Ernth Genrs no Mask, Pows at no Human Sheine, Seeks neither Place nor Applause: She only Teks a Henring.

VOL XXVIII

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THE GOOD OF SPIRITUAL MANIFEST-ATIONS.

An Address by Mrs. Helen J. T. Brigham, Before the First Society of Spiritualists, New York-Also an Impromptn Poem, "The Message."

Specially reported for the Religio-Philosophical Journal, by Grorge H. Mellish.

What good do spiritual manifestations do This is a subject that must be com-mon to your thoughts, as the question has been propounded by every one whose intention to investigate Spiritualism has been made known. It is a question which is asked by materialists and sectarians alike. What good, even if these things are all true, can it do? What is its end, aim and object! The true Spiritualist has a ready answer. but those to whom the subject is new, the answer is not so ready, therefore we shall speak upon the subject this evening. A person asking that question might be directed to the public teachers, or the published writings of Spiritualists, and while they might derive a great deal of information, and learn much in that way, of the truth, but it requires demonstration to the truth. yet it requires demonstration to give the correct answer to this question. To a materialist or sectarian, to whom the subject of Spiritualism is comparatively new, you might give the pure philosophy of Spiritualism, but it would be so far beyond their reach, they being unprepared to receive it that it would not bring one ray of light to them; it would not enter in any more than the light can penetrate the bud of the flower which lies asleep and encased by its outer covering, or any more than the light can pierce the shell of the acorn. You cannot receive the philosophy unless your mind is receive the philosophy unless your mind is prepared for it, and before you're prepared for it you must grow spiritually. Spiritualism has a dual existence or double life, and the first leads directly up to the second. It is really like John the Baptist speaking to the people. "Prepare ye the way make the path straight, for the Kingdom of Heaven is at hand." The christian believes in the phenomena of Spiritualism as we find the phenomena of Spiritualism as we find it in the Bible. The first question asked is, Why does it exist? The fact that it does exist, ought to be an answer. There is in the land a class—and it is growing year after year-of persons whose thirst cannot be slaked from the springs of sectarianism. They are not reached. Suppose to-day you had listened to the sermons preached in this city? Those sermons reach a class of people who, Sabbath after Sabbath, assemble in these various places of worship. If you were to consider the number of people in the city and the number who do not attend any religious service, you would realize how large the number not reached by

the gospel truth. Sermons against sin and immorality do they reach those who are specially immoral? The people who assemble in the churches are orderly; they are not the criminals, the degraded; if you seek for them you find them harded together and the you find them herded together, and the gospel is about as far from them as the pure snow on the mountain's top is from the sidewalks in your city streets. If materialists and infidels are not in the habit of going to church, is there any way of reaching them? Here and there a missionary with dainty tread may visit some of the worst of the places; but they will make their escape from them as soon as possible. The power of the gospel is not felt as it will be some day. We are told the whole world is to be christianzed. We believe it, but we do not believe the whole world is to be sectarianized. If it has taken nearly nine-teen hundred years to convert the few that claim to be converted, the work may seem to some to be discouraging. The churches do not reach the masses. Here and there occasionally only an outsider strays in, but those who come from the outside world are few in comparison to the whole. They have said if we can produce a religious excitement, from that the gespel will be spread further than ever before. To accomplish this work we see them having evangelical alliances, and large meetings

are held in the great cities, clergymen of different denominations meet together, all believing in one God, all trying to help humanity, and all honor to them for that we say. They commence their great revival meetings, the news spreads far and wide, and you hear the music of their songs on every corner of the street whistled by boys or hummed by men as they go to and fro from their places of business. The revival news is carried far and wide, and they do Teach in that way those who could not be reached in any other. They say we must fill up our churches in this way; we must have some great excitement to bring the people in.

We know of a fire that spreads far and wide, destroying business places, manufac-turies, dwelling houses, churches, all alike; in the wild wind the fire helped to create, there were borne up into the air small frag-ments of hymn books, and twenty miles away from this fire, tiny pieces of paper floated down like snowflakes, and there were some few words still legible on the burnt paper. So in this wild tempest of religious paper. So in this wild tempest of religious excitement, ideas are taken up and are spread farther and wider than by the ordinary process they could ever be carried. Still the church asks, What shall we do to stay the tide of skepticism. Science has questioned the age of the earth, the uses of the stars and the glory of the sun itself. Subject after subject has been brought up and investigated by science. It has taken the human body and analyzed it. We can the human body and analyzed it. We can not locate the soul of man, we cannot find any space it leaves when it departs from

Some have said that human life is the result of certain chemical combinations; when this spark of life goes out, that is the end. When science has said these things, what has theology answered? It has answered in mere assertions and statements. Theology answers, Search the scriptures, for in them ye think ye have eternal life. You hear it stated, "To die is gain." Did you ever see that engraven on any tomb stone? We have not. Again, if some clergyman shall stand by the side of one whose spirit has passed away from the earthly tenement, pain-stricken in life, but blessed, pure and beautiful in death, if he says the words, 'To die is gain." the mourners draped in the heavy folds of black garments, with sorrow-ful faces and weeping eyes, seem to contra-dict it. Theology says it is not for you to question, it is for you to receive; the church tells you the soul of man is immortal and you should believe it. If believing were a voluntary thing, how pleasant it would seem to be. You cannot believe because you wish to believe. Believing is the result of evidence. The only thing that answers the question of the materialist, is modern Spiritualism. Theology from the very first ignoring investigations, has de clared the phenomena in Spiritualism to be the work of the Devil; it says it is not from God, it is from the Devil. Notwithstanding all this Spiritualism stands firmer today than at any time in the past. But it is asked, what good does it do. Some listen to the philosophy and say, "It is very pleasant and easy to believe in this, but when you talk of the phenomena in Spiritualism, we do not wish to have anything to do with that; it is degrading, and it is so intermingled with fraud and error that we do not want to touch these things." Philosophy is at a beautiful height, but like the higher stories of a building, you cannot reach it unless you have stairs or ladder, and he who having gained the top looks with scorn to those who are climbing up to him, shows his own folly.

What good do manifestations do? They are not new, for do we not read of angels returning to man? An angel led Peter out of prison, and at last as he drew near to the place where his friends were speaking of him, they sent from their midst a young woman to open the gate, and when she came back and said, "It is Peter," they said it could not be, and sent the young woman again and she refurning said, "It is Peter." They believed Peter was dead, knowing he was in prison, and they supposed he had been put to death.

To day a Spiritualist tells you he has heard sounds, and these sounds give intelligent communications. The unbeliever looks on with a smile of devision and says, "You believe in that, do you?" The unbeliever turns to his Bible and reads that the friends of Peter, when the young woman came and said he stood without and knocked at the gate, said distinctly to her, "It is his angel." In those days they had faith in spiritual communications a great deal more than some of the christian followers have to day. In those ancient days we read of this and many other wonderful things. Sometimes we hear it said in the hight of ridicule to-day, that Spiritualists must be devoid of common sense, or they would not believe in the absurdities of Spiritualism. The matter of slate writing is ridiculed by some, and they declare it to be one of the greatest delusions of the age. We take the Bible and we read that Moses went up to the top of a high mountain, and there God communed with him; that there were two tables of stone and on those two tables of stone the ten commandments were written. The people who call themselves christians. believe in those ten commandments, and that they were given on the mount and were written on tables of stone; but they will not believe in the writing by a friend of

slate. When they read it in the Bible, they believe it. When they see it with their own eyes, they believe it not. Seeing is not believing. We are to teach you that it is something that you can see—it has consciousness, intelligence, identity, and is really your friend whom you loved on earth that your friend whom you loved on earth that you communicate with. In a friend whom you love you may see a change coming o'er them; it may be gradual or rapid, but it comes through disease, and you watch and wait; you may bring a flower into the sick room, smooth the pillow, press the aching head, speak softly words of love, tenderness and support, but the time will come when you can do no more. The body is rapidly passing into that mysterious change. It will retain the looks you know—that which you love, the speaking eyes, the pearly lips, the hands you clasped in your own, but the spirit has gone. Where? Theology can not tell you where. It will tell you it is immortal. It can not demonstrate it. It will tell you to be satisfied. In this trying hour materialism has nothing for you.

materialism has nothing for you.

There is comfort in the thought that we live hereafter; there is something in that thought which is attractive. Though materialists may try to cover it, yet away down in the soul there is a hope of immortality. As I stood on the storm beaten rocks and saw and heard the dashing waves of the ocean as they rolled ceaselessly and magnificently in, a pearl fell into the water, a pearl that was more precious than all the world. I saw the dark waves swallow it up and close over it; it was lost—gone; it was my pearl no more forever. But Spiritualism says seek and ye shall find, ask and ye shall receive, and the promise is fulfilled

to every earnest seeker.

From the opposers of the decirine of Spiritualism, we hear this: "Do not go near Spiritualism unless you wish to be convincly investigates it, is convinced of its truth; ie knows, understands and believes. Some believer takes the sad mourner by the hand where he can listen to something that will convince him. They hear sounds produced by a spirit. We would here say that it is impossible to imitate sounds made by spirits. When these sounds are first heard the question is, "What is it?" The sectarian night say it is the devil, but he is in the habit of using this word and is incapable from force of habit of using any other. But the friend says, ask it. Then an intelligent answer is given, names are given and identified. Some say it is done through electricity, but that is the most foolish of all answers. What is it? The name of one who has gone through the shadows of death is given. What is it that gives it? It is a spirit, and Spiritualism has truly demonstrated the fact. To the believer, to the doubter, to the mourner, whose heart is breaking with grief, Spiritualism brings comfort. Seek and ye shall find, ask and re shall receive.

THE MESSAGE.

In the silence of the night
When the stars are beaming bright,
When all your souls are wrapped in sleep,
And the angels watches keep,
Sometimes dreams are sent to yon,
Bringing the dear loved in view,
From the bright eternal shore,
Those whom earth beholds no more.
Sometimes words of love are spoken
To the hearts by sorrow broken. Sometimes words of love are spoken. To the hearts by sorrow broken, And straightivay they rise from pain For angel touches heal again; And from that bright land of morning Where eternal suns are dawning, From the sphere there comes a token To the hearts by anguish broken; And we take those words of love Flowing down from realms above, And we bring them to your spirits From the land that each inherits. Sometime when some friend shall come From the land that each innerts.

Sometime when some friend shall come.

From the bright immertal home.

You long to send some word of love.

To the dear friends there above. To the dear friends there above.

O. lift us to that land of light.
Where forever all is bright."
And we long to meet them there
Beyond this vale of grief and care.
And the spirit slow departing
While your bitter tears are exarting
May take a message to your friends While your bitter tears are starting
May take a message to your friends
Where love in that fair land still blends.
Would you see those friends that love you?
Continually they bend above you;
They bring a message from above,
It is a message fraught with love:
"Day by day we stand beside you,
Day by day-our spirits guide you,
And the comfort in your sorrow,
whispers of the heavenly morrow,
and by and bye your soul shall greet us. And by and bye your soul shall greet us. And the lambs of light shall meet us." This is the song the angels sing, This the message which they bring.

Progression.

From our lecture platforms, in our spirit ualistic conferences, in the indistinct utter ances of many trance speakers, in the songs of our public meetings, in thedreams of the new-born Spiritualist, and the veteran of a thousand, come the words, "Progression— upward and onward," uttered as if with intensity of conviction that this is the summum bonum, thing for which all matter exists, all spirit moves.

Words are sometimes the materialization of a thought-too often a concealment of or substitute for, thought—symbols whose significance has been forgotten. It is common in our meetings, especially by the lower range of our speakers, to say that members of orthodox churches are led by words which had a meaning once, but lost it; that, as Emerson says, "Most people go to church because they are too lazy to think;" and I am just waking up to a perception that theirs in their own view on a single table of what is charged on them is true of us also, stone which we in modern language call a and that Spiritualists, too, have their words

of no meaning—to them, their "unknown God whom they ignorantly worship" with an adoration profound in proportion to the absence of clear conception.

Now I quarrel with no man's ideal. If I cannot accept it for myself I would not de-stroy its beauty for others. If one chooses to idealize Jesus of Nazareth, counting all good, loving, helpful thoughts as inspired by him; if every exaltation, every joy is his gift, every sorrow lighted by his sympathy, every difficulty removed by his careful love, if all of intellect, all of imagination, all of if all of intellect, all of imagination, all of time, all of eternity, all that is divine, and all that we conceive of as a perfected humanity, is made to center on him—it is well. True the Spiritualist will ask, how do you know this? Is there any evidence outside of your own conception? Have not you made an idol, which you daily sacrifice to, and crown with perennial flowers? And when they answer, as they do: "I know in whom I have believed; and if you could shake my faith you would poison my life, take away all its joy, prove yourself my deadliest enemy." Brother, that is true to you. I will not try to do this. I will question, that your thought may grow question, that your thought may grow clearer, and you may, if in error, perhaps convert yourself, but I will not deny, nor attempt to dethrone your ideal. What matters it whether you call your ideal Good Buddha, Christ, God, Progression, Law or Free Thought? That you have an ideal, a conception of highest good, is the essential thing. I doubt not the name you give it is just as good as the one I use, for no name means more than we endow it with.

As I question the christian, so I demand of the Spiritualist: What do you mean by "progression?" It is advance—you say—from what or where to what or where. Upward is just as impossible of conception as onward, in a boundless universe, onless there is a fixed point to which all must tend, which, if not in time, surely in eterni-

ty, would throw things out of balance.

The trouble is, we are always trying to actualize our ideal. The man who through long years had felt the sweet influences of so much of nature as he could perceive, did not discover God thereby. The very limitations of his senses suggested infinity; the very mutations of all things made him dream of eternity. The good of life, the sweet influences of human love told obscure ly, of a love larger and completer. Man worshiped God long before he spoke the word. O for the spiritual philologist who could tell how this word, any word, was born-why that sound and no other, was chosen to represent the grand thought. But the word having been made, man was impelled to explain it, to tell what he meant by it. Trying to do this, he measured his conception by the greatest being he knew, and evolved an infinite man, his own passions became minor expressions of the infinite love and hate, and creeds grew born of man's attempts to formulate intuitions all true, into utterances which were all

false. Spiritualists, embryo angels as they like to proclaim themselves, are held as firmly as other men and women by all laws and limitations of the race. Dream as they will of absolute freedom, they, too, inevitably tend to a creed; they,too,must have words which are symbols of uncomprehended truth which take the place of ideas, and because they are the expression of an infinite unknown, undefinable except approximately kill thought—the name being accepted in stead of the thing. Of such, noticeably prominent, is the word "progression." What does it mean? Are we to be better in our selves and by ourselves? Nature says, No Take what you call lowest manifestation of spirit forces, and find, if you can, where improvement is possible. Is not the crystal perfect? Is not the roughest, most unsightly thing (these terms only express a delusion of your senses) perfect in its range of being? Could it be improved without making it something else-destroying it? "Behold

all things were very good. Yet we have a clear conception that some things are good, and others bad; we say some plants are "improved" by cultivation and when we say this, we mean the thing improved is better for us or some one—not one whit better in itself. This is the standard the scientist adopts: that thing is highest which has most relations to other existences, the most useful thing, or the thing which may be made most useful, is highest in grade. By cultivation of a plant you may develop what to you is greater use and beauty, and when you have done this, you have the right to say the plant has progressed. You may do the same with a man or woman and judge by the same lawthere is no other—they may progress, be come more useful to the race. All that we call education, whether of muscle or brain or spiritual sensitiveness, means only this In plants, in animals, in men and women, in angels, archangels—progression means greater powers to help, getting better for others, not absolutely.

If this be the true meaning of progression, are we really trying to progress? Has not the word lost its meaning in a great de-gree for us, and become a "fetish word," a charm, with no distinct idea, attached to it. Power in larger measure, joy in richer abundance, a selfish greed of good for our-selves, an indistinct idea that some way, some how, we are to expand eternally— this has been, is, the idea—not true, unless we do it for others. Power—what is it if unmanifested, if it touch no other life? Joy-there is no joy but in giving-it is

scientifically true that "it is more blessed to give than to receive." If you had all earning, and could neither speak nor write; if you had all the wealth of earth, and there was no other wanted any of it; if all gifts of was no other wanted any of it; if all gifts of prophecy were yours, and you could tell no one your prescience—is it not clear we can not stand alone? our neighbors are neccessary to us. We believe they will progress—we can not afford, for our own sakes, to stand aloof, indifferent, let them be unhelped. Whether by progress or not, our need is to help them, that we may progress.

So, in future, let the word have its true meaning, and be to us a call to work for others, an incentive to self-sacrifice. Because we would progress, let us be fore-

cause we would progress, let us be fore-most in every good work, in every effort to heal the miseries and remove the evils sur-rounding our neighbors—those nearest to us in space. Let us not leave truth to find its own way, but do our best to spread it. No longer be afraid to give, for giving en-riches us. No longer afraid to work for the cause, for work makes as grow. No longer cause, for work makes us grow. No longer dreamers of abstract truths, which are relatively false, but men and women of to-day, alive to all that affects humanity. Working, giving, helping, guiding, teaching, this will produce a very real and plac-tical progression!

Brooklyn, N. Y.

D. M. C.

Semitic Polytheism.

There are many church goers, doubtless honest adherents of the christian faith, who are nevertheless deplorably ignorant of the religion they profess to follow. Two principal reasons may be assigned for this state of things: (1), an irrational and unnatural condition of mind, caused mainly by a fear to investigate the truth or falsity of religious doctrines; (2), by following too blindly the teachings of an emotional, sensational

and frequently deluded clergy.

The fact that the christian religion of to-The fact that the christian religion of to-day was evolved from a monotheism that in turn arcse on the ruins of a polytheistic faith, is often denied by the church. Even "Him" whom Paul came to declare unto the Greeks was a unity of gods, which the He-brew text represents by the appellation "Elohim." The plural word, although fol-lowed by a singular verb, was expressive of a Deity, one in government, but not one in person. We must remember that Jehovah in the Semitic conceptions of Deity, could in the Semitic conceptions of Deity, could not have been understood as a personality, but the essence in toto of the "Elohim." Hence Jehovah at once assumes, a plural instead of a singular character.

