinations. Miscellancous examinations. 2006, 200 pp. Hindrand. Price \$1.50, postage 10 cents, These volumes, thought numbered consecutively, and treating of the same general subject, are entirely independent of each other, and it is not necessary to have read one in order to molecular the office; a more interesting series of books can hardly be imagised.

. I am no partisan for or against any yet unrisen star beneath the horizon of science. the biblical view of spirits, good and bad, could by modern evidence be proved to be true. I should be unly the firmer believer in the Bible, with its whole supernatural history, if spirits that "peep and mutter," to use the Scriptural Phraseology, are abroad in the world, and if there be need of grarning modern generations as the ancient ones were warned not to have commerce with demoniacal powers, I wish to listen to that warning made of old a part of Divine Revelation. I am not in danger of supposing that these atrocious poisonous whisperings which mislead men and women only too often into erratic opinions and conduct are from ou high. Whenever good angels appear in the Biblical history, they flame like the sun, or otherwise exhibit openly overawing powers. The angel that stood at the mouth of the sepulcher could not be looked at by the soldiers. They were as dead men in his presence. Always the appearance of good spirits puts into awe the human observer I do not read accounts of such appearances in our modern circles. But if you were to prove to me that good spirits can speak to us as well as evil, I should yet say that transcendently greater proof of the supernatural origin of the Biblical Revelation has been given than of any or all other alleged supernatural communications, and that therefore, the inferfor manifestations must be subject to the supreme ones. While they are thus subject, 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 communicate. You are far from proving that any of these communications are a trustworthy source of knowledge of any kind, that materialism is not true. Beyond these positions, I do not need to go, in order to show you that I am ready to receive scientific evidence from any quarter. Prove to yourself, if you can, that Archbishop Whately was right (see his treatise on "Spiritual Revelations concerning God and Evil Angels") when he asserted that the Biblical truths concerning good and evil angels are truths for all time. I believe that already; but if you were to fortify this belief by modern instances, I should yet stand in Archbishop Whately's position and make the teachings of modern spirits, especially of such as "peep and mutter," subject to the angel's spirits whose effulgence has made mortals as dead men, and to those com-munications which, by being absorbed in to the veins of the ages, have been proved to give full health to human civiization. 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 bave proved nothing of importance except that there is a psychic force and that the place for materialism is in fragments on the horns of Jupiter's moons. [Applause]

SPIRIT PRESENCE.

Interesting Experiences that Require Explanation.

To the Editor of the Heligio-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 nteresting 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 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 unicersal 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 only two Spiritcalists in this region of country; if there are any others they keep

Now, I wish to state to you a little of my experlence, and see what you think of it. 'I have generally, when among Spiritualists, been claimed to be a medium; if so, and unde-veloped, 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 eyer fail to see unearthly beings. One singular feature of this is, when I go into those "spells," my family are alarmed when they hear me make a noise, and I have seen my wife or daughter come to my bed and stand and gaze at me. Then I have heard them after that, get out of their own bed and come to me, and their ap-paritions 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-diring 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 signe, and the oman disappeared, but I did not see how or

They all three seemed to be there on my account and interested in my situation. boys appeared as though they might be re-spectively 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 ff and shake me, as a sudden movement will generally relieve me. Ho 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 I had that they were spiritual beings, and I asked him if they were from the Spirit-world, and he replied they were. I then asked a question or two and the paroxysm passed off

and the room was dark.

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

a manifestation of spirits through my medial powers, or was it a vivid dream? I might safely say that I have had a hundred similar visits. I have seen my son who died in the army come to my bed in the night. Once I awoke and he was in my bed with me, but got out then immediately. I have seen indications of his invisible presence several times. Oh! could Lonly attend a materialization scance and see that boy and talk with him; but I can not as I am fied 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 excention I have not felt any religious influence in their presence. Once I was visited by what cemed 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 tilled with a hallowed influence I can never forget, and that remained mon 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 Methedist, and now a Spiritualist, please tell me in as few words as you can find time to wrife, and tell me if possible what you think of my case, and what the remedy. Yours affectionately,

I make a short extract from a letter just received from a "clergyman of long standing," who writes to me for the bound volumes of the Magazine;

"I am desirons 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 t, though I would be very glad to know more. am at times strangely influenced; when I am entirely alone I sometimes see strange and beautiful appearances.

"I often see my relatives and many old acquaintances who have been a long time in the spirit-world, but I am unable to converse with them only by some sign or token. Is all this an illusion? Is it owing to a morbid condition of the mind? Is it produced by close atudy or by intensity of thought? I confess myself in the dark in relation to these things, and am exceedingly auxious to become en-

I have been for many years in correspondence with ministers of the gospel mong 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 har-mony with the laws of man's threefold nature. Science has shed much light upon what was considered as from the Lord. Clairvoyance has been an acknowledged fact since the days of Mesmer, and the time is coming when those terms will become obsolete.

I will, for the "benefit of the clergy" and those of like mind, refer to some cases in Biblical history which may enable them to understand this subject and their cases more satisfactorily.

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 earth life as well. It may be divided into independent and subjective. In the former the spiritual perceptions act independent of any extraneous spirit agency; the latter when spirits impress a medium's mind so that they perceive whatever they will othem 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 rap after him and demanded a talent of silver. Upon his return, Elisha said unto him, "Whence co'est thou; Gehazi?" And he said, "Thy servant went no whicher." And he said unto him, "Went not mine heart with three when the man turned again from his chariot to meet thee? Is it time to receive money The leprosy therefore of Naaman shall cleave to thee and thy seed forever." Elisha perceived what his servant was doing by his spiritual or clairvoy-

aut faculty. Again, in the next chapter, "The king of Syria warred against Israel and took counsel with his servants, saying, in such and such a place, shall be my camp." Elisha seems to have been able to know of the movements of his enemy, and warned the king of Israel, saying, "Beware that thou pass not such a place, for thither the Syrians are come down." Therefore the heart of the king of Syria was troubled for this thing, and he called his servants and said unto them, will ye not show me which of us is for the king of Israel? And one of his servants said, note, my lord, 0 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 detailment of troppes 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 com-passed the city both with horses and chariots, and his servast 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 Elisha prayed and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha."

Elisha being a clairvoyant medium, was enabled to see this heavenly host come to pro-tect him from being captured by his enemies. They were probably the spirits of Israelitlah 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 hest until

it was imparted to hon 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 ministertals, and though they are invisible to the fistural eye, are plain to the spirit eye. Second, that there is a powerful influence produced by prayer. There is another instance of Efisha's clairvoyant powers in the latter part of the same chapter. The king of Israel became en-raged against Elisha because he had been directed by him, and sent an officer-to-arrest elders sat with him, and the king lent a man from before him, but ere the messenger came to him, he said to the elders, see how this son a murderer hath sent to take away mine

Samuel presents another case of clairvoyance. "The asses of Kish, Sauka father, were ost. And Kish said to Saul, Take now one of the servants with thee and arise go seek the asses....So they went to the city where the man of God was And Samuel answered Saul and said, I am the seer, ... And for 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

In the history of Samuel, he is smang the very few men against whom no charge has ever been brought in the Old Testament. ind in him a medium of femarkable power. He was clairaudient 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 succeeding day he and his sons would be in the Spirit-

Joseph is another of the pure men of the 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 Benja cula'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 con-

trolled 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 ower looked into the deepest recesses of the numan 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 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 entranced. I will therefore give him some Scripture proof of this state, which may aid him in his searth 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 resembiance 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 respira-tion 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," rehearsing his history, he says (Acts xxii, 17), "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple I was in a trance. And I saw him (Jesus) saying unto me, Make haste, and get out of Jerusalem for they will not receive thy testimony concerning me, and I said ford they knew that I imprisoned and beat in every synagogue them that flelleved on thee." Again (Acts x, 9): "Peter went up on the house to pray about the sixth hour. And became very hungry and would have eaten, but while they made ready, he fell into a trance and saw heaven opened." The two individuals chosen as subjects of this important case, represent the extremes of society religiously considered at that time. Peter was an Israelite of the most bigoted class. Cornelius was a centurion or captain of one hundred Roman soldiers. He represented a class that was utterly ostracized by the Jews as unclean, and consequently used to enjoy the gospel privileges. We are tald, however, that this Roman captain, Cornelius, "Was a devont man 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, Golf 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 ne respecter of persons. I am of the opinion that this same "man" who appeared to Cornelius was the same one that entranced Peter, and thus broke down the partition wall between Jews and Gentiles, by showing that the most important event that ever transpired for the promulgation of the gospel, was accom-plished through angel ministrations. It re-sulted 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

eth 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

in every nation he that feareth him and work-

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 commun-ion in establishing the primitive christian church, and it is among the commonest phases of spirit manifestations of the present