The polytheism of the Tribes of Israel betrays itself again in the person of Jethro, the Midian priest and father-in-law of Moses, for when Moses told him all that God (the God of Moses) has done for him. Jethro declared that this God was greater than all the gods-"Elohim." Nor could there have been any clear conception of the unity of God in the days when the Psalmist

unity of God in the days when the Falmist sung, "Among the gods there is none like unto thee, O, Lord, neither are there any works like unto thy works."

Of the ancestors of Abraham and Nochor and their fathers also, Joshua speaks as dwelling on the other side of the flood and serving other gods. If no records in Josh. serving other gods. If no people in Joshua's time had understood the unity of the Godhead, there would have been no necessity for exhorting them to make their choice as to what gods they should serve.

In the days of Abraham there was not. only a well-defined Polytheism, but the images of the various gods were kept in the household to embody the weak conception of a host of Deity outside the realm of na-

Lastly it should be remembered that the so-called spirit of prophecy, did not begin until about eight centuries before the Christian era. Until then Jehovah, the "Elo-him" of the Hebrew (the Hoi Theoi of the Greek) was worshiped in the form of a brazen bull. But this idolater must not be taken as a Semitic conception of a personal God, but as a unity of Deity which the Greek represented by Polloi, Theol and which in New Testament times was worshiped under the monotheistic name of O Theo, or The God.

E. H. SELLERS. Detroit, Mich.

A spirit, claiming to be Sir Humphrey Davy, speaks as follows, in the Medium and Daybreak:

"Many, nay very many, of those who lab-or down in the deep mines, the source of the wealth and power of the mine owners, are better tutored in their conception, simply because they accept no other guide than that of resson. The immortal soul is capa-ble of being changed in its substance, not being formed of an immutable essence. These hardy tollers in the bowels of the earth will have forms of glory to call their own, while many that are first among the children of men-those who have neglected their duty, and ignored their work on earth, their duty, and ignored their work on earth, rendering many homes desolate through their negligence, will find their soul-form distorted and clouded by their bad earth deeds. The lowly employe, the miner, so formed, shall be devoid of all earth emanations, while the weight of matter shall bear the spirits of the wealthy back again to the scenes of their misdeeds; they shall find in the life of their spirit form a rational extensions.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

ANOTHER NEW WORK BEFORE ME. My volume, "Spirit-Intercourse," being at length fairly before the public, there immediately came up before me another important enterprise through the suggestion of the ever active spirit intelligence and power which seemed then to hold me quite firmly within their creams of hold me quite power which seemed then to not the quite firmly within their grasp. I must go to Boston and open a Spiritualist headquar-ters for the good of believers and investi-gators from all parts of the country. The demand upon me was very urgent for this step; and the plan was given me even in some of its details—through my own mediumistic writing I mean. I well remember one point that was insisted upon with special emphasis, but against which my somewhat cautious, self-protecting tendencies at first strongly relucted. I must do the work wholly alone, at my own expense and risk, and not depend upon anything like associated effort, as I myself much preferred. It was urged upon me that there were especial advantages in this course, and I was assured that I would see the wisdom of the spirit's plan in the end. I finally gave way to my unseen advisers upon this point, and I did eventually realize the

unis point, and I did eventually realize the great advantage of having the enterprise wholly under my own control.

All the details of the plan having been arranged while yet at Hopedale, I finally went to Boston, and on the 26th of Sept. 1853, at Harmony Hall, 103 Court street, I opened what I advertised as the free road. opened what I advertised as "a free reading and conversational room for the friends and investigators of Spiritualism from all parts of the country, its leading object being to give and receive light on this most interesting and important subject of inquiry." All the papers then published upon the subject were kept regularly on file on the subject were kept regularly on the for the convenience of callers; and I also kept a few books of the most desirable kinds, on sale, at the regular prices. This small ball I had neatly litted up, so that the company could be comfortably goated. the company could be comfortably seated at the circles and conference meetings, which generally occupied about three evenings of each week. At the close of these a collection was taken toward paying the expenses of the hall. I also kept a book for the registry of visitor's names, and in one part of this book there was a list of special contributors with the amount paid by

This registry-book has proved to be an interesting reminder of persons and events of the time, as I thus accumulated a large list of early believers and investigators. course the names of publicly known Spiritualists of that part of the country were pretty generally to be found upon my list. But besides these there were many others who were not generally known to be receivers of the faith, and yet most of whom were probably about as firm believers as the others. Of this class I find upon my book the names of P. B. Shillebar, the humorous writer, whose nom de plume is Mrs. Partington; Lewis B. Munroe, late Professor of Elocution in the Boston University; Hon. D. W. Alvord, of Greenfield; J. T. Trowbridge, the well-known popular writer; Rev. Wm. H. Channing, the eloquent liberal preacher, now of England; Dr. Wm. F. Channing, the inventor of the telegraphic system of fire-alarm, and who as I have heard it stated, was largely aided in his work by spirits through mediums: also Wm. Lloyd Garrison, and some others of public prominence.

That Mr. Garrison was a decided and outspoken Spiritualist at this early stage of the movement, I have ample reasons for believing, or rather knowing. It is true that he did not give public prominence to his belief, as his energies were taxed to the utmost in his specialty of reform—the great and all-absorbing anti-slavery movement But in his conversations in my public hall he showed as deep an interest and faith in Spiritualism as the rest of us. And if fur. ther proof upon this point be needed, it can be had by examining the files of the Liberator for 1853, in which there will be found a very fair and generous editorial notice of "Spirit-Intercourse," the opening and closing sentences of which are as followsthe rest of the article being a synopsis of

the contents of the volume: This is one of the most interesting of the works that have yet appeared in relation to spiritual manifestations, and we commend the perusal of it to all candid inquirers up-on the subject. Mr. S. evinces commendable caution and good sense in his presentation of the question. He is not impulsive or given to blind credulity, but strongly in-clined in the opposite direction. . . . The phenomena related, as witnessed by Mr. S. are curious, surprising and inexplicable, we think, on any other theory than that of

independent spiritual agency. I am thus particular in my reference to Mr. Garrison, because since his departure for the spirit home, industrious efforts have been made to cover up the fact of his belief in Spiritualism, and in one or two instances a positive denial has been made, the zealous partizans being manifestly unwilling that the great reformer's influence should be suffered to go in that direction.

EVENTS AT HARMONY HALL.

During my occupancy here my own mediumistic tendencies seemed to concentrate in the direction of a developing power which was freely used for the benefit of the many half-developed ones who called from time to time. In almost every case some help was thus imparted, and at times the power was such as to astonish even myself Dr. A. B. Child, who afterwards became quite a prominent mediumistic writer and the author of several volumes, was one of my subjects. He told me that, although he had at different times, submitted himself to the most powerful magnetizers, yet that with my hand simply resting upon his head, he experienced a greater power than he had ever felt before. The vision-seeing capaci-ty eventually became developed in him in

In this kind of action I seemed to be simly a conductor of the spirit magnetism. It required no conscious effort on my part excepting to remain as passive as possible, enerally with my right hand resting upon the head of the subject; sometimes, how-ever, I would feel impressed to take hold of the hand instead. When thus situated I could plainly feel the force concentrating upon my head, and passing thence through upon my nead, and passing thence through my right arm and hand to the point of con-tact with the subject, with a sensation to me like what is felt when in connection with a galvanic battery only of a more gen-tle and refined character. This power was frequently used to a very good purpose, I think. Towards the close of my stay here, however, the capacity seemed to weaken, as also my general health-condition failed considerably, it being explained to me that,

although the main magnetic current came from spirit helpers, yet that to a certain extent, my own vital force had to be made extent, my own vital force had to be made use of also, even as the stream carries with it some portion of the channel through which it flows. And this gradual exhaustion of my own magnetic life was one important reason why I made an early surrender of my position into the hands of another other.

To be Continued. George Thompson Reviewed.

Through that talented medium, Mrs. Richmond, the spirit of George Thompson, in his discourse on, "One Year's Experi-ence in Spirit-life," makes some remarks regarding his life in the Spirit-world which

would seem to take us back into the vague and shadowy speculations of the past, regarding that "Bourne," from which the poet sings, "No traveler returns." The spirit says: "Shall I dwell in a house when inhabit the souls of my friends? Shall I desire the cultivated garden when I have here the blossoms of faith and hope?" Evidently George Thompson has become

imbued with the principles of Brahma and Buddha, a self-satisfied condition of absorption in some ideal being. He has gone back to that condition which actuated the religious world prior to the advent of Spiritual ism, a state in which all material objects were despised, when all principles of beauty were ignored for a Puritanic bare existence; a state which would expel the noble architecture of a Michael Angelo, the paintings of a divine Raphael, the music of a Hayden or Handel, would prevent roses from blooming, would destroy vegetation, and sunlight, would do away with the glory of sun and moon, and would deprive the Spirit-world of light and sensation, a condition which or is there is no Summer land. tion which cries there is no Summer-land,

'I live in an atmosphere of minds." Before the advent of Spiritualism, it was the custom of christians to despise the handiwork of the great Creator, to call man a "vile creature," and the beautiful earth a "charnel house;" to consider all the wonderful mechanism of human life as below the notice of a sanctified soul! Man, who with all his intellectual thought, is not capable of producing the simplest bud, the humblest shrub, the most infinitesimal worm, looked upon these works—these thoughts, if you please—of the Deity as something beneath the notice of his regenerating soul-a state of asceticism was the fashion, and he who would deprive himself of material comforts, was considered more holy than he who surrounded himself with beautiful creations; he who would not laugh or dance or exercise his limbs as nature taught him, was thought to be more holy than he who lived with God daily, by enjoying intelligently all that the wise Being had placed before him for his use.

The time is past when Simon Stylites up-lifted upon his pillar, is better than he who toils below on the plain in this world or any other. The long avenues of waving trees, smooth lawns and bright stretches of flowers, which, the spirit says, "would be practi-cally meaningless" to his soul, but which may, perchance, greet the weary pilgrim upon his entrance in the Summer-land, would be as generative of great thoughts as the conjunction of spirit with spirit.

what are the thoughts of our astronomer but admiration for the physical worlds he discovers in space? and the nearer he approaches toward discovering the material aspect of those shining bodies, the more reverent he grows of the Great Designer of the universe. Would it be be-neath the dignity of the disembodied soul of a Newton, or a LaPlace, or a Mitchell, to visit those material worlds they so often endeavored to decipher while on earth? Will they turn from Jupiter with its moons and Saturn with its rings and the myriad other curious worlds, because, forsooth, they are

How do spiritual things differ from ma terial ones?" Only in degree do they differ Mr. Thompson says, "But for my life there is no temple, there is no shrine, there are no trees; I am living in a world of minds; my thought flows toward them and theirs to ward me continually; if I hunger it is for their thought," etc. What is thought? Is not a tree a thought? Is not the life prin-ciple of it the thought of the master mind, and its form his expression of that thought?

Oh! George Thompson, wise and free spirit, do not teach us to despise the very conditions which have awakened all the sublime and reverential thoughts of which we are capable! The mountains, the trees the Niagaras, the sunsets, the clouds, that have taught us to commune with a superior spirit, to acknowledge a greater mind than our own, that taught Shelley and Byron. Bryant and Longfellow, Shakespeare and Burns, that taught Plato and Aristotle, Socrates and Christ!

Do not send us back into the dreary void of a heaven without any known beauty. Do not take from our heaven the trees, the flowers, the streams and birds and the power of the soul to create its surroundings as

it does even on earth in a degree.

That there is a condition of mind on earth similar to what George Thompson describes no one will deny; that the orator in his highest flights of eloquence becomes oblivious to externals, forgets the house of Lords or the Senate, forgets the platform or desk, and soars in a region of pure thought, is true; that the entranced medium is lifted above Napoleon and his throne, above Victoria and her palace, and beholds only spiritual existences, is true; that the lover absorbed in his mistress, is content to swoon in bliss in a bare room with a pan of charcoal to carry him to heaven where there is no parting, is true, in this life even; but that we with all our varied powers are to live forever in that passive state and emulate the Asiatic God, absorbed in the contemplation of his own excellence, seems impossible. SUSAN G. HORN.

Medium for "Strange Visitors," Park Place, Saratoga Springs.

An Excellent Medium in Detroit.

To the Editor of the Religio-Philosophical Journal:

For two years past the attention of a cot erie, comprising a few persons prominent in business and social circles, has been directed to spiritual manifestations in its higher phases through the mediumship of young lady belonging to a well connected French family residing on Fort St., West. The family and the medium were until rerecently communicants of the Catholic church the medium having been a regular attendant up to the time of her strange obsession by the spirits who have schooled her in the acquisition of nearly all that she knows of the inter-communion of the seen with the unseen world. In that period of time she has developed into a writing, talk-

ing and personating medium—one of her

familiar friends controlling her to write

with both hands at once, while another

spirit controls her organs of speech, thus talking and writing with coherent facility at the same time. Her personations include Chinese, French, Indian, negro and other characters with the correctness of a dialect artist; and suddenly awaking from trance, writing the profoundest answer to abstruse questions. In reply to a query: "What should be understood by the love of Jesus?"

the answer was instantly written:
"Love, the essence of purity, innocence, strength, power of good, and this is your Jesus. The great Creator—love Him with all your heart and your best of conscience."

Apart from the merit or demerit of subject and discourse, answers are given with the promptitude of trained and matured methods of thought, entirely at variance with the culture and surroundings of the artless school-girl. As yet the young lady's mind and physique have been so thoroughly under the control of a heterogeneous "band," who use her delicate and undeveloped organism for such a registration. oped organism for such a variety of purposes, that she has not shown her possibilities in any given direction. Once in a while a communication, like the subjoined, thrown in the form of blank verse is dashed off and laid away with accumulated MSS., containing reminiscences, personal incident and memoranda of identification, which each and all seem to be anxious to estab-

We see but half the causes of our deeds, Seeking them wholly in the outer life— Heedless of the encircling Spirit-world Which, though unseen, is felt, And sowe in us all germs of pure and world-like

From one stage of our being to the next.
We pass unconscious o'er a stender bridge—
(The momentary work of unseen hands),—
Which crupteles down belind us;
Locking back we see the other shore—
The gulf between—
And wonder how we won to where we stand;
Content alas! to call the builder—chance!

We trace the wisdom to the apple's fall
Not to the birth-thross of a mighty thuth
Which for long ages lay in blank chaos damb,
Yet yearned to be incarnate;
To find at last that spirit is the womb
Whence cometh all the good to bless mankind;
Aye, not alone to Newton's master-mind
Ripe with full-boarded thoughts of earnest years—
Waiting and waiting for a gleam of light—
For but one ray of sunlight to blossom fully.
—W. W.

A brother of the medium has a partly developed faculty for sketching ancient personages, purporting to represent King Solomon, Greek sculptors, poets, etc., etc.

I have given a hasty sketch of a subject entitled to a more careful consideration to illustrate the peculiarities of this little dimmer of light from hidden sources as illuminating much which the churches are vainly attempting to demonstrate on the authority of musty records and tradition. capable of verification only by the aid of concurrent events, and to be "understanded of men," in the same sense these cognate realities were known by discerners of spiritual things in past ages.

The accompanying toessage referred to above, was first published in the Detroit Society News, and since going the rounds of the press. In the original the last line reads: "Waiting and waiting for but one ray of sunlight to bloscom fully."

The initials are intended to represent William Wilberforce. All the messages are in a similar strain, inculcating the noralities of as of infinitely higher value, although a better life, and of the spiritual world as scarcely a farthing of commercial value is practicabilities in this, and counselling virginity connected therewith. The society looks tue and goodness for their own sake.

Detroit, Mich.

Medium or Maniac-Which?

The New York Observer, a paper claiming to be "the best family, religious and secular paper," under the heading, "Prayer with one deranged," relates how a Mr. Bedell then a young clergyman, now bishop in one of the church organizations, forty years ago, while at a meeting for prayer and reading a psalm of David, on reaching the word "Messiah," was interrupted by an unearthly shrick that chilled the currents of his blood a shrick that haunts him still, after forty years, and which proceeded from a lady communicant, "specially valued for her gentleness, quietness and devout and amiable traits and habits." It relates how after a moment's pause he resumed the reading, without interruption till the word "Messiah" was repeated, when again came the same unearthly shriek. At this date, at a a Spiritualist's meeting, this might pass away without creating much disturbance. Not so there at that meeting for prayer. The congregation was dismissed and the young minister persuaded the utterer of the shrick to retire to a neighboring house. Here she upbraided him for the dishonor done to her infant son whom she affirmed to be Messian, by (as she states it) terminating a meeting which had been gathered in his honor, and persuaded him to recall the congregation and resume the services. She insisted, however, not one word of the original service should be altered. When he reached the word "Messiah," again came that shrick, so unearthly it froze his blood's current, "his lips refused their office." He "shut his bible." When the lady, taking occasion in, and advantage of, the silence, said, "Let us pray." We will let Mr. Bedell tell the rest in his own words of contract the rest in his own words of contract the rest in his own words of the late. tell the rest in his own words as given by

"We knelt, and she poured forth such a prayer as I can imagine the saints to utter before the throne. It was joyously faithful and full of hope. It was perfectly coherent except when alluding to her son as Messiah for she mingled the thought with remem brances of the infant of Bethlehem. But it was redolent of praise, full of love to the redeeming Lord. Her lips seemed touched with the fire of the altar. When she had finished, she said. Now, Mr. Bedell, give out a hymn,' and I gave out-

God moves in a mysterious way His wonders to perform. My chorister had gone, all music had by

this time deserted my soul. I knew that my friend (the lady) had no ear for music, had never turned a tune in her life, could not even sing a lullaby to her children in the nursery. There was no one to sing. She arose, and then, from that voice, all ignorant of song, came forth the hymn, to a familiar tune, as true and pure and musical as ever was heard on earth. It was such a song as angels sing. Explain it who can. It is a psychological phenomenon not mentioned in the books, so far as I know. . . She sang every verse of the hymn, no one accompanying her. All listening in amazement and when she had sung,-

'God is his own interpreter And hewill make it plain,'

she said, Now, Mr. Bedell, dismiss us with the Benediction.' She returned quietly to her home. In one week we carried her body

Mr. Bedell says that afterwards it came to his knowledge the lady "was suffering under the incipient symptoms of brain fe-

That is the whole story. Minister and re-

ligious paper can't account for the phenomeron. They say, "Explain it who can." They say it twice in the article. The paper heads the article by stamping the lady as "deranged," whatever that may be, but does not question the facts. Here we have a spirit claiming, through the mouth of a medium, that she is the mother of the "Mes siah," and who shrieks at the style and manner in which his name is introduced at a meeting professedly held for his honor. The cold and formal, pompous reading in the service, don't suit her. She tells them to try it over again, and when the critical point is reached, she paralyzes the tongue of the officiating man and gives the audience a sample of the spirit in which the services should be conducted. That seems simple. But the paper calls the lady deranged, and the "minister" while twice exclaiming, "Explain it who can," and declar-ing such a case not mentioned in psychological books, regards her as incoherent when alluding to her son as Messiah, for she mingled the thought with remembrances of the infant of Bethlehem.'

What could be more coherent than this for a spirit claiming (whether properly or not) to be the mother of Jesus, and what more suitable rebuke of formality devoid of spirit? We would like the Observer to answer.

Spiritual Revelation.

Two orders of thought are contending in side modern Spiritualism. The one advocates that utterances through mediumship should be accepted as revelations of God to man, the other that the facts of medium-ship are spiritual and physical phenomena, to be observed and classified, so that new principles and spiritual and intellectual laws may therefrom be deduced. The universal experience of mankind attests the value of the latter method, and the value

of the former may be now examined.

Every week for the last thirty years new truths, both of great and of small but of permanent value to the world, have first been made known at the Thursday evening meetings of the Royal Society, whilst in the same period not a single new truth relating to physics has been presented to mankind through spiritual, mesmeric, or clair-

voyant powers.

Psychical phenomena in themselves are new as advanced in a scientific age, and are denied by the bigots of science and wouldbe priests who believe physics to be all-inall: but the fact remains that every Thursday evening more new revelations of the physical truths of God's universe are made at Burlington House than can be found in the ocean of words uttered by trance mediums ever since modern Spiritualism was known. All their utterances put together have not so much interfered with commerce as the single discovery of the method of making artificial alizarine, or of making any one of the coloring materials produced from the refuse of coal tar. Moreover, al-though the results of such discoveries as these have built up colossal fortunes, the Royal Society is intellectually pure enough to regard the revelations of Mr. Crookes likewise first made known at its meetingsas to the ultimate constitution of matter, with no favor upon its coarser members, who are chiefly interested in turning their valuable discoveries into vulgar wealth, although it cannot find a just pretext for striking them off the list of members for so

Granting that nothing in relation to the physical universe but phenomena tabooed by the ignorant has been produced through mediumship, what spiritual revelations have come through the same channel? The doctrine of eternal progression, also of the untruth of the doctrines of eternal punishment and of the incipient depravity of poor children born into the world through no volition of their own, stand in the foreground, and such vital teachings as these are of infinite value to human happiness. But would not the exercise of the untrammeled human thought of the best human brains in their normal state lead to the same result? Where can we find better revelations in this direction than in some of the religious utterances in the books of normal thinkers published by Mr. Truebner? For depth of knowledge and cogency of reasoning, or for beauty of form, are trance utterances prepared to rival them? If they cannot do so as a general rule, then we in Spiritualism are dealing chie flywith a mass of crude phenomena, spiritual, men-tal, and physical, which are of no authority in themselves and have to be made of value to the world by observation and by classifi-cation at the hands of upright critical observers, who decline to bow down their intellects or their religious instincts to a vulgar fat or lean man, who chances to have some power about him, who, to his own surprise as well as that of others, discovers that sometimes he floats in the air, or that knocking noises occur in his próximity. So far, our line of argument has pointed in the direction that normal intelligence

can reveal more religious truth than can come through the abnormal phenomena of mediumship. But there is something to be said on the other side, and one strongly practical instance can be advanced. Swedenborg was a medium, perhaps the greatest medium who ever lived, and he through mediumship was the first to reveal to the world the fact of the community of sensation between certain spirits, and that in the Spirit-world nearness or distance depend not upon time or space, but upon the nearness or the distance of true affections. Thus by spiritual sympathy with the inhabitant of a (materially speaking) distant planet, he could see the conditions of life on that planet. This was then a purely spiritual revelation, given through mediumship. But this community of sensation between individuals was not absolutely demonstrated as a truth until years after his death by those numerous and now common experiments in mesmerism, which prove community in sensation on certain occasions between the mesmerizer and his subject. The sensitive sees, hears, tastes, feels, and thinks syn-chronously with his mesmerizer.

Granting that now and then a new revelation may be found in the ocean of words given through trance mediumship, there can be no greater bog for intelligent people to fall into, than to accept the speeches of sensitives on the platform of a mesmeric lecturer as the special and exceptional revelations of God to man. They become revelations only after by hard work the chaff has been separated from the wheat by religious, scientific, and metaphysical people. This is but proper. In all history, when the race has obtained anything worth hav-ing, it has, by the high laws of a just God, been made to work for the result. Idle enthusiasm brings its own punishment by a process of eternal law.—London Spiritual.

Dr. J. K. Bailey's Dream and its Interpretation.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of Feb. 14th, I noticed an account of a dream, the experience of Dr. J. K. Bailey, together with an attempt at its interpretation by the Doctor himself, and believing he has misinterpreted its chief parts. I beg leave to offer my views of

it:
The dream, as Dr. Bailey states, occurred on the Saturday following the nomination of Rutherford B. Hayes for President of the United States, 1876. The Doctor had undoubtedly, previous to this time, been anxiously considering the probable results of the then approaching Presidential election, and this dream was the answer to his tion, and this dream was the answer to his anxious mind in regard to the matter, and is a most clear and minute foreshadowing of many of the details of the results of that complicated and threatening event. It was equally as correct a revelation as any that was received by St. John or any other of the ancient prophets, and yet not more true than numerous others daily (nightly rather) occurring all over the world; but they are useless to mankind because not understood.

I have given considerable attention to the subject of dreams, and claim to have made some progress in learning the meaning of many of their symbols, and I hereby give a few definitions which are applicable to Dr. Balley's dream, as follows:

Green grass represents the active industrial pursuits; dry grass, the suspension of those pursuits; a well represents a subject in which we must search deeply for the truth of the matter; a horse represents a policy or object which one may be pursuing; the legs, that which is the support of what may be the subject of the dream; the feet, the foundation of the matter: death represents a powerless or inactive condi-tion, and the definition applies to principles, persons, classes of persons or a policy adopt-

ed for the accomplishment of a purpose.

The foregoing defined symbol-words, together with a few hundreds more (which I have in manuscript) are applicable to all dreams wherever such words are found; but these are only given here, because they are applicable to Dr. Bailey's dream which we here propose to substantially repeat and

interpret, as follows:
The Doctor seemed to be standing in a

pasture field where the grass appeared dry. He saw an old fashioned well with curb and sweep, and a man with a pike pole endeavoring to get something out of it. The pasture field represented the political field of the United States, and in accordance with our definitions, the dry grass represented the partial suspension of the industrial pursuits and the general stagnation of business, which was produced by the un-settled condition of the Presidential question during several months succeeding the fall election of 1876. The man at the well represented the masses of the American people, who were anxiously endeavoring to get at the truth and justice of the Presidential muddle. Then there appeared an old skeleton of a horse walking slowly across the field, and he laid down and went through the contortions of death. This dilapidated horse represented the poor and inefficient policy first adopted by Congress for the set-tlement of this question. The horse died when that plan failed: but his appearance suddenly changed to that of a fine well bred animal, perfect in all his parts. He appeared to be of a bay color, with black limbs and very large feet, and with shoes worn bright with use. The sudden change in the appearance of the horse represented the proposition by Congress for the submission of the Presidential question to the Judges of the Supreme Court. Success first appears in this proposition, in the perfect form of the horse; but justice was not in it because he did not appear white; in fact, fraud is here typified by the black legs. The very large feet represented the substantial foundation of that mode of settlement. The shoes, worn bright with use, very aptly represented the tribunal who were practical in the consideration of abstruse questions. The scene was again changed—the horse was upon his feet trotting to a stable which he entered, and where he was still in plain view, enjoying his food, while the man at the well abandoned his efforts in searching and went to the horse and stooped for more feed for him. The horse was placed upon his feet when the "eight' declared in favor of R. B. Hayes, against the seven, and the Republican policy then "trotted" into the full enjoyment of the public offices, while the American people sought no more for the truth or justice of the matter, but honored R. B. H. as President of the United States, as was so aptly typified by the man at the well who abandoned his efforts there and wept and fed the horse.

Dr. Bailey appears to have fallen into the error common to nearly all interpreters, in failing to perceive the fact that ideas, principles, customs and systems of things or classes of people, are represented in dreams by the living, speaking or acting forms of man or beast. I have fully demonstrated this in my work entitled, "The Interpreter and Translator of the Books of Daniel and the Revelations of St. John;" now on sale at the Religio-Philosophical Publishing House. In that work I have demonstrated the fact that what has appeared as the delirious fancies of the ancient prophets, was in fact a true forecast of the great events of the worlds past, present and future his-

Dreams and visions have a distinct and definite language; it is not arbitrary and changeable like human language, but is unchangeable and common to all ages and nations. It is the language of nature and of the spiritual world, a language of sym-

JAMES MONROE.

Peoria, Illinois.

Pagan self-assertion is one of the elements of human work as well as Christian self-denial.—John Sterling.

Justice and prudence are virtues which can exist only in a moderate degree, and which change their nature and their name if pushed to excess .- Macaulay.

Well, suppose life be a desert! There are halting places, and shades, and refreshing waters; let us profit by them to day. We know that we must march on when to-morrow comes and tramp on our destiny onward.—Thackeray.

The mission of spirits in manifesting to the world is to demonstrate the individual life of man beyond the grave, and give all the instruction in their power to humanity to enable them to so live here that they may fear nothing that the future may contain.

Woman and the Household.

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

"Haply it is angel's duty. During slumber, shade by shade To fine down this childish beauty To the thing it must be made, Fre the world shall bring it praises, or the tomb Shall see it fade.

We should see the spirits ringing 'Round thee—were the clouds away.
'Tis the child's heart draws them, singing In the silent—seeming clay, Singing, 'Stars that seem the mutest, go in Music all the way.

Softly, softly, I make no noises Now he eleepeth dead and dumb. Now he hears the angels' voices Folding silence in the room Now he muses deep the meaning of the Heaven-Wordsas they come,

Speak not! he is consecrated, Breathe no breath across his eyes, Lifted up and separated,
On the hand of God he lies,
In a sweetness beyond touching—held in Cloistral sanctities.
IMRS. BROWNING.

The intuition of every heart teaches that children are very near the Divine fountain of all life. Though dwarfed, stinted or warped by inheritance or unhappy surroundings still, deep in their little unblossomed na tures, dwells the divine and eternal attributes of immortality. For this reason, and also, because the child of to-day becomes the man or woman of to-morrow, we cannot afford to ignore or evade the responsibility which rests upon us, of seeing that all little ones possess those inalienable rights into which humanity is everywhere born.

Six years ago, a woman lay dying in a miserable tenement in New York city, with scarce a comfort to soothe her fast passing hour. But, bravely forgetful of her own needs, she begged a kind visitor who offered her help, to interest herself in a poor little girl in the next room, who was constantly beaten and starved by those who should have been her natural protectors. The good Samaritan went to the police, only to be told that no arrests could be made on hearsay testimony. She appealed to several charitable societies, only to learn that they could not rescue the child save by an order from the court. She applied to able lawyers, who told her it was dangerous to interfere between parent and child; that legally, the father was the only guardian recognized by law. With a noble persistence she determined upon rescuing the girl, and finally sought Henry Bergh, whose large heart could not withstand the pitiful story, and by energy and determination the child was eventually

Out of this case grew the Society for the Prevention of Cruelty to Children; a society which has kindred affiliations in nearly every large city in this country, as well as in London, Paris, and Milan, Italy. Before this period, if any person chose to take upon himself the trouble and expense of rescuing an abused child, and procuring evidence of cruel treatment, he could do so by roundabout methods. Now, this society exists for that express purpose, and any complaint made to it will be investigated at once by experienced officials. The recent arrest, trial and conviction of the Rev. Edward Cowley, is only one of the good results of its labors. It has broken up the padrone system, in itself a most barbarous system; has suppressed the sale of liquor to minors, and rescued many a poor, distressed little one from a so called home of vice and crime. It has obtained conviction of cruel treatment in two hundred cases, and seven hundred and five children have been transplanted from bondage and misery, into homes or institutions. Blessings on the work and the workers!

Every town in the country ought to have a "Moral Police," who will undertake just such work and a thousand kindred works. These would provide labor for the idle and needy, comforts for the sick, help for the helpless, in time of need. In many cases, with little money but much care and attention, whole families might be transplanted where physical and moral sunshine would enter the dark places of life, and little ones would have the opportunity of healthy development, always having in view a wise use of charity and a constant study to develop self-helpfulness. All this is truly woman's work, as well as man's. Sixteen years ago a "Moral Police" was started in New York city, by a well known reformer and philanthropist, but it was in advance of the age. The society of P. C. C. now takes up one of its works; but moral and physical sanitary labor, on a broader scale, is sorely

A bill was recently presented to the Assembly of the State of New York, authorizing women to vote for school officers of all kinds. It passed the Senate unanimously, and the House by only three dissenting votes, which shows a universal sense of justice in our law-givers. Unfortunately, it is found to be technically unconstitutional. The only thing to be done, in order to make it agree with the constitution, was to permit the election of women as school officers, presenting the anomaly of not allowing them to vote for those officers. In this manner it became a law.

Prof. Joseph Longshore, of Philadelphia, who has just passed from earthly scenes, was the first male physician in this country to publicly advocate the thorough medical education of women. Not only that, he labored three years, against much opposition and abuse, in organizing the first regular college for the medical education of women in the world. This was in 1850, in Arch street Philadelphia. The next year he delivered the first valedictory ever given to a graduating class of women medical students. He lived to see similar institutions flourish in every civilized country save the little kingdom of Holland, where mental life flows sluggishly as the water in its canals.

"Josiah Allen's Wife," and "Samantha at the Centennial," are two books by Mark ette Holly, of Jefferson county, N. Y., contain much pungent common sense, couch ed under a garb of as genuine wit as can be found between the lids of any other two books by American authors. The first named work, exposes in a most felicitous manner, the usual threadbare objections which are made against the work and advancement of women, under the conservative and absurd character of Betsey Bobbitt. In the later book, giving an account of Samantha's visit to the centennial, occur the following

There was them that said it would have a tendency to onsettle and break up the whole fabric of society for a woman to take part in such hefty matters as would be argued. Not that I think that it is out of character for a woman to talk in public; abashed, and stands worshiper at the very

wearin' on her throat or her morals, to get up and talk to an audience for their amuseup and talk to an audience for their amuse-ment and edification, in a calm and collec-ted voice, than it is for her to key up her voice and sing to them by the hour, for the same reason. But every body has their par-ticular fort, and they ort, in my opinion, to stick to their own forts, and not try to get on somebody else's.

"Now, influencin' men's souls, and keepin' their morals healthy by words of eloquence, is some men's forts. Nailin' on good
leather soles to keep their bodies healthy, is
another man's fort. One is just as honorable and worthy as another in your anniverble and worthy as another, in my opinion, if done in the fear of God and the good of mankind, and followed as a fort ort to be followed. But when folks leave their own lawful forts, and try to get on to somebody else's fort, that is what makes trouble, and makes crowded forts, and weak ones, and mixes things. Too many gettin' on to a fort at one time, is what breaks it down. My fort haint talkin' in public, and I foller it up day by day, as it ought to be follered."

"Then the President of the debatin' society got up and said: 'For a female woman to talk in public on such momentous and weighty subjects—subjects that weigh—I don't know what they won't weigh-but they are hefty-for a female woman to talk on those deep and perhaps awful subjects as they are a bein' brung up, would have a dangerous tendency to make a woman feel as if she were equal to a man. It would have a tendency to infringe on him, and if there is any thing a man can't nor won't stand, it is infringin'. And it would also bring her into too close contact with him; and so, on them grounds, as a Latin author observes in a similar case, I deny her the right in toto, toto."

Communication from Melbourne.

To the Editor of the Religio-Philosophical Journal: Your issue of August 30th, 1879, contains letter from Mr. J. B. Wilson, of Sydney, A letter from Mr. J. B. Wilson, of Sydney, N. S. W., in reference to Mrs. Britten, in which he not only challenges the correctness of the following paragraph (which appeared in the *Harbinger of Light* of Feb. last), but deliberately asserts that there is not one word of truth in it. As I am the editor of that paper, and the writer of the paragraph. I wish, in justification of myself and the *Harbinger*, to prove to you and your and the Harbinger, to prove to you and your readers its truth and correctness in every particular. It has reference to the unfortunate misunderstanding between Mrs. Britten and the Victoria Association of Spiritualists, and my duty as a spiritualistic newspaper editor, renders its publication neces-

"MRS. BRITTEN'S LECTURES:-The Committee of the Victorian Association of Spiritualists, through their secretary, have been in correspondence with Mrs. Britten with the view of arranging for a series of lec-tures here, to follow Mr. Walker's. The correspondence was read at the committee meeting on Thursday last, and disclosed the fact that Mrs. Britten ignores both the Association and Mr. Walker, and has determined to come at her own time, whether Mr. Walker is lecturing or not. It is to be regretted that Mrs. Britten has taken this course, which will certainly lower her in the estimation of many who were her friends. A full committee of eighteen have unanimously passed a resolution to ignore her and her movements here."-Harbinger of Light, Melbourne, Feb. 1st, 1879.