Our inspirational speakers are entranced, while some spirit uses their vocal organs for the purpose of speaking to the people. There is also a semi trance state wherein the individuality of the medium is not entirely obliterated. I have believed and presched 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 want we call death.

SAMSEL WATSON. The Better Nay.

My first essay upon this subject has ceived rather more commendation than 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 an-thropology, which like all truths of the highest character are far above the ordinary plane of human life, and apt to be igored 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 abcient of all truths, for they were inculcated by Jesus, and beyond his age they were as they are now, the inculcation of the loftiest spirits, and they have a still higher claim to aniquity in being a part of the divine truth that has ever been coming by influx to mor-tal, and from the Holy and Infinite Spirit.

But as mankind are not generated, educated or developed by circumstances into he sphere, of Divine Love, which belongs to the heavenly realms—the higher laws of heaven appear to most men an ideal entire-ly unattainable, while the coarser and more logmatic class reject them as folly, and regard Jesus as a visionary fanatic.

I am deeply sensible that in urging the claims of the divine law of love as the dommant 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 commerce; which has been so generally is-clated 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 methods are not employed by spirits of a high character. Hence with such an example from the Spirit-world, I am encouraged to appeal especially to Spiritualists, who have these pure examples continually before them. In my experience of the Spirit-world, 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 dosile spirit to its gentle monitions, there would be much less occasion for my saying anything in behalf of the "Better Way." propos to which I must express my pleasure at seeing in the Jounnal so excellent and judicious an essay as that of Mr. J. G. Jack-

son recently published.)

The teachings of spirits are singularly free from personality and censure, and in this respect, believing they are right, I have been as careful as possible to avoid any personal bearing in my remarks. It would doubtless make an essay more pungent and sensational if I should select a few flagrant examples of unnecessary, injudicious or unjust censure and denunciation among iconoclastic writers or among the orthodox, but it would not be kind, judicious or beneficial to hold up individuals for condemnatory criticism, who are merely following the custom of the age and indeed the custom of all ages. I wish my readers to appreciate the beauty of a moral law without embarrassing the question with the unlimited multiplicity of personal and local consider-

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 facul-ties, 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 predom-inant as to hold the absolute control and to prevent any isolation of their dictates— that in short all selfish, malignant, discordant and injurious action should be made impossible by the overruling of love and justice. When our evil propensities are thus completely overruled, we have no dif-ficulty in approximating the example of Jesus of Nazareth, and obeying the advice which we receive from our pure and exalted spirit friends.

The difficulty in enforcing these views are two-fold. First, that men who do not come up to this normal standard, or in other words mankind generally, are absolutely unwilling to obey the higher law; and second, that they in whom the moral 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 stated; and indeed after a great amount of illustration and explanation we shall find it well appreciated only by those in whom the moral sentiments are above the average.

Hence, if the class who reject this principle were to express themselves of the ques-tion as atated in my essay, we should have objections from the million, nine-tenths of which would be based on misconception of the whole question. They would assume that obedience and the law of love means a disregard of our own interests, or a disregard of justice and truth—a namby-pamby sentimentalism which does not know how to deal with offenders and criminals.

Such is not the teachings of anthropology such was not the example of Jesus and such is not the action of exalted spirits for they have often come to nerve the arm of the patriot in relieving an oppressed land of its cruel tyrants. I once withessed a remarkable 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 profligate imposter, when a friendly spirit gave a communication at the table where he was siting, which warned the family against him, and 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 ethical doctrine for which I contend.