It will be necessary to explain that the correspondence indited by our secretary in January with Mrs. Britten (who was then in Sydney) in reference to a second visit here, was replied to by Dr. B., who acted as her amanuensis, and the following extract from his letter of Jan. 27th, proves the correctness of statement number one:

"Mrs. Britten will come to Melbourne, speak there on the first Sunday in March. and if your association determine to run Mr. Walker's lectures against her, do so with a full understanding of the case" I may mention en passant, that Mr. Walk-

er was engaged as the permanent lecturer of the association, and was at the time drawing full houses at the Academy of Music Theatre, Melbourne,

With regard to the second paragraph, it was then but an expression of opinion, which subsequent events fully justify, and the fact that at a meeting of the members of the association, ninety-seven being present, a vote of censure was passed on Mrs. Britten with only two dissentients (one of whom had been Mrs. Britten's ticket agent) is sufficient proof of the correctness of what I wrote without going outside for more.

Mr. Wilson resides several hundred miles from here and is certainly not in so good a position to know the facts as I am, and as an evidence of the unreliability of his letter. I may refer to his assertion further on that the "association subsidized a lady to lecture in opposition to Mrs. Britten." This is absolutely untrue. The association withdrew their lecturer, though a prominent Spiritualist offered to guarantee them against loss if they would continue, and accepted the voluntary and gratuitous services of Mr. Fielden, a trance medium, to accommodate those members and friends who declined on principle to attend Mrs. Britten's lectures. This was done by special request of members—a small hall taken for the purpose, and although it was found inade quate to contain all that came, the commit tee declined to take a larger one, as it would be construed as in opposition to Mrs. Britten. I have not made one single statement here that I am not prepared to fully substantiate, and only regret that the necessity should have arisen for me to make these matters more public than they are. I have no personal animus against Mrs. Britten, but admire her as an able and talented worker in the cause of progress, and am more truly her friend than those who indiscreetly write to justify her errors.

W. H. TERRY. Melbourne, Victoria, Australia, Dec. 6th,

REMARKS.

We publish Mr. Terry's reply, and trust that the good sense of all parties concerned will deter them from further display of their private differences before a public thousands of miles distant from the scene of the difficulty. Certainly we shall hope not to be asked for further space for a subject that can in no way advance the interests of Spiritualism.

Tenderness is the genius of simple minds. if passion knows no obstacles, tenderness knows no bounds. Passion is the attribute of a soul which no longer controls itself; tenderness, that of a beart which no longer belongs to itself.

What a power there is in innocence! whose very helplessness is its safeguard; in whose presence even passion himself stands nay, verily. It is, in my opinion, no more laltar he came to despoil.—Moore.

New Books Received.

CHRIST'S WORDS. As Related to Science, Law, Government, History, Philosophy, Religion and Universal Human Experience. By Prof. J. B. Turner: pp. 425. Cloth, \$200. Springfield, Ill. H. W. Rokker. Chicago: for sale by The Religio Philosophical Publishing House. FOUR LECTURES ON EARLY CHILD-CUL

TURE, By W. N. Halimann, A. M.; pp. 74. Flexible cloth, 40 cents. Paper 25 cents. Milwaukee, Wis.: Carl Doerflinger.

THE POST MAGAZINE ALMANACK AND IN-SURANCE DIRECTORY; pp. 154. Pamphlet form, sixpence. London, England: William J. Stokes, Wine Office Court, Fleet Street.

CONSTITUTION OF THE STATE OF ILLI NOIS. Adopted and Ratified in 1870, and Amended in 1877; pp. 54. Springfield, Ill.:

REPORT: ON THE PARIS INTERNATIONAL EXPOSITION OF 1878. By John M. Gregory, LL. D., and Osborn R. Keith, Commissioners of the State of Illinois, pp. 75. Springfield, Ill.: Wather & Co.

MEMORIAL VOLUME OF THE TWELFTH CLASS OF THE ECLECTIC MEDICAL COL-LEGE OF THE CITY OF NEW YORK; pp. 87.

THE LADIES MEDICAL ALMANACK AND FAMILY ADVISER FOR 1850, containing interesting Reviews and many useful Household Recipes, etc., never published before London, England: M. A. Orr, Clapham, S. W

We have received the following books from Jansen, McClurg & Co., Chicago, who have them for sale: SHORT HISTORY OF GERMAN LITERATURE-

By Prof. James K. Hosmer; pp. 628. Cloth, \$3.00. St. Louis, Mo.: G. I. Jones & Co. HEGEL'S PHILOSOPHY OF ART. Being the second part of Hegel's Aesthetik, in which are unfolded Historically the three great fundamental phases of The Art—Activity of the World. By Wm. M. Bryant; pp. 194. Cloth, \$1.75. New York: D. Appleton & Co.

KEY TO GHOSTISM. Science and Art Unlock its Mysterics. By Rev. Thomas Mitchell, pp. 249. Cloth, \$1.50. New York: S. R. Wells &

HOW TO EDUCATE THE FEELINGS OR AF-FECTIONS. By Chas. Bray. Edited with Notes and Itlustrations, from the Third London Edition. by Nelson Sizer; pp. 226. Cloth, \$1.50. New York: S. R. Welle & Co.

Partial List of Magazines for March.

Scribner's Monthly. (Scribner & Co., New York.) Contents: The Tile Club Afloat; Vita Nuova; Lõuisana; Notes of a Walker; The Grandissimes: Extracts from the Journal of Henry J. Raymond; Vittoria; Two Views of Napoleon; Peter the Great; Youth to the Poet: Cham; Success with Small Fruits; Dwelling Places; Gifts; Over Sunday in New Sharon; The Wards of the United States Government; The Lover's Answer; Topics of the Time; Home and Society; Culture and Progress; Communications; The World's Work; Brie-a-Brae. This number contains some fine illustra-

Eclectic Magazine. (E. R. Pelton, New York.) Contents: Russian Nihilism; First Impressions of the New World; A Tectotaler's Wine-Cellar; A Turkish Effendi on Christendom and Islam; Justinian; The Origin of Species and Genera; Fighting Fitzgerald; White Wings: The Chinese Drama; To Portia at Belmont; Mademoiselle de Mersac; Rejected MSS.; Autobiography of Prince Metternich; Let it Pass; Charles Reade: Literary Notices: Foreign Literary Notes; Science and Art; Varieties. This number contains a fine steel plate engraving of Charles Reade, the Novelist.

Revue Spirite Journal D'Etudes Psychologique. (M. Leymaire, Paris, France.) This Magazine contains articles from able writers and thinkers.

The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: Dr. Asa Gray, the Eminent Botanist, with Portrait; Unity of the Human Species; Comparative_Phrenology; Temperance in History; Backs, Faces, and Side Views; Lambeth Palace; What Seven Women Did; About Boys; Young Folks of Cherry Avenue; The Care of the Teeth; Cold Feet in Bed; A Mistaking Critic; A Receipt or Two; Poetry; Notes; Editorial: Answers to Correspondents.

The Western Honey-Rec. (E. M. Harrison & Co., Lebanon, Mo.) Devoted exclusively, to Bee Culture and the production of Pure Comb and extracted Honey.

The Nursery. (John L. Shorey, Boston Mass.) A Monthly Magazine for youngest readers is filled with pretty stories and illustrations which will please all who read

Babyland. (D. Lothrop & Co., Boston, Mass.) This Monthly is for children just begining to read and each number contains a slate picture for "Baby" to draw.

Andrews' American Queen. (W. R. Andrews, New York.) A Magazine devoted to Art. Music, Society and Literature.

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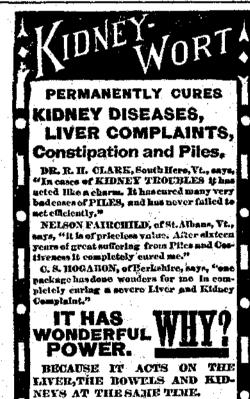
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Volume Twenty-Eight.

With this number of the Journal, we commence a new volume. In looking back over the history of the past six months, we find great cause for congratulation in the steady progress going on within the ranks of Spiritualism. While there appear no large accessions to the number of those ready to publicly announce themselves Spiritualists, and to take an active part in the movement, yet there has never been a time when there was a more widespread and deep interest, and this, too, among the more intelligent and educated classes. Spiritualists as a class are rapidly advancing to a higher educational and philosophical plane, having passed the crude and rudimentary stages of spiritual growth, and thus they are preparing an easier and surer way for those just making their first steps up the hill of spirit ual knowledge.

The policy and methods of the Journal as they become better understood, meet with a constantly increasing degree of appreciation and approval, and so we are greatly cheered and encouraged in the work we have before us.

To the editor who is his own publisher, the subscription list is a matter of intense interest and vital importance, and thus it is that we again call the attention of our readers to the necessity of promptly paying their arrearages when due, and renewing, For the generous support which has been accorded us for the past three years, we return hearty thanks, and beg to remind our friends that we rely upon them to continue their active exertions. With the voluntary reduction on our part of nearly twenty-five per cent in our subscription price, our subscribers were greatly delighted; this reduction lessened our revenue to the amount of several thousand dollars per year, and before this deficiency had been made up by new subscribers at the reduced rate the price of paper advanced fifty per cent., adding thousands of dollars to our expenses. Thus it will be seen that between our desire to accommodate the public with a low priced paper on the one hand, and the necessity of meeting the increased price of stock on the other, we are left in a condition where we need every dollar of the large sum due us, and furthermore, we need more than double our list of new subscribers.

The most cultured and philosophical Spiritualists declare the Journal to be the best spiritual paper ever published, and the great mass of intelligent, thinking, non-Spiritualists, have come to look upon the paper with respect, and to lend attention to its statements, regarding it as the highest and most trustworthy exponent of modern Spiritualism. To acquire this high position. has required great outlay of time and money and the active assistance of the ablest writers within our ranks on both continents. To maintain this enviable standard and to make constant progress is our earnest desire, and we know, dear reader, that you will heartily co-operate with us when you fully realize the necessity. We need your hearty, cordial, constant aid, both in money and with heart and pen. We confidently look to receive it.

Woman's Words.

Woman's Words, an original review of what women are doing, is published monthly in Philadelphia, Mrs. Juan Lewis, editor and proprietor. The February number is especially valuable, containing an excellent likeness of-that distinguished lady, Mrs. Clemence Lozier, M. D., (republished by request) and one of Mrs. E. L. Saxon, whose name istands deservedly high among all Spiritualists. Those who are personally acquainted with Mrs. Saxon, however, do not think that the illustration does her full justice. This number contains a very interesting biographical sketch of the latter, the conclusion of which is as follows: "Mrs. Saxon is a woman of strong, earnest and loving rature, who adores her own sex, and is an ardent believer in their capabilities, growth and inspiration."

Editorial Notes of Travel Continued.

While in Boston, we had, for the first time, the pleasure of meeting Mr. Francis E. Abbott, of The Index; his ability as a writer and philosophical thinker, is as our readers know, of a very high order; coming into his presence our good impressions were deepened, and our respect for the man increased. Small of stature and of centeel mold, yet there is nothing suggestive of effeminacy about him. He is frank and outspoken in his opinions, and utterly uncompromising in his contempt for, and treatment of, all that is immoral and dishonorable. He is, with all his great native ability and scholastic acquirements, not calculated to successfully impress his ideas directly upon the masses of his fellow men; he can only reach the world through the few who are able to thoroughly appreciate his genius and fine character, but as he is only half way through life, he can afford to wait. He has no antipathy to Spiritualism, but is ready to accept it whenever he shall be so fortunate as to receive evidence which to him shall be conclusive; we can ask no more, and would have no less of any man.

On Saturday, Febuary 7th, we spent some hours with Mr. Epes Sargent, at his home in the Highland district of Boston, where he has kept himself carefully housed most of the time during the winter, by order of his physician. Though weak in body he still pursues his literary labors, and is bringing to a close his extended work on which he has been engaged for Harper Brothers; and he also has about ready for press a small work on Spiritualism, which is likely to be of more importance than either of his previous volumes, valuable as they are. An hour's talk with Mr. Sargent is well worth a trip from Chicago. A student of spiritual forces before the advent of modern Spiritualism, and a close observer of the phenomena ever since, with every facility extended to him on both continents and able to bring a well trained mind to the subject, it would be only natural should he evince some pride of opinion, yet his mind remains as unprejudiced and open to new ideas as achild's, and he never attempts to force facts to conform to his preconceived notions, and never hesitates to modify his conclusions when warranted in so doing, With a beautiful home presided over by a cultured, amiable wife, and surrounded by a valuable collection of books in various languages. Mr. Sargent has an environment well calculated to evolve results beneficial to his fellows, and well and ably has he done his duty, and, too, in a spirit of simplicity and unselfishness no less charming than rare. Though now approaching the allotted limit of life on earth, let us hope he may yet be spared to us for years, to aid in placing Spiritualism before the world in its highest and truest light.

Taking the night train from Boston, we arrived in New York early Sunday morning, where exhausted nature asserted her rights, and obliged us to pass a quiet day much against our inclination. However, we compromised by attending the Spiritual Conference in the afternoon, where we met many old friends and passed an agreeable hour listening to earnest remarks on a great variety of subjects. We had hoped to atattend Mrs. Brigham's lecture in the evening, as we never like to miss an opportunity to hear the words of wisdom and comfort which flow so smoothly and beautifully from the lips of this lovely and inspired speaker, but instead were obliged to remain quietly at rest in Mrs. Jewett's peaceful home. Mrs. Bundy, however, had the pleasure of listening to Mrs. Brigham, and found the hall filled to overflowing. She also attended Bro. A.J. Davis's meeting on 14th street. We were constantly hearing while on our trip expressions of deep interest in the movement which has brought Mr. Davis once more before the public as a regular speaker; we heard the kindest expressions of sympathy with the effort from members of the various societies in New York and Brooklyn, and had numerous inquiries as to its progress in every city we visited. His audiences, though not so large as some, are very choice, and in a quiet way his lectures are exerting a wide spread and healthful influence. The friends in New York owe it to themselves to see that the movement is liberally sustained.

On Tuesday evening, by invitation of Mrs. Jewett, we attended the annual reception of Sorosis, at Delmonico's. Our kind hostess being unable to accompany us we were specially indebted to the courteous attention of Mr. and Mrs. Van Horn, who did all in their power to assist in rendering the evening pleasant, and succeeded most admirably as they do in every undertaking, and as every man and wife may hope to do who work as unitedly and harmoniously together. The reception brought together many of the noted women of New York, as well as many literary men and members of the city press. Mrs. Crowley, "Jennie June," presided; able remarks were made by some of the ladies, and very stupid and common place speeches were essayed by several gentlemen who labored under the haliucination that they were saying something very witty, when, in fact, it was only puerile nonsense; such at least was our judgment, fortified by the criticisms of several prominent members of Sorosis. Mrs. Augusta Cooper Bristol, and Miss Parnell, sister of the famous Irish agitator, to our mind carried off the palm-both were earnest, graceful and effective, and inspired their listeners with fresh admiration and appreciation of the sex. Music, refreshments and conversation spiced the entertainment, renhas done a good work in the past, and is destined to do a greater in the future.

Wednesday evening the 11th, we dined with Mr. Bronson Murray, at his home on West 52nd street, where he had invited to meet and dine with us, Prof. Henry Kiddle, Mr. Charles Partridge, Mr. Geo. H. Jones, Hon, J. J. O'Sullivan, Dr. White, Mr. Farnsworth, Mr. Chas. D. Lakey, Mr. Henry J. Newton, and Mr. Charles Foster, the medium. The two last named gentlemen were unavoidably absent, Mr. Newton having met with a painful, though not serious accident, and Mr. Foster having to fill a previous professional engagement. After a half-hour of conversation, our host invited us to his elegant dining room, where he presided over a dinner, which for delicacy and perfection of cuisine, and completeness of appointment and service, could not be surpassed, and will long be remembered by his guests. In the pleasant, unrestrained exchange of views constituting the after dinner talk, we were greatly interested and enter. tained; each guest before us was a marked character, and we took delight in studying the peculiar characteristics of each and noting the habits of thought and peculiarities of temperament constantly manifested. Mr. O'Sullivan added greatly to the pleasure of the evening by an exhibition of numerous fine photographs of what he believes are genuine molds of spirit heads, made by spirits with parrafine through the mediumship of Mr. Firman, and done in Paris in the presence of himself and his friend, Count de Boullet. A number of beautiful pictures were also shown said to represent plaster casts taken from the molds. Mr. O' Sullivan's wide and varied experiences and command of several modern languages, with a complete mastery of English, render him a most brilliant and entertaining conversationalist. For aiding digestion, however, we will put Charles Lakey against the world; his magnificent physique, perfect health and buoyant active mind, make of him a factory for turning off magnetism in unlimited quantity, and of superior quality-With a large store of wit and humor, an active imagination, large ideality and fine descriptive powers he is a poet, a superb caricaturist and story-teller, and with all, a shrewd, keen judge of men and things, and can adapt himself to any environment within the whole arcana of nature. Prof. Kiddle is of short stature, a compactly, but not coarsely built gentleman, apparently something over fifty years of age; very quiet and undemonstrative, yet fully able and ready to express himself clearly and emphatically on all proper occasions. He is a man of strong convictions, and not easily convinced that his opinions are in fault, yet when once satisfied of his error he will heart support all that shall pass the crucial test of his intellect. His face in repose indicates persistency of purpose, and a quiet strength of will, which his opponents might at times be indlined to call obstinacy, but which is only a desire to get at the bottom of things, and a faith in his own judgment. His eyes are his most remarkable feature; when they brighten up with the kindly feelings of his soul they have the sweetest, kindliest, most trustfol and trust inspiring expression we ever saw in the eyes of a man-

and reveal the secret which binds so many to him in close bonds of friendship. We would gladly linger with these gentlemen to whom we are indebted for such a bright spot in life, but necessity demands that we bid them adieu for the present and pass on. During our stay in this city, we called upon Dr. and Mrs. Spence, Dr. Babbitt and others, and only regret that we found it impossible to see many whom we hold in high esteem. Dr. J. E. Briggs, of 126 West 11th street, has our thanks for numerous attentions. We had a delightful interview with our old personal friend, Robert Collyer, at his residence, on East 39th street, who is doing a good work in his new field, and is the same great, earnest, hearty soul as of yore. His sweet, delightful welcome, radiant smile, and earnest words of approval and cheer are treasured up along with other precious stores we have brought home; and we believe that in time to come when we are traveling in spiritland, if, as Dr. Crowell's book affirms, a passport is needed, we shall not be delayed if we give the name of this good man as a countersign, for every sentinel will surely have orders to pass the friends of Robert Collyer.

A visit with Mr. and Mrs. Poole, in their cozy country home, an hour's ride from New York, was an event in our trip. Accompanied by Mrs. Bundy and Mr. and Mrs. Andrew Jackson Dayis, we arrived there late in the afternoon, and remained until noon of the following day. Here we found that the talented little lady and excellent medium, who so ably and acceptably contributes the Woman's Department for the Journal, is also, a most capable and industrious housekeeper as well. The arrangement of the pictures on the walls, the soft rugs upon the floor, the open wood fire, the artistic correctness of the hangings and decorations and the general air of refinement and culture, was a picture worthy of an artist, and one our limited vocabulary cannot paint in words. Mr. Poole is, at present, out of active business, and Ands congenial employment in superintending his farm, raising blooded poultry and studying philosophy. The air of perfect harmony and rest with which a good woman can fill her home, is here found in its fullness, and with three unusually evenly balanced, harmoniously organized ladies present, the retired lawyer, the harmonial philosopher and the tired dering the occasion most enjoyable. Sorosis i editor were made especially happy. Bro. do, who lamentably failed, that we most i overlooked this point in our hurry.

Davis being, apparently, by far the youngest man in the party, could not restrain the exuberance of his feelings, and gave vent to his joy in various mirth-provoking manifestations, demonstrating to our satisfaction that wit and wisdom are component parts of the Harmonial Philosophy.

On Thursday evening, Febuary 12th, we brought our stay in New York to a close amid many regrets at its shortness, and took the train for Philadelphia. Some account of our stay in that city and Washington we shall give in our next.

The Morgan Masqueraders.

The (ardent) spirit-loving cobbler and his spirit-personating daughter, Laura, have again come to grief—this time at Denver, Colorado, where a party of five skeptical gentlemen earned the thanks of the public and the curses of a few dupes, by proving the very earthly character of the purported heavenly visitant. The coy maiden Laura was carefully prepared, substantially in accordance with the "test conditions" so carefully described by Dr. Peebles, and which appeared so satisfactory to him last June. In due time a white-robed female figure with a turban surmounting her streaming hair appeared, walked firmly to the piano, pulled out the stool, seated herself upon it and began to play. At this point a naughty skeptic gently entwined his arms around the angel, who suddenly developed wonderful powers of resistance, another skeptic uncovered a dark lantern and disclosed the struggling form of Laura, decked out in spirit garments. After all present were satisfied of the identity of Laura, she was released in accordance with her

continued pleading. How much longer must Spiritualism bear the burden of such infernal quackery? How long must the most sacred feelings of the human heart be trafficked in by the Morgans and others who are coining bloodmoney from the dearest longings of the human soul wherewith to minister to their depraved appetites and support them in their idleness? We wrote Bro. Peebles last summer that what he so confidently believed were "test conditions," were nothing of the kind and had our worthy pilgrim put his arm around the spirit form that so enchanted him, he would have blushed, modest man that he is, to have found himself embracing a very common piece of Morgan clay. We have yet to see the first particle of evidence that Laura Morgan has any medial power for materialization. Last fall. Brother Samuel Watson wrote Morgan and his daughter a kind and beautiful letter, expressing confidence in Laura's mediumship and offering to make her a member of his family for the winter and to pay such weekly salary as the Morgans should demand. But the Morgans knew better than to give this brave, true-hearted gentleman the opportunity to witness the manifestations in his own house. They knew that. although he then fully believed in her medial powers, the deception could not be kept up, and that he would not hesitate to acknowledge his error to the public when discovered.

W. Stainton-Moses, M. A., himself a medium for physical manifestations, and others are moving strenuously in England to do away with the use of the cabinet, and their efforts have been redoubled since the late disgraceful exposure of Florence Cook-Corner, while personating a spirit. A movable cabinet or screen made of cloth may possibly be tolerated, provided the medium sits entside and constantly in view. It is high time Spiritualists should arouse to the danger before them and cease to tolerate these frauds perpetrated in the name of Spiritualism, and demand conditions that shall render such flimsy shams as those of the Morgans impossible and unprofitable.

Having a "Mission."

The following letter is a sample of a great number:

DEAR BROTHER:-I am ordered by my spirit guides from the spheres above to go forth. They have for several years past been putting me through very severe discipline in order to make me willing to devote myself without reserve to the glorious work of demonstrating that man does not, cannot die. I know nothing where I shall go, but I am bid to set forth, and I shall obey. I am told I have a great work to do, and I am obliged to do it. I write to you as advised by my wife, for I am impelled to come your way on my first journey, in which I am ordered to stop at every town and village, doing what I find to do. In love and kindness, I am,

We do not suppose any advice of ours

will be of use to one who already has been "ordered" by a power he seems to think infallible, yet we venture to suggest, not only for his good but many others, a few practical thoughts. The advice we are about to give may appear ungracious, yet we are impelled to give it. We say to you, brother: You are about to start on the hardest road you ever traveled, and the question is, will it result in sufficient good to yourself and others, to warrant the sacrifice you must make? Do not suppose you owe allegiance to spirits; our first allegiance is to ourselves and those dependent on us. You have a wife and children; your first duty is to them, and no good spirit will ever advise you to leave your business and other relations without giving you good and sufficient reasons, and making your work clear before you. If your guides do not do so, their integrity is to be doubted. We have met no possibility of concealed wires, or any so many persons impressed with a "mission," and that they had a "great work" to ing for copy and the press of business, we

earnestly advise you and all others like situated to think well before you move.

Is your wife willing that you should thus embark in an adventure, the end and object of which is concealed from you? Does she think it for the best? Are your children so well cared for they will not miss your absence? Are you yourself prepared by perfected mediumship for a teacher? If your mediumship is undeveloped, variable, uncertain and unreliable, you cannot hope to do good, but will be liable constantly to do harm to the cause you wish to assist.

Of all this you must be the judge. We only urge the necessity of carefulness, and the application of the test of impartial judgment to all spirit communications.

Supposed Manifestations of a Murdered Man's Gbost.

This account, gleaned from the Cincinnati Inquirer, illustrates, in a remarkable degree, the power of spirits over matter. It appears from the narrative given, that the people of Lebanon, Ohio, are much excited and bewildered over a wonderful phenomenon of showers of ordinary bird shot falling from the ceiling of John W. Lingo's hardware store. On the first evening quite a number of people were in the store when the shot began to fall in different parts of the room, but principally in the midst of the crowd of persons sitting about the stove. Parties were selected, and a thorough search was made of the building. All the floors were visited, and every nook and corner ransacked, when the committee returned. and reported no spooks found. Then some one suggested that they all go to the front end of the store, where the ceiling is perfect. and no hatchways to the upper rooms Great excitement prevails, and the wonderful phenomenon is all the talk on the streets yet so far no one has been able to solve the mystery. The committee selected to search the building, discovered also that the shot falling about the room were of a different size from any sold by Mr. Lingo, which was also confirmed by his own statement.

A correspondent of the Inquirer visited the scene of excitement, and found a large party standing in the back part of the room. perfectly astonished at the strange and mysterious things happening around them. The shot fell about one per second in differ. ent portions of the room. It can only be accounted for in the sense of a spiritual manifestation, some one in the room being the medium. This belief is strengthened from the fact that one dark December night in 1874, a desparate character determined to rob the safe of the store, that was known at the time to contain a large sum of money. The clerk who slept in the building was aroused about two o'clock in the morning by the fall of some heavy substance on the floor below, being no doubt the dropping of a sledge hammer by the thief; the clerk seizing a double barreled shot gun that stood near his bed, crept to the hatchway and found himself in full view of the burglar, who was preparing to blow the safe. At the click of the shot gun hammer, the thief started toward the place of ingress, but was not quick enough to escape the aim of the determined glerk who discharged both barrels at him. A howl of anguish and a few words, svidently from his pals, and all was silent. Nothing was ever heard of the burglar after, but from the pools of blood, he was no doubt killed by the double discharge of the shot gun, and was carried away and buried by his pals. This man's spirit, which left the mortal remains of a burglar killed with a double charge of shot, is evidently hovering about the place where it took its flight from the mortal body, and is manifesting its presence by scattering the little instruments of its mortal dissolution.

A Funeral Sermon.

The following is a telegraphic dispatch from Utah, relating to a recent funeral, and has called out a great deal of comment from the press:

"John Taylor, president of the saints, officiated yesterday at the funeral of a wealthy young man named Cain, who had been an ipostate from the Mormon church, but whose mother and sister are good Mormons. Paylor, after some fitting remarks, said: Was he a saint? No, he was once a saint, but departed from the church. He left the faith. Did he die a saint? No, he died a drunkard, and will fill a drunkard's grave. He has gone to hell, and there is where he deserved to go. The mother, with a wild shriek, exclaimed; 'My God! My God! My only son! And to think that his only fault should thus be made public,' Both the mother and sister of young Cain fainted and were carried home."

We do not see why it should, for such heartless bigotry is by no means confined to the Mormons. It is indulged in by ministers of all denominations in our very midst, not perhaps in such gross form, yet who ever attended a funeral of an infidel where an orthodox minister officiated, and heard any words of hope? On two occasions we have heard language quite as heartless and gross as that used by the Mormon elder.

In the description of the scance with Mrs. Pickering, published last week, we should have stated that during the manifestations Mr. Pickering stood some fifteen feet from the cabinet, motionless, and with his arms folded most of the time, only approaching the cabinet to hand in or receive the slate or handkerchief when required. There was other surreptious aid. With printers cry-

Demonology."

Recently I enjoyed a conversation with a gentleman of fine scholarly attainments, one who in attempting to reason himself into the church, reasoned himself out of creeds into the broad fields of humanity, lit by the sunlight of love, truth, reason. Just as duty in another direction compelled me to close the intercourse, he remarked that it seemed to him the demonology of the New Testament had not received its due share of attention; that this doctrine, if fully believed in and carried to its logical ultimatum, would destroy all individual responsibility, unsettle the laws and principles of mental and moral philosophy, and supplant order and good government with confusion and chaos.

It occurs to the writer that there is much in the foregoing remark, of interest and value to Spiritualists just now. If it be true, as is claimed in certain quarters, and we are sorry to say it, by Spiritualists, that mediums are not responsible for what they do and say, being but passive instruments in the hands of other spirits, then is there ground for serious apprehension on account of the rapid growth of this new system. Let this theory once be truly believed, let it once take possession of the minds of men and chaos, confusion and crime would in-deed reign supreme. Then, if a man were to stain himself with any or all the crimes in the black catalogue, all he would have to do would be to claim that he is a psychic, and our courts of justice would be paralyzed; it would first be necessary for them to catch the true culprit, the demon who impelled the psychic to the deed, and even after the impossibility they could not bring him to trial for he (the demon) is a citizen of another country. Add to this the cre-dulity and servility which ages of obedience to King Authority have left among men, and it is not difficult to see the deplorable state of things which these doctrines would bring among us. The fabled hell indeed would be a Paradise in comparison, for there we might hope at least that law

would reign.
It should gladden the heart of every true philanthropist and especially of every true spiritualist to observe the unwavering front which the RELIGIO-PHILOSOPHICAL JOURNAL presents in opposition to this hurtful hypothesis of demonology, whether it rears its hydra-head in free lust, license, libertinism, marvels, malice, flattery or fraud. No wonder that the good and wise endorse such a policy, even though now and then an innocent person suffer from this devotion to principle—a devotion which

"seeks neither place nor applause." Such "shadows" as Mr. Home portrays in his book, as Mrs. Saxon depicts in her recent letter to the JOURNAL, are too familiar to us all. Largely they are the results of surrendering reason to authority. The truth is, that Spiritualism per se, never held, fos-tered nor promulgated the notion that mediums are either irresponsible or infallible. Believing in the universal and unbroken reign of law, all its teachings are the other way. Even in those cases where people have been misled, where, not through the influence of the Harmonial Philosophy, but through the lingering effects which the influence of the old theology had impressed upon them, I say where degradation, disgrace and ruin have followed the surrender of self to a "thus say the spirits," Spiritualism has, in a negative way, taught the omnipotence and the omnipresence of individual moral responsibility. Shorn of that credulous dependence upon authority, and of that unreasoning deference to the gods which the old theologies would fain fosten upon the world, there is no more danger in conversing, in counseling with the inhabitants of spirit spheres than there is in our intercourse with each other in the body. On the other hand, benefits innumerable and incalculable will flow from a rational communion between the two worlds. With man's immortality indubitably proved; with his ideas of his nature and destiny almost infinitely expanded; with his childish race for material wealth changed to the man-like labor for spiritual growth; with angelic help from spirit spheres coupled with his own loving wise efforts to bring about individual and national harmony; with all this and much more; the labor of muscle and brain shall yet bring to man "a a new heaven and a new earth, wherein dwelleth righteousness."

There is not a medium anywhere from Home and Slade, to Stewart and Morgan: from Jesus to James Bliss, that can truthfully say he or she has not the power to resist and repel evil spirits from controlling, to the damage of any person on earth. And Spiritualism is no more to blame for the shameful things which are done in its name than is liberty for the assassination of Lincoln, or the Almighty for the crucifixion of Christ. It should be known and realized, particularly by himself, that in common with us all, the impressible psychic needs kind counsel, wise protection from others, infinible devotion to virtue-to principle, within himself, and knowledge. Success in this, as in all other departments of man's effort and experience, requires social, moral and intellectual culture; in short, requires labor. Whoever aspires to mediumship should carefully ponder the Herculean la-bors which lie before him, and should remember that, after all, the mere fact of a person's dwelling in the next sphere invests what may be said through the organism of a psychic with no more importance, value or authority than as though he dwelt on earth. A truth coming from the kitchen is as valuable as one from the parlor. Says Ingersoll, "Inspiration can't help a truth any." It is time people began to realize that there is no chemistry in death to instantaneously change human imperfection into divine perfection, and to act accordingly. The notion of non-responsibility for one's actions, whether in the normal or the abnormal state, is fallacious. It deserves immediate annihilation. We are all influenced more or less by our surroundings and companions. but no same person thinks of denying his responsibility for his acts on that account. Like all other "scape-goat" business this whole matter of attempting to dodge the result of evil actions by imputing them to the influence of others, is false in theory, impossible in practice, and productive only of harm. Let it be abandoned at once and

Ottawa. Ill.

C. W. COOK.

Mr. W. S. Godbe, of Utah, gave us a call last week on his way west. He is a wideawake and philanthropic gentleman of extended experience, and will often be heard from in Utah, during the settlement of the delicate and complicated questions which must arise there within the next few years.

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

Warren White, of Bonair, Iowa, is now healing the sick at Watson Creek, Minn.

W. J. Colville will resume his Sunday ser vices in Berkeley Hall, Boston, Mass., March 7th; services at 10.30 A. M. and 7.30 P. M. Morning discourse, "Secret of Power." Evening, "Life and Teachings of Plate."

We have just received copies of the October number of The Theosophist, and filled all orders which have been received. We have a few copies of October, 1879, and of January, 1880; price fifty cents each.

J. Madison Allen has been doing a good work, at Battle Creek, Mich. He closed his series of lectures there last Sunday. He officiated at the funeral of Charles C. Goold, who was accidently killed while drawing

Frank T. Ripley is lecturing with excellent success at Dayton, Ohio. On the 31st he will deliver an anniversary address there on this subject: "What of the Past of Spiritualism, the Present, and what the Future will be."

We have just received the sad intelligence that Mrs. Ella Eldridge, daughter of Rev. Samuel Watson, passed to spirit life on the 17th ult. We will publish in our next issue a communication from Bro. Watson in reference to the deceased.

Under the head of "Extraordinary Spirit Phenomena," Mr. Myron Coloney gives an account in another column of manifestations of a startling character coming under his own observation. Mr. Colonev is a gentleman of undoubted veracity, and well known in the West; his statements are entitled to the fullest credence.

Mr. W. J. Colville closed his two months' engagement in this city on Monday last. On his way to Boston he is to spend a night in Philadelphia, where Col. and Mrs. Kase tender him a reception. Mr. Colville's success in Chicago has been very gratifying; he succeeded in filling up the empty pews and creating a new interest in the cause. The character of his lectures, and his frank and candid manner of answering questions propounded by the audience have given him a firm hold upon the people.

· Brother Geo. White, of Washington, has our thanks for a copy of Lincoln's Emancipation Proclamation written upon a card 2½ x 4 inches. Such a piece of work would be remarkable in any case, and when done by a man in his 83rd year, must be regarded as astonishing. One does not wonder when viewing such an exhibition of patient and painstaking labor, that Bro. White is retainability insures him his position for the next twenty years, if he should not tire of it in the mean time.

Capt. H. H. Brown has been engaged by the First Society of Spiritualists of Willimantic, Conn., to speak for them one-half of the Sundays of the coming year, and he has removed his family there. All letters to him or his wife, Mrs. Fannie M. Brown, should hereafter be thus addressed. The Captain can make arrangements for the remaining Sundays elsewhere, and where it is desired, he can stay from two to four consecutive Sundays, if engaged in season. He can be engaged for week day lectures and funerals, and will receive at all times subscriptions for the JOURNAL.