It would be impossible in the limits of a newspaper essay to give so complete an illustration of the law of love, that it would never be misunderstood by those who have little sympathy with the principle. Ten lines are enough for a loving soul, but a whole volume might fail to convey the principle. ciple 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 band to the erring for their restoration, and so acting in all things, that the morally unsound and unfortunate will in the far future perceive that though we have opposed their evil conduct with a firm hand, we have done them no injustice, but have 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. Rodes Buchanan. Livingston Place, New York.

A Husband's Faith.

A telegram from Syracuse, N. Y., is as follows: "The Rev. Leroy Jones, of Oswego Falls, again postponed the borial of his wife from Thursday hast to yesterday, firmly adhering to his previously expressed be-lief-that the Lord might raise her to life. Mrs. Jones died January 27th. Yesterday the busband 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 sunks and the twitching of the muscles of the fice which have so long exci-ted the hopes of friends hav 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 diet 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 Budson.]

Newntag, N. Y. Oct. 20th, 1879. H. H. Warner & Co., Rochester, N. Y.-Gentlemen:—'A lady of over seventy years of age, in failing health for over a year, has been using Warner's Safe Bitters on my recommendation. She feels very grateful for the benefit she has derived therefrom, and says that until she used it her stomach could bear no vegetable food for over three years. I believe it to be a certain specific for dyspepsia. J. T. Josian, M. D.

BEWARE of FRAUD To protect the public against imitators and fraud, we specially caution all purchasers of

BENSON'S

CAPCINE POROUS PLASTER

to see, that the word CAPCINE on the label of each plaster is

correctly spalled. BEWARE of worthless plasters offered under similar

ounding names. Remember the only object the dealer can bave at trat h makes a somewhat larger profit on the spurious article.

SEABURY & JOHNSON.

27 25 26 28 1 2 50 Riegant Carda New Chromo, Shells, Gitt-Edge, &c., with name, 10c. G. A. Spring, E. Wallingford, Ct. 27 2228 21

Ton Farm or Wagon Scales. \$40

Ton 60

Family Scales, & no. to 25 50

All other stars at Reduced P plus Every Scale
warranted perfect, Send 11 lls Cutcano
Scales Co, 15L Jefferson St., Chicago, III 751825

OPIUM HABIT CURED in 10 to 20 days. No pay till cared. DR. J. STRFIRMS, Lebagon, Ohio.

FREE CIFT! Act; o my MedSense Book will be sent to any person afficted with Consumption, Bronchitis, Asthma, Bore Throat, or Nasal
Oatarrh. It is elegantly printed and illustrated; 14 pages
12mo, 1879. It has been the means of saving many valuable
ites. Send name and post-office address, with sir cents postsee for stailing. The book is invaluable to persons suffering
with any disease of the Nose, Throat or Lungs. Address,
Dr. N. Q. WOLFE, Cincinnail, Offic.

127-4-13.

THE DEAF HEAR PERFECTLY, all Ordinary Conversation, Lectures, Concerts, etc., by New Channels, Through the Teeth, to the nerves of hearing, by a recent wederful scientific investion. The E OENTAPHONE. For remarkable public tests on the Berf-also on the Beraf and Bumb-are New Fork iterated, Sept., in their in hundred, kept. 17, etc. It displaces all Ear-frumpeta. diac of an ordinary Watch. Send for Free pumphlet American Beniaphone Cu., pit Vinebt., Cincinnati, (i)

The attention of tourists visiting the State, and Northern families wishing a comportable home for the winter, is in vited to the

COLEMAN/HOUSE WALDO, FLORIDA.

First-class to every respect; the comfort of guests a specialty terms reasonable.

Waldo is charmingly situated in the heart of the orange cult: near the great Santa Fa Lake, and is a thriving, healthful town.

(Mrs. Wh. Emmette Coleman.)

PRE-NATAL CULTURE, Being Suggestions to Parents relative to Sys-

tematic Methods of Moulding the Tendencies of offspring before Birth

By A. B. NEWTON.

"The best work ever written on the subject. Everyhod; should own, read, and be guided by its valuable suggestions."

"It is well and carefully and conscientiodaly written, and will be of service to a great many people."—Dr. Holbrook, Editor of Herald of He. Ith.

Price, papel, in cents.

"For sale at the office of the Heligio-Philosophical Publishing House, Chicago.