Unlike most poets, Bro. Miller, of the Worthington (Minn.) Advance, is a modest man, and his genius might have long remained unknown, even in his own state, had not another good poet and Spiritualist, James G. Clark, brought the matter to light through the Minneapolis Speciator, and published a column of Bro. Miller's poems, entitled "Disappointment," than which we have seldom seen anything finer. We can well imagine that settlers at Worthington ought to be able to discourse eloquently on disappointment, and to draw vivid and startling illustrations from life, but we were not prepared for such superb word-painting and depths of poetic thought as Mr. Miller has produced.

The Baptist ministers of New York, have been engaged in an earnest ediscussion on the morality of dancing. Few of them confess to know any thing about dancing from personal experience, though some of them say they used to dance when young and before conversion. On the whole, they decided that no good church member or christian should dance; that it was an exceedingly wicked practice. The young and many of the old will, however, continue to dance, for the clergy are no longer objects of fear, and their feeble excommunication only raises a smile. Dancing may be made very immoral, and administering to the lowest passions, or one of the most pleasant and innocent pastimes. The morality does not belong to dancing but the surroundings. and it is far better for parents to surround social festivities with the pure influences of home, than to drive their children away by austerity, and force them to seek elsewhere, under immoral influences, the social life their nature demands and will have.

The Signal.

The Signal is the title of a new advocate of temperance started in this city, 148 Madison street. It is under the editorial management of Mrs. Willard, who is well known to the public as the wife of Mr. Willard. late editor of the Post, and who at his death, pluckily undertook the task he yield. ed. By the prospectus we learn that it is to be the organ of the "Woman's Christian Temperance Union of Illinois," and from

the first number we conclude that it is to be eminently "christian."

We have deep sympathy with the temperance movement, and with every practical means to stay the curse of intemperance. yet we cannot fully endorse the church method of carrying forward the cause. The crusaders were the culmination of this method, and the result was detrimental rather than beneficial. We want knowledge as well as sentiment.

The Signal is well edited, has an able corps of contributors, and will be all that can be demanded in the field it occupies. Terms, \$2 per year.

Bishop A. Beals is to speak the first and second Sundays of this month at Chats-

Lyman C. Howe spoke the last two Sundays of February, at Binghamton, N. Y., where he has been much of the time for the past two years.

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

These meetings are held every Saturday evening, at half-past seven. The themes selected thus far are as follows: March 6th .- "Materialization." Prof. S.

B. Brittan. March 13th .-- "Individualism." D. M. Cole.

March 20th .- "The Supplemental Phase of Christianity." Andrew Jackson Davis. Mrs. Mary. F. Davis is also expected to

be present. March 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. Nichols, President.

Business Notices.

Hall's Vegetable Sicilian Hair Renewer cures gray halr by causing it to return to its youthful color and vigor.

Walter Baker and Co., began the manufacture of Chocolate one hundred years ago, and their goods are unsurpassed throughout the world.

WASHINGTON, D. C., Jan. 16th, 1880. H. H. Warner & Co.—Dearstr:—I write to say that after having taken your Safe pills and finding them all that is claimed for them in your circular, I cheerfully recommend them as the best Pills in the market. JOSEPH PRATHER. 409 M. street, Washington, D. C.

THE THROAT .- "Brown's Bronchial Troches" act directly on the organs of the voice. They have an extraordinary effect in all disorders of the Throat and Larynx, restoring a healthy tone when relax. ed, either from cold or overexertion of the voice, and procuces a clear and distinct enunciation. Speakers and Singers find the Troches useful.

FACTS VS. THEORY.—In regard to the method of coloring butter. The theory is that cowe when well fed and cared for will make yellow butter; the fact is that not one in ten will, except in times of flush pasture.

This is just the reason that the very best Dairymen in this country use Wells, Richardson & Co's Perfect Butter Color. We warrant it to add at least five cents per pound to the value of white butter, a return of one dollar for every cent it

OUR PROGRESS.—As stages and stages routes are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's Pleasant Purgative Pellets, which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts and are warranted to cure all irregularities of stomach, liver and bowels. Sold by druggists.

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

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MARY W. BABE,

MARGIE ELLEN GOODEIGH, Wife of George Goodrich, passed to spirit life at her home in Berlin Heights, Ohio, on the 15th of February, in the 33rd year of her age.

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Poices from the People.

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Poetry by a Maniac.

The following little poem was given to me by Mrs. J. R. Walker, wife of a well known dentist of New Orleans; it was given to her by her mother when a girl. Her father, Monsieur Mort, was a fine performer and professor of music. He frequently went to the Asylum, and exerted himself for the pleasure and benefit of its unfortunate inmates, among them Louise, a harmless maniac. gave to him the following poem. With the light of the last twenty years shining upon us, the poem is full of significance, and the words there used are the identical ones used to day in spirit communications. From this, have we not every reason to think the time will come when lunacy will be understood, and its unfortunate victims treated in a far different manuer; and I am tempted to add, what we have called religion, be regarded as superstition, and what we have called supersti-tion, be much of it truth?

tion, be much of it truth?

I copy the poem verbatim, changing nothing of its names or dates. I can add nothing to its history, as Professor Mort died many years since, and his wife is now also dead. Mrs. Walker told me that her mother gave it to her, because of the beautiful tiesue flowers that were folded in the envelope and had been entered proper by the constant. envelope, and had been cut out of paper by Louise. They are still with it, and look like frost flowers, so delicate is the tracery of vines and leaves. The State Asylum was then located at Hudson, near Poughkeepsie; it is now at Utica. The coming of Monsieur Mort seemed to have been a galaday with the inmates, on whom his music produced a won-derful effect. One conversant with spiritual mani-festations, might well surmise that the poem was inspired by one of his spirit brothers or sisters. There is now no means of throwing any light on the production beyond its present appearance. The paper from which it is copied is yellow with age, and has only the water mark "Amies Phila," on it; neither crest or motto.

MRS. E. L. SANON. MENTING OF KINDRED SPIRITS—SONG FOR PIANO MUSIC.

BY THE IRON HAND.

La Mort?

They know not all the truth Who say they never meet, To whom congenial souls are given To hold communion sweet, Except through mortal mediums cold, And forms of sordid earthly mould.

For in the fairy land of dreams, And in the Spirit-world, O'er which immortal brightness beams From heavenly bowers unfurled, By night, by day are gathered still All who are take in thought and will.

No stronger hand a greeting sends, Brave brother to thine eye, Love's children are congenial friends, Their life is unity; And all in spirit clasp the hand, And join to form the union band.

And while the harp strings of the heart, With heaven's own music sound. The mortal medium bears a part, And ontward ties are tound By simple tokens cent from far, The radi of the morning star.

For the geni of the Asylum, Mons. La Mort. Libra, 1837.

The Liberalism which attaches itself to Spirit nalism, is the only Liberalism which is found safe to have a following. When our religious and spiritual nature is allowed to rise up and take the lead, it is sure to carry us out of the darkness into the light. We here recognize the gospel truth, that old things are put away and all things become new. Wisdom is justified of her children. All persons who are wandering amid old creeds and superstitions, are not those referred to by Christ when he said, "The truth shall make you free. My word is truth." To me, modern Spirit. ualism, is but the second advent of a true christlanity. It carrys us back to Apostolic times. It strips off the scaffolding which had built itself around primitive christianity, and bids us to listen only to the still small voice, which has never for one moment left us, but is that eternal life which, as Jesus said, is found within us. If I could be allowed to go into every church in this land and give utterance to my thoughts, I would say to them: "Are you aware that the Christ you claim to teach never advocated the building of a church, nor the need of any assembling of the people together for the culture of the divine nature, nor the necessity for development of a religion? No! Christ's religion was, To do unto others as you would have them do unto you; to seek out the tick and suffering and admir ister unto their wants." But says one, "Spiritualists do not do this." It is true that there are thousands calling themselves by this name who, as yet, have merely become starti-ed by the facts of a irit communicn; they have as yet allowed this belief to have but little effect upon their lives. There are those who fear to entertaln their spirit friends, or to communicate daily with them, for they know by so doing they must change their whole course of action, and be obliged to live clean pure lives.

I have seen persons who, when I have describ-ed certain spirits standing near them, have seemed to shrink back with terror. If a consciousness of spirit presence will have the effect to make us shup evil, and seek only the good, then surely its mission is a high and lofty one; but we are made painfully aware at times, that the discordant and unbalanced condition of our physical natures, often invites to us the low and undeveloped spirits, who taking advantage of our weaknesses, seek still further to lower and depress us. Many of us have not sufficiently taken this fact into consideration, but have thought that the mere belief in the facts of Spiritualism, would save and bring us out of all

The simple fact of spirit communion has but lit-tle meaning unless it is backed by a true and philosophical religion. I have found in Spiritualism all of this; my reason has become enlightered by it; it has swept away darkness and superstition, and the fiture breaks upon me with its divine and marvelous light. I find in it all that christianity gave me, and more; the light which was to guide our footsteps by day and walk with us by night, is here. All we have to do is to make ourselves receptive and it will come in and abide with us. Purity of life is not attained by simple bellef; it is by daily culture, by doing the good and leaving the evil undone; sometimes even praying and fasting is necessary to rid us of the evil split that may for the time being possess us but let us not be discouraged by this. We are in the line of an infinite progression, and the old paths of sin and discord will soor, by us, be left behind. The lessons we have learned and all the suffering endured, will have the effect of giving us the charity which we need to bestow upon all those who are still wandering in darkness and doubt. Let us spiritualize our Spiritualism and we shall find in it a light that shall dissipate all darkness and error.

SARAH E. SOMERBY. 18 Bond st . New York.

John Blatherwick writes: You have noss ed through a stormy year, but most valiantly have you stemmed the torrent of abuse that has beat against you; never fear, brother, as long as you are sustained by a galaxy of noble men and women in and out of the form. Speak the truth and shame

Mrs. A. J. Bump writes: We have taken the JOVENAL, with the exception of two years, since its first publication, and it is growing in interest to us from year to year,

Reinhardt Miller writes: The Journal is s welcome friend in our house every week, and 1 would not like to be without it.

Brooklyn (N. X.) Spiritual Fraternity, Downing Hait.

A deeply interested audience listened to the clear philosophical lecture of Col.Wm. Hemstreet, before our Frateroity this evening, and it shows a growing interest in the great fact of Modern Spiritualism, that men of culture and scholarly attainments are giving their attention to the sub-ject, and are willing to bring their best thoughts and give them utterance from our platform, and the very close attention paid, not only to this lec-ture, but to all of the able addresses that have preceded it, shows that there are some persons who have passed the wonder-phase of Spiritualism and desire to study and know something of the laws and forces that control and govern it. In the brief space allowed me, I can give hardly a synopels of them. The speaker said: "The Spiritual Body is the title that your

President gave for the subject of my lecture, but I prefer The Substance of the Soul. The words soul, spirit, mind, material, immaterial, substance, are yet so uncertain in their meaning, as used by philosophers and lexicographers, that in a dis-course like this, we must first explain our terms. Let us define soul as a conscious immaterial substance. Fleming says, We cannot think of substance save in terms that imply material properties. Good! We then say the soul is material; that the soul is material absolutely, is the only hypothesis that will explain the language in the Bible about angels, or modern spiritualistic phenomens, and most of the phenomens of man's social relations, mutual influences and sympathies. The substance if it exist, cannot be detected by any of the physi-cal senses; but there is a sixth sense, a sense that matches, recognizes, and is adapted to the more subtile essences of the universe. What does the dog see, feel or smell upon the cold polished trodden payements of a city by which he finds out through a mile of search his master. If a dog has such a power, will you not concede it in man?

"In this subject we must think for ourselves—

use plain words with one meaning, and proceed from the common premises of human intuition and experience."

The speaker proceeded to quote from Herbert Spencer and other authors, who give varied deliti-tions of the meaning of soul. "It is not necessary for us in handling this subject to go back a priori, to the begining of all things, nor to try to appre-ciate thinking matter, nor the other marvel of forming from this mass of thinking atoms an individual soul, any more than it is for us to at-tempt to grasp the extent of space or the duration of eternity; but rather a posteriori, from the facts that we see about us, and try to prove that the soul of man is a substantial dynamic force, and may operate beyond the limits of the body by actual dynamic laws, as real as the undulations of heat, light, sound, odor or magnetism and electric-ity. When we adopt this theory, it seems to me that we are at rest, and that it matches with much social phenomena, and with the common tradi-tions of mankind as expressed in the use of the words angels, spirits, ghosts, magnetic cures, sympathy, personal influences. We thus escape the Charybdis of Berkley, Fitche and other idealists, who believe that there is nothing but nothing, and also the Scylla of the materialists who believe that there is nothing but comething, and that man dies like a tree—a class of moral dullards which is growing less every year. The chemistry of the body secretes a fine substance similar to, if not identical with, the nerve fluid which, by reason of being primal or elemental, is not decomposable, and by reason of its subtility permeates complex matter as a current of magnetism does a pane of class, and which maintains its individuality by volition and natural invulnerability. This is not so violent an assumption as would be the fact which we see all the time before our eyes, of mind enlivening gross matter, as in the shake of the fist-a fact that we can not comprehend and would not believe if we did not see it; that the human body is a mere crucible or retort for the manufacture or the abstraction of this soul-substance, which, being once evolved, there is no limit to its dynamic force, and it has a wondrous influence upon the personal and aggregate affairs of mankind, beond the power of in the body and out of the body. The Almighty has furnished for us half the argument in linking mind to matter in the first instance, a fact which we see; why, then, or how he did this we need not inquire. Now, let us ask if, in the fitness and economy of the universe, this rule is at some time to be ultimately laid aside as lifeless, useless, purposeless, waste and consciousless, to be forever abstracted from matter, the two forever divorced? Is it not more harmonious to consider the two former assimilated? This relates to Pantheism: but what objection is there to Pantheism when it does not gainsay the formula of the orthodox re-

God is in all things; this is the old doctrine of the anima mundi, or soul of the world." The lecturer quoted from ancient and modern thinkers all along the ages, to show that soul was substance, tangible and real, and that it was to exist for all eternity as a substantial individuality. The speaker illustrated by many quotations and facts in human experience of the soul's influence on individuals, the family, communities, and the state. In conclusion the speaker said: "Adopting this philosophy, that the soul is a substance, you will find that it will grow upon you, and will incessantly explain to you the secret laws of society, and your rights and duties will enable you day by day to strengthen your will, and will open to you wondrous fields of perception. It opens to us the realms of spirituality, and weans us from a sensuous and materialistic life. It shows us how insignificant the body of man is compared with ols soul—how like a mere chrysalis it is compared to the being that escapes it; that mortal life is butla mere fetal life in comparative darkness blindness and limitation; that the body should be a good body for the future, being as the fetus should be, a good fetus for its future life. The body and its physical senses are confined to a space; the soul has the universe for its domain—the body lives only as the flight of an arrow, but the soul lives for eternity, and is everywhere operative as soon as disembodied. The body is easily and quickly destroyed, because a compound. The soul is invulnerable because primal and atomic. Under this doctrine we can realize with a show of reason, analogy and fact, what con-forms to revelations that the future world of man

ligionists that! There is one living, true God, the maker of all things visible and invisible. It is

the common language and fastinct of mankind, that

is glorious and inviting." The speaker did not confine his thoughts to his notes, and his address made a marked impression upon all who listened to it. Prof. H. M. Parkhurst, Mrs. Fiebel, W. C. Bowen, and D. M. Cole, followed

with short addresses. Col. Hemstreet had recently paid a vi-it to Charles H. Foster, the well known medium of New York City, and by special request related the substance of what he received, securing the names of several friends in the Spirit world (and one from a spirit whom he did not know had passed to the other home) with other facts unknown to him some of which he has been able to verify. In answer to a question, "If the claim that the phe-nomena is produced by disembedied spirits is not the most rational?" he said frankly that so it seemed to him. A few more honest facts with honest and genuine mediums, will bring the Colonei into full belief.

W.C. Bowen, a very able speaker, and a clear and radical thinker, gives the opening address at our next meeting, February 28th. Subject: "A Few Thoughts Concerning Evolution. S. B. Nichols.

Brooklyn, N. Y., Feb. 21st, 1880.

"P." writes as follows from Saratoga Springs, N. Y.: It seems to me there are not as many traveling exposers as there were years ago. In the summer of 1877, we had several here during the whole season, who gave exhibitions in the parlors of our large hotels, and reaped quite a harvest. They got up a class consisting mostly of clergy-men, who paid one dollar each to be instructed in "sleight of band," in order that they, too, could "expose" or teach their people how spiritual manifestations were produced. This called out quite a newspaper confroversy, and proved a great benefit to Spiritualism. Many of our most in telligent citizens admitted that we had the best of the argument. Since then we cannot get our daily paper to publish any thing for or against. It is a sad fruth that many have claimed mediumship who were not genuine, and no one can complain of the Journal in its determined efforts to root them out. Whether you have done injustice to any deserving and genuine mediums, it is not for me to say. I hope and believe the truth and the right THE REV. MR. WEBSTERS'S VISION.

The Quebec Clergyman Describes His Angelic Visitor.

[From the Toronto Mail.]

[How is it that a man will wake up at au unseasonable hour of the night to be interviewed by a spirit, whom he thinks he recognizes; who gives him a message he puts so much confidence in that he dare not reveal it; who sees the same and kindred apparitions frequently, who believes he has an "appointed mission to proclaim to man their nearness to the Spirit-world," and the fact of communication between the two worlds, and who still has the impadent effrontery to "deny most emphatically, holding any views tending toward spirit-uaism." I am at a loss to understand except through pride and a belief that he speaks to lools, or an ignorance of what Spiritualism is. [How is it that a man will wake up at an unseasonable It will not be many years before the church will claim as its own the origin, nuriure and control of spirit communion as it unblashingly claims the inception, growth and fraits of every grand movement or discovery its intolerance and power could not crash.

QUEBEC, Feb. 17th.—The excitement of the hour is still the Rev. Mr. Webster's vision, and a local paper this morning has the following report of an interview with the reverend/gentleman, who, it might be mentioned, is an Eliscopalian. Mr. Webster received the reporter courteously, and by no means objected to the interviewing process, which, after a few preliminary observations was some-

what as follows: Q.—Have you any objection to give a more de-tailed account of the manifestations alluded to in your sermon last night? A .- There are some particulars which I cannot make public.

Q.—Can you discribe the time and manner of the apparition? A.—The vicion appeared to me while in bed about 2 A. M. on Monday last, and opposite the foot of the bed, between it and the door, which I had locked before retiring. idoor, which I had formed before that.

Q.—What was the form and appearance of the vision? A.—I can best describe it by stating that the figure which appeared to me was quite plain and unmistakable. It presented a most augelic

appearance, and was surrounded by a kind of halo or phosphoric light. It must have remained in the same position about half an hour, and it was evident it was attended in the room by others, which were, however, more or less obscured by the prominence assumed by the central Q -Was the appearance that of an angel, or of

disembodied spirit resembling any one with whom you were familiar? A.—I cannot ssy. Q.—Then you cannot say whether you were visited by the spirit of a good man formerly resident here, some of whose relatives have surmised that such might have been the case? A.—I am unable to answer this question. Though I have an idea as to the identity, I am by no means cer-tain, however. Even from friends in Montreal, I have received letters surmising that the vision

may have been a spirit of some dear relative of theirs known to me in life. Q.-Did the apparition alarm you? A.-Not in the least during its stry, which seemed to be at least half an hour.

Q .- Did you speak to the spirit? A .- No. -Did it speak to you? A.—No. Q.—Did you not receive a message by the vision, and how? A.—The vision had a message to me, but it was not spoken. We find in visions that

one which is seen never makes itself heard. Q—How, then, was the message communicated to you? A.—In the usual manner, by signs. O.—Do you now feel yourself at liberty to make public the purport of the message? A.—No, not at present, under any circumstances.

Q .- May further information respecting it be expected later? A.—I shall await developments, or further instructions from the Spirit-world. Q.—Did you receive during the vision any revelation of faith or doctrine? A.—Not in particular, but I cannot and dare not reveal what was

shown me.

In addition to the foregoing answers, the reporter elicited from the reverend gentleman that he had taken down in Greek the message communicated to him; also, that after the disappearance of the apparition, he had become very much agitated, and had decided not to remain in the bouse at night alone. A young man has ever occupied at night the adjoining ros Mr. Webster, likewise, claims that the vision has since its first appearance been seen by him twice, Tuesday night last, and again on the night of Friday. On each occasion he had antici-pated its occurrence, having, as he says, been accorded a sign on the day preceding, which coincided with a remarkable sound heard by him some hours prior to its first appearance. The reverend gentleman denies most emphatically holding any views tending toward Spiritualism but is, of course, a strong believer in the proximity to us mortals of the spirits of departed friends. He expresses the belief that further manifestations of a like nature will be made him, and that it is his appointed mission to proclaim to man their nearless to the Spirit-world, and the fact that communications to some men are still occasionally made in our day through visions. He professes no dread from the further anticipations of ghostly visitors, but only from messages and instruc-tions which they may communicate to him, and holds that the Protestantism of the present day has erred nearly as much on the side of intidelity as other systems of religion have on the score of over-credulity in the matter of visions. Mr. Webster appears quite positive of the reality of the supernatural appearances described above, and denies that he was either asleep or suffering from mental hallucination when they were shown

Letter from an Investigator.

To the Editor of the Religio-Philosophical Journal: I am an investigator of Spiritualism, so far as opportunity permits, and I would like some light on the subject. I accept certain physical phe-nomena as accountable on no other than the spiritual bypotheria. I believe that what the ingenuly of a few mediums can do in the way of producing these phenomena (if they are of human origin alone) the same ingenuity exercised by the skep-tical world, including many learned and scientific men, with the whole "spiritual vision" of the christian church to assist them, might relieve us of this "stupendous humbug." If these manifestations are only human, I hold that human science can explain them, and I undoubtedly speak the sentiments of many good Spiritualists when I say that I am anxious and willing to accept any explanation of these phenomena which the truth may effect; but when I see thousands, and even millions of people, accepting this philos-ophy right in the face of all the array of talent argust it, what am I to think?

Will some one please explain why it is that Spiritualism is increasing so rapidly under the manifold "exposures" which are taking place delig throughout the country? It drives me to the one of two alternatives—either that the world is be-coming I same, or that there is a truth in Spiritualism. Will some one more skeptical, perhaps, than myesif, please enlighten me on this feature of Spiritualism. I want a philosophical reason why the device of man cannot be detected by the same power which can produce it. My philosophy tells me that what one man can study up, another can study out; hence, if Spiritualism is of human origin, it is not beyond human capacity to give it a thorough experition, which I am patiently writing to see accomplished. I will differ with no one on a clearly demonstrable truth, and it is the truth I want on this subject. A. J. MANLY.

Dr. John C. Wyman, of Brocklyn, N. Y. writes: In renewing my subscription for your in-valuable paper, I take pleasure in expressing my sincerest appreclation of your noble exertions la the cause of truth and progress, and I heartly re-joice in the grand success which has crowned your efforts in establishing the Ezuroio Philosophical Jouenal upon those broad foundation principles which have made it the representative stiritualistic paper of the world. The rare lessons of wisdom and the rich nuggets of truth which crowd its columns week after week, make its perusal not only an occasion of joy, but also of in-

tellectual and spiritual unfoldment. Long may you he spared to advocate, in your able and fearless manner, the beautiful teachings of our spiritual philosophy, and by wisely winnow ing the wheat from the chaff, present to the world of thinkers the ripest results of your extended experiences in all that pertains to the welfare of Items from the Pacific Coast.,

[From our own Correspondent.]

To the Editor of the Religio-Philosophical Journal: Leaving the Central Pacific Railroad at Reno, and taking the Virginia and Truckee Railroad, we passed pleasantly down the Carson Valley to Carson City, the capital of Nevada, a splendid little city among the mountains—thence upward along the mountain sides, winding around the points on an angle sometimes of less than twenty degrees, so that sitting in the rear coach and looking out, one would think another train was passing, when in fact he saw only the locomotive which was propelling him along the precipitous heights,—we reach Virginia City, a little under the clouds, yet black with the smoke from mining and are reduction works of the vicinity. A population of six-teen thousand is claimed, and it might be half or twice that and no stranger could tell.

Business seems to be carried on twenty-four hours in a day and seven days in a week, a large portion of the male population being constantly on the streets, and during the day watching the stock reports as bulletined by the brokers. There are some good buildings, a hotel very well conducted, and from the quantity of material exposed to view in the stores for ledies and femily use ed to view in the stores, for ladies and family use, it is reasonable to suppose there are a goodly number of families residing there, though it is re-marked that when one has been fortunate in the accumulation of wealth, he prefers another loca-

tion soon People in the North-western States sometimes animadvert upon the business in Chicago of buy-ing and selling grain futures, but if they could see how the business of buying and selling stock is conducted on this coast, and note the misery, degradation and crime caused by it, they would close their eyes to their own real or fancied ills. One old miner says, "What matters it, if the rich owners pay us large wages—don't they get it all back for stocks?" This explains the whole story—no matter what money the laboling or middle class may make, it is little by little used in the purchase or sale of stocks, which are so manipulated from time to time as to bring the whole money to the manipulators again, hence those inside the ring of a mine on the market, soon secure at least an independence at the expense of both stock-holders and outsiders, and depart from thence to live virtuous lives and thank God they are not as

other men—thank God they are not? Returning via Reno, we take the Central Pacific again in the evening, and passing over the Slerras during the night, leaving the cold and snow behind, and in the morning we emerge into the soft balmy atmosphere known as "the glorious climate of California." The first day of February we see the valleys dotted with men and teams plowing and putting in seed for the coming harvest, and the mountain sides which, twenty-five years ago, we prospected over, pick and pan in hand, searching to find the "color," we find covered with fruit trees nearly ready to blossom, the miner's cabin having given place to the permanent farm dwelling, and its usual accompanying buildings. If we had known then but a small portion of what we have since learned, how differently things might have been, yet what would be the object of this life, if there was nothing to learn, no progress to make? which reflections bring to our comprehension the minuteness of our present knowledge,
—so desirable a condition being the starting point and the necessity of exercising the spiritual vir-

tue of charity.

Mrs. Emma Hardinge-Britten, now lecturing in San Francisco, is drawing crowded houses, and in our next, will try to give your readers a synopsis of such lectures as we may be able to attend. ROLLING STONE.

The Opium Habit, etc.

To the Editor of the Religio-Philosophical Journal:

case been due to treatment, but always to some accident or sickness befalling patient shortly after cure. I know of but five relapses from two hun-dred and eighty five cases, and two of these were cured over again. We have cured several Spirit-ualists, some among your subscribers. We have, also, cured some very well known politicians. But pray excuse me for, perhaps, proving a nuisance to you.—I will "no more of it." Ere closing, dear Colonel, I needs must give vent to my sincere gratitude to you, for so bravely and successfully fighting what is impure and unsound in the ranks of our great cause. I assure you, that I honor you more than any other living man, for through your efforts, the better class of Spiritualists can unblushingly admit their belief, without prefacing their admission with, "But I am not a free-lover!" You have done more for Spiritualism proper, than any other living man, and the time is near when

every Spiritualist will admit it. My best wishes accompany your every doing this year, and I anticipate the editorials and other columns of our JOURNAL this year with great pleasure. Msy you be spared us for a long time, as our cause needs you, and could find no one else to fill your place.

J. C. HOPFMAN, M. D.

Lebanon, Ohio. We know Dr. Hoffman and can bear witness to the magical cure of the oplum habit in his own case. He formerly resided in this city, and is connected with some of the leading familles of the State; wherever known the Doctor is regarded as a truthful gentleman and his faith in Dr. Stephens's cure is best evidenced by the fact that he has left a lucrative practice here and joined the discoverer of the remedy in business.

A. P. H. writes: The Spiritual Tree is prolife of wonders and strange theories, but the lat-est novelty seems that which teaches that the soul has the power of self-annihilation through disobedience of law. It would seem that if God ordained the soul's immortality, that he would not have left it to depend upon so slender a thread. It is a generally admitted fact that throughout all changes that can take place, not a particle can be added to, or taken from, the great universal whole. Force can neither be created nor destroy-ed, therefore, mind being a superior force which controls other forces, must be indestructible. This precludes all danger of disintegration.

Either man is mortal or immortal; the terms are absolute in sense—there can be no half-way station -nature does not contradict herself, but retrogression does contradict progression. If progress is a law of the mind, it may be checked, but cannot be destroyed. Then each step we take is an eternal advance. When man has arrived at a certain stage of progress, morally or intellectually, he can no more go back of it than he can go back into the youth of his age. A pig may be taught to tell the time of day, and yet have no conception of the true meaning of time. So man may be educated in the moral code up to the highest standard, and yet be a moral idiot. He may even know the effect of sin, and yet be pleased in its practice; yea, he may ever live a moral life restrained only by fear of disgrace, punishment, or the lack of temptation—can it be said that such have ascended to the moral plane? I contend that they have not. When man loves the right because it is right then his enjoyment is in its practice, and when he abhora wrong because it is wrong, then it would be misery for him to yield to wrong. No degree short of proof against temptation, can entitle him to the high rank of moral elevation. There can be no regression from one step gained. If man has truly risen above debauchery, he will never fall below it. If he has risen above theft, he will never steal; and so on through the moral catalogue -he can never fall below his positive rise, hence, Mr. Case has failed to show a case of retrogression from one step of absolute progression.

If life is a principle or element of nature, which unfolds the mind through organic force, then mind must be a property of this force, as eternal as itself, which will not admit of retrogression.

E. Mattoon writes: I have taken the Joun. MAL I think over twelve years, and have never mixed a number. I hope you will not let the missles hurled at you disturb your equanimity. The right will triumph, the clouds seem to be lifting and every thing looks promising.

A. Slosser writes: I will work on and ever for the Journal; it is the paper for the million.

Longiellow Meets Peter Rugg.

[From the Cambridge (Mass.) Tribune.]

A pleasing story is told in our city regarding an experience of our venerable poet. Until the Charles River was bridged in this century, the way from Cambridge to Boston led around the wide mouth of that stream, to where "the neck" joined the latter city to the mainland. It was an intricate and long route. And, furthermore, at a place in Cambridge, near the Washington Elm, the road that came from the west divided into two, one of which went to the south, as described, while the other went to Charlestown and the east. Well, "In the good fold colony days," it is said that a man named Peter Rugg was seen in a tilbury (an oldfashioned, two wheeled gig,) with a little girl wearing a red hood, at the divergence of these roads, asking the way to Boston. It is also said that he has been seen, with the same vehicle and youthful companion, at intervals since then, al-ways inquiring the way to the city he would seek, for, in the intricacy of the route, they never reached their destination. This is the northern version of "the Flying Dutchman," who is fre-quently seen off the Cape of Good Hope, horing been there 300 years, trying in valu to reach land. Now comes the point of the story. It is re-lated that Mr. Longfellow was one day walking in Brattle street—the old road that comes in from the country—and thinking upon this legend as he approached the spot where Peter is said to have been first seen. When he reached the fork of the to him, and, upon looking up there was a man in a tilbury, with a little girl by his side, wearing a red hood, asking the way to Boston!

A Prophecy.

To the Editor of the Religio-Philosophical Journal: In view of the present uncertainty in regard to political events, it seems to me that it is worth while to make record of what is said by the Spiritworld as data for the future scientist in the occult

realm to work upon.

A medium whom I have known for ten years, and through whose the many prophecies have come that have been fulfilled, and whom I have found to be in them always correct, was, during a ernversation we were having upon political affairs, January 5th, controlled very powerfully and in a positive manner this was said:

"General Grant will never again be President of the United States. Understand us, young man. He never will be, because the Spirit-world cannot afford it. He may be nominated. He may place his right foot upon the steps, but he will never place both there. He will never be the third time your President. We have other plans for your nation."

The control also said after narrating' some fulfillnents of prophecies he had made: "The Prince of Wales will never be his mother's successor. Victoria will live as long as we can possibly keep her here, but never will he succeed her."

Time will verify these or show them valueless. We shall get our lesson either way. H. H. BROWN.

Testimonial.

R. Rancevan, Jane E. Rancevan, Peter Bellingham, Mrs. A. F. Bellingham, Mrs. Mary A. Folty, G. Elmington, W. E. French, Mrs. Mattie Wilkerson, Dr. Winder, Mrs. C. M. Winder, and Mrs. M. Channell send the following endorsement of Mr. Thomas Street. Thomas Street:

"We the citizens of Carthage and vicinity, Ohio, do concur in this testimonial of our appreciation of the character of our friend, Mr. Thomas Street. We firmly believe him to be a true and faithful medium for the spirits, and through whom we have had some very beautiful manifestations. His moral character is above reproach, and we there-fore can cheerfully recommend him to others as a lecturer and test medium. We understand he intends to devote his life henceforth to the glori ous work."

Notes and Extracts.

The castles of orthodox faith are falling. The new heaven is Spiritualism, which is descending from the highest and brightest angels to

illumine the souls of men. Already the yell is being drawn aside, and ike one looking at the bright light that seems to steal from some distant window, you perceive the faces of those you are in search of.

By ourself the evil is done, by ourself one cuffers; by ourself cyll is undone, by ourself one is purified. Purity and impurity belong to ourself. No one can purify another.—Buddha.

If we consider the 'ancient Hindoos' heaven, and the paradise of the Norseman, we shall find that the people were looking forward to the ultimate enjoyment of purely material delights.

There is a time coming which shall witness the demolition of useless systems, which shall come to soothe the afficted, which shall come to strengthen hope, which shall come as a true Comforter.

We must beware of admitting into our souls the belief that there is no soundness at all in arguments. Let us rather believe that it is we ourselves who are not sound; but let us act like men and bestir ourselves that we may become so .-

The first apostles who uttered truths at Jerusalem were endowed with powers from on high; the first spostles who were sent forth into the world without scrip and without purse, were told not to think upon what they should speak, for in that same hour it should be given to them what

they should say. When I am assailed with heavy tribulations, I rush out among my pigs rather than remain alone by myself. The hum in heart is like a millalone by myself. The hum in heart is like a mill-stone in a mill, when you put wheat under it it turns and grinds and bruises the wheat to flour: if you put no wheat, it still grinds on, but then it is itself it grinds and wears away. So the human heart, unless it be occupied with some employment, leaves space for the devil, who wriggles himself in, and brings with him a whole host of evil thoughts, temptations, and tribulations which

grind the heart.—Luther. We have the heaven of orthodoxy—a paradise of rich gold, a locality possessing a grandeur and magnificence far transcending anything the most fertile imagination could portray; having gorge-ous mansions, built of the richest gems, with jaspar gates, and streets all paved with gold. The christian, even to this day, has his slumbers disturbed by his dreams of such a heaven. The Jew has pictured in the Apocalypse such a heaven. Then we have the Turkish heaven, where men only are immortal, and the women having no souls

are not permitted to enter. The sentence, "Dust thou art, and to dust thou shalt return," may seem a hard one; but as it can-not be reversed or modified, it must be accepted with submission; and in default of another life, the honest man will make the most of the life he has; not necessarily saying with the sensualist, "Let us eat and drink, for to morrow we die," but with the hero reminding himself that he must "work while it is day, for the night cometh in which no man can work."—O. B. Frothingham,

The idea that women have a mission and peculiar rights is wrong; but equally wrong, per-haps more foolishly wrong, is the idea that woman is only the shadow and attendant image of her lord, owing him a thoughtless and service obedience, and supported altogether in her weakness by the pre-eminence of his fortitude. This is the most foolish of all errors respecting her who was to be the helpmate of man. As if he could be helped effectively by a shadow or worthily by a slave! -- Ruskin.

Tis well from this day forward we shall know That in ourselves our eafety must be sought; That by our own right hands it must be wrought, That we must stand unproppell or be laid low. O dastard, whom such foretaste doth not cheer! We shall exult, if they who rule the land Wise, upright, valient; not a service band. Who are to judge the danger which they fear, And honor which they do not understand,

Wordsnorth

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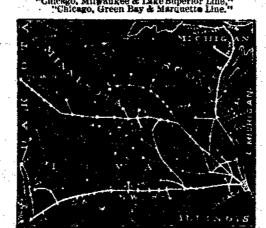
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Lebye.	Arrive.
Leave. 0:30 a m* Pacific Express	*3:40 p m
9:30 a mª Sloux Chy and Yankton Express	8:40p m
	57:00 a m
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9:15 p m* Sloux City and Yankton Express	(6:30 a m
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Pulman Hotel Cars are run through, between C	megan and
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oad runs these celebrated cars west of Chicago.	
FREEPORT LINE.	

coad runs these celebrated cars west of Chicago.	NO Other
FREEPORT LINE.	
7:30 a m Maywood Passenger	7:45 a m
7:30 a m* Maywood Passenger	*3:15 n m *3:10 p m
0:15 p m Freeport, Rockford & Dubuque	*6:30 a m
2:00 m Elmhurst Passenger	1:45 p m
4:00 p m*ILake Genéva Express	10:45 à m 10:43 a m
5:15 p.m St. Charles and Elgin Passenger	8:45 a m
16	6:45 8 H
5:15 p m Junction Passenger	*8:15 a m

Note —On the Galena Division a Sunday passenger train will leave Eight at 7:50a, m., arriving in Chicago at 10:15 a m. Returning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION,	
Depot corner Canal and Kinzle streets.	
8:00 & m Milwankce Fast Mail	*4:00 pm
8:30 a m Milwaukee Special (Sundays)	4:00 p m
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*Racept Sunday. †Except Saturday. ‡Daily.	

CHICAGO, BOCK ISLAND AND PACIFIC. Depet, corner Van Buren and Sherman streets. City ticket

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10:30 a m Omens Express. 10:30 a m Leavenworth and Atchinson Express	3:40 p
10:30 a m Leavenworth and Atchinson Express	3:40 p
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11:39 p m Accommodation 1:15 p m Accommodation	

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	Mo	*8:40 p
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9:01 b m.	Kansas City Night Express	17:25 a
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te can ma	Pekin and Peoria Express	*3:00 p
G-011 n 131*	Chicago and Paducah R. R. Express	3:40 p
19.00 m m	Streator, Wenone, Lacon and Washing	2.70 P
reide bur	ton Express	3:40 p
	Joliet and Dwight Accommodation	19:30 a

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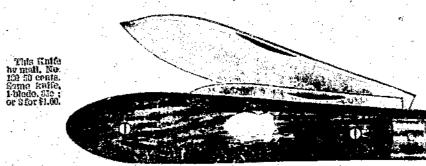
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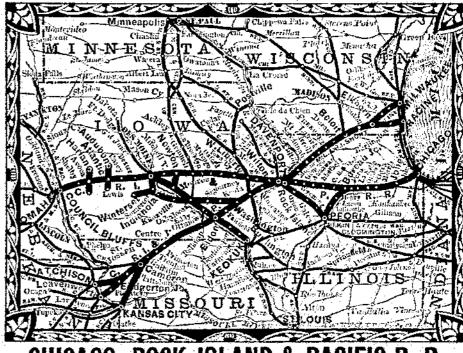
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Extraordinary Spirit Phenomena.

To the Editor of the Religio-Philosophical Journal. The lecture of the Rev. Joseph Cook, published in the last number of the Journal, induces me to relate some extraordinary phenomena that occurred in my house in the summer of 1863. I then lived in Phelps County, Missouri, near the town of Rolls, and was owner of a large stock farm there. I had taken my first drove of cattle to St. Louis, and while there, I had been induced by a friend to pay a visit to Mrs. Eliza Corwin, a rapping medium, then and now residing on Morgan street, near 10th. I investigat ed the mysterious sounds by daylight and was quite puzzled to account for their origin, and also wholly at a loss to know how it was that so many of my dead relatives were known by name to the medium. Still I did not feel convinced that I had been in actual communication with any of my departed friends, for the belief had grown deep and strong into my consciousness, that when the machinery of the body was laid aside all means of influencing the inert objects of earth were torever gone.

I reached my home in Phelps County on Sunday. My business and the extent of my farm made it necessary to hire a number of hands, and this was supplemented by the consequent necessity of hiring help for the house. This sort of help was difficult to get, and we had been compelled to accept the rather indifferent services of a girl by the name of Susan Bailey, daughter of a "poor white" family, who lived in the "brush" in a small log cabin, about six miles from my residence. Mr. Bailey had no particular occupation, jobbed a little, helped around a little among the farmers, hunted a little and loafed around generally. He had a swarm of children, none of whom could read or write, and the oldest of them were accustomed to "going out" to work. Susan was one of the "oldest," and as she was a stout, willing girl, my wife thought she could teach her enough of the mysteries of housekeeping to make a useful servant of her, so Susan came to live with us. " She had not heen living with us but a week or two, at the time that I refer to, and I presume I had not exchanged a dozen words with her, altogether.

I had brought some papers and magazines with me from St. Louis, and was sitting at one end of an extension table in the dining room reading. Susan had finished her work, and was sitting at the other end of the table with her arm upon it, and her head upon her arm, apparently asleep. In the room besides myself and Susan were my father-in law, Mr. Chauncey Tuttle (now deceased), his wife, Mrs. Abiguil Tuttle (now living in St. Louis), her little daughter Jessie, then three years old (now married to S. A. Barron of St. Louis), and

Presently sounds as if large drops of water were falling on the table attracted my atten-tion, and I looked up from my reading to the ceiling overhead, but could see nothing to warrant such a supposition. The sounds continued. I moved the papers and magazines from the table and looked more attentively. could see nothing to cause the sounds which kept growing more and more distinct and rapid. The house was an octagon and the verandah ran quite around it. Thinking there might be water falling from the upper to the lower floor of the verandah. I raised one of the long windows and stepped out. No! nothing of the sort. I came back again and resumed my seat, the sounds growing stronger every moment. The attention of my wife, and of her father and mother was now aroused and a search in the adjoining rooms for a cause

was made, We were very much puzzled. In the meantime Susan was quietly sleeping with her head upon her arms Suddenly my visit to Mrs. Corwin occurred to me and I related to the family what I had experienced, and while relating it, the mysterious sounds on the table grew more and more emphatic, ending by the table being violently shoved from the wall into the center of the room.

Susan was aroused and wanted to know who shoved the table. "Susan," said I, "did you ever hear of spirit

rappings?" Spirit rappings! why, what in the world is

them?" I explained to her as well as I could what had happened and told her I presumed she was the medium. She was thoroughly alarm-

ed and it was with the utmost difficulty I could get her to sit down and put her hands on the It was about five c'clock in the afternoon, in August, and the sun was still high and bright, and but for the fact of its being daylight, I think nothing would have tempted the girl to take a seat at the table. In a few mo-

ments the sounds began again and grew every moment more and more powerful, and pres ently Susan shricked, "The table's going up!" Sure enough the heavy oaken extension table began to rise, and it arose slowly until its top touched the ceiling! We had let our hands pass over the edge and down the legs as it rose and we were still touching the legs while the top of the table was tightly glued, as it were, to the ceiling of the room. Susan

Mrs. Tuttle were surprised and interested; Mr. Tuttle declared it was the devil. The table came down as slowly and gently as it had risen, and I then began to ask questions, and as at Mrs. Corwin's, requested the unseen visitants to spell their names when we called the letters of the alphabet. A name not known to us was spelled. Susan exclaimed in a husky voice, "Why that thar's my

cousin! He was taken by the Feds and shot

was very much frightened; myself, wife and

for laying out in the bush!" As no harm was befalling her, Susan began to take an interest in the proceedings, and we got many names. The name of one of Mr. Tuttle's brothers was rapped out in full. He had been a minister of the gospel at Paw Paw, Michigan, and his name was Amos L. Tuttle. In reply to a question, he declared that the theological plan of redemption was a mistake. and then my father-in-law more vehemently than ever declared it was the devil, and utterly refused to be a party to any more of the pro-

It was now time to light the lamps, and after this had been attended to, I took an old spelling book, cut the alphabet out of it, pasted the letters in a circular shape on a board, like a clock dial, fastened a wooden pointer in the center and resumed operations. This wooden finger was now moved around by the unseen power, and I wrote down the letters which the finger paused in front of. In this way we got on quite rapidly and many startling things

"We are going to turn the table up sidewise: do not remove the lamp, but let the sheet of paper lie on the table," said the finger. We did so, and yet we nervously extended

our hands to save the lamp should it fall. The table was slowly tilted over until the sheet of paper slid off to the floor, and yet the tall glass

lamp never moved. "Go into the parlor and sit in the dark and we will make some lights for you," wrote the

finger.
Mr. Tuttle would not join us, and taking his little girl, went to bed and left the balance of us to deal with the Evil One by ourselves. In the parlor was an old fashioned mahogany

centre table, quite large and heavy. Around this we gathered, and had scarcely taken our seats before Susan, who sat nearest to the door, screamed, jumped up, upseting her chair and opened the door. She declared some one had at their two hands right on top of her head. We could not persuade her to take her seat again that evening, and she was so thoroughly alarmed and excited that she refused to sleep in her own room, but made up a bed on the floor in Mrs. Tuttle's room, and begged that Jessie might sleep with her. We attempted nothing further until the next Sunday evening. and by that time Susan's mind had grown more familiar with the subject, and she was growing curious herself to know what might yet happen.

Again we had some very astonishing levitations of the table in the broad light of day, and the wooden finger told many startling things, and, as before, requested us to try a dark sitting in the parlor for "lights." As before, Susan had scarcely taken her seat when she began to scream and said, "Oh, I can't get out of my chair! Some one is holding me down! Now my chair's tipping up! Oh, eart oh, dearl"

While she was thus screaming and exclaiming, her chair was tilted upon its hind legs and, with her firmly held upon it, was dragged swiftly about the room and finally brought up to the table again. In the meantime the rappings upon the table around which the other three of us were sitting, were vehement and unremitting. As Susan was drawn up to the table again, a sharp crackling sound was heard and a bright light streamed up in front of her, fully illuminating the room. She screamed again and bolted from the room, exclaiming, "I seed a ghost! I seed a ghost!"

Sometime during the next week, in the early part of the afternoon, my wife called to me to come down stairs quick. I was writing on my poem of "Manomin" at that time, in my study overhead. I hastened down and found the center table slowly making its way from the parlor to the dining room. No one was touching it. My wife and Susan had been sitting down at it getting rappings, but Susan had been called to the kitchen by Mrs. Tuttle, and my wife had arisen to go, but remained to set the chairs in their places when her attention had been attracted by the movement of the table and she called me down. As I came into the room the table had arrived at the door which opened into the dining room. Mrs. Tuttle and Susan came into the room and at that instant the extension table left its place by the side of the wall, and came rapidly forward to meet the center table. At each end of the extension table were two short leaves, and these straightened themselves out and were thus held for a moment, and then began to clap themselves down against the legs of the able. I said, "Can you beat time to a tune?" The leaves clapped, "Yes." I whistled a livey air and the time was perfectly kept by these aves and yet no person was within three feet of the table. At the conclusion of the tune the center table arose in the air, turned feet upward and was borne to and set down upon the dining table,

We were simply wonderstruck and gazed up on the startling phenomenon in silence. Then the center table was gently lifted up, turned over in the air and set upon its feet again, as deftly and as quietly as any person in the flesh could have done it. I asked, "Suppose I put my wife on the center table, can you lift it and her?" The leaves of the dining table clapped, So I put Mrs. Coloney on the center table and breathlessly we watched the pro-

At first one side was gently tilted up. My wife screamed a little but retained her place. Then, as if many powerful hands had taken hold of it, the table was lifted up clean from the floor; slowly but steadily it arose, and was gently swung over and placed with its feet squarely in the center of the dining table.

Remember, this was in the broad light of an August afternoon, and with no visible human being near enough to either table to touch them. My wife was afraid to try the experiment of coming down by spirit help, so I assisted her down, when the center table was quickly caught up, turned over in the air twice, and set down upon its feet.

We had many interesting sittings with Susan for several successive weeks, until the soldiers at the post heard of the phenomena and began to importune to attend the sittings. Susan's parents, too, interfered and she was taken home and the "devil" whipped out of her.

What became of her I do not know. But she could undoubtedly have been developed into a materializing medium of remarkable power. I presume her parents still live in their cabin in the bush in Phelps County. Susan would now be a woman of thirty-five and more than likely is married and the mother of a family, but still her mediumistic power belongs to her organization and must be as powerful as ever.

MYRON COLONEY. 34 Artizan St., New Haven, Conn.

Rev. Joseph Cook on Spiritualism

To the Editor of the Religio-Philosophical Journal; The lecture of the Rev. Joseph Cook, "On the Recent German Experiments in Spiritualism," published in your issue of Feb. 21st, is a remarkable production, considering the source from which it comes. It shows how the facts in relation to alleged spiritual phe nomena will tell, even upon prejudiced minds, when the evidence is looked squarely in the face. It is true the learned lecturer does not admit that spirits have any agency in produc-ing the phenomena, but the fairness with which he presents the evidence of facts witnessed by the German Professors, Zoeliner, Weber, Scheibner and Fechner, and the Court Conjuror, Bellachina, under the strictest conceivable test conditions, will be likely to lead many minds to a different conclusion. It is even difficult to believe that he is himself quite as skeptical in respect to the source of the phenomena as he professes to be.

While admitting the objective reality of the facts certified by the German professors, he rather timidly suggests that they "may be accounted for by what Professor Crookes calls the psychic force." This psychic force he defines by saying that Serjeant Cox and Professor Crookes hold that "there is in the human organization a power by which physical objects can be moved without contact." The existence of such a psychic force, however, can not be proved, without assuming the nonexistence of spirits capable of producing the same results. I am not aware of any evidence that any human being not possessing what are called "mediumistic" faculties, has ever been able, by the mere force of his will, to move the slightest physical object without contact, and without the application of some known physical force. And I believe it to be true that those mediumistic persons who do apparently possess this power, invariably attribute it to spirits, or at least to some external agent,

acting independently of their own minds. Let us concede, however, for the sake of the argument, that "there is in the human organization a power by which physical objects can be moved without contact," and I am still unable to understand how the existence of this "psychic force" can account for some of the nessed by the German professors. For instance, how can it account for the production of writ ing inside of a closed book slate, in six different languages, when the medium (or "psychic," as Mr. Cook prefers to call him) understands but one? Or how can it account for communications being written within the closed slates, in the name of, and referring to incidents in the earth-life of, a deceased person of whom the medium never heard! The theory that a psychic, by the mere force of his own will, can produce physical effects upon matter without contact, wholly fails to explain how intelligence, beyond and independent of his knowledge, can be manifested by such physical effects. Another factor must be introduced to explain the phenomenon.

I am not surprised that a thorough Materialist should strive to account for the so-called spiritual phenomena on some other theory than that of spirit agency, even though it be a theory vastly less plausible. I have gone through this experience myself, and do not forget how eagerly I seized upon such theories as that of psychic force, unconscious cerebration, and mind acting upon mind, and how tensciously I clung to them, until I was compelled, by careful observation of facts, to admit that none of them would account for the phenomena I had witnessed. But that a man believing in the existence of disembodied spirits, and in the numerous accounts recorded in the Bible of their manifesting themselves in various ways to men in the flesh, should accept the more speculative theory of psychic force as furnishing a more rational and probable explanation of the phenomena than that of modern Spiritualism, is matter of profound astonishment. The Rev. lecturer is a firm believer in the spiritual existence of man after physical death. He has no difficulty in be lieving the so-called miracles of the Bible. He has no difficulty in believing the story told by Matthew, of the angel who stood at the mouth of the sepulchre on the morning of the reported resurrection, and so "flamed like the sun" that he "could not be looked upon by the soldiers," who "became as dead men in his presence," Yet not one of these Evangelists, who profess to give accounts of what then and there occurred, has a word to say about the "flaming" angel, or the soldiers becoming as dead men, or even about the presence of any soldiers; nor does either of them maintain the "great earthquake" which Matthew says then shook the earth. In fact all their accounts are inconsistent with the theory that any such phenomena as Matthew describes actually occurred.

Is it not wonderful that a man of Mr. Cook's intelligence, while professing unbounded faith, on such flimsy testimony, (at best but the testi mony of two women) in the objective reality of this "flaming" spirit, should fail to discover anything in the testimony he recites, tending to prove that disembodied spirits do now some times manifest themselves to living men? It is difficult to say, which is the most surprising, his credulity or his skepticism. He expresses the opinion that even if the phenomena of modern Spiritualism, are attributable to spirits, they can not be good spirits, because "whenever good angels appear in Biblical history, they flame like the sun, or otherwise exhibit openly overawing power;" and he does "not read accounts of such appearances in our modern circles."

I am afraid the Rev. lecturer is not a very faithful reader of his Bible. Surely he can find in it no warrant for this statement. Even in the accounts given by the other evangelists, no such "flaming" angel as Matthew describes, was seen by the women who visited the sepulchre on the morning of the resurrection. According to Mark these women saw only "a young man sitting at the right side, clothed in a long white garment." According to Luke, they "saw two men in shining garments." According to John, Mary Magdalene saw "two angels in white sitting, the one at the head and the other at the foot, where the body of Jesus had laid." Even when Jesus is reported to have appeared, after his crucifixion, he did not appear "flaming like the sun," but only like an ordinary man; so much so that Mary mistook him for the gardener, the two disciples he fell in with on the way to Emaus, mistook him for a mere fellow-traveler, and the eleven spostles to whom he appeared and with whom he conversed in the mountain of Galilee, were not all certain as to his identity, for "some doubted."

If the theory of "psychic force" may explain the so-called spiritual phenomena of the present day, why may it not just as well explain the alleged spiritual phenomena of the Bible? To use a familiar expression, "It is a poor rule that won't work both ways

So far as my observation and information instruct me, the intelligent forces which communicate with us by spelling out words, and sometimes by means of raps and table tippings, by independent writing and independent speaking, (all of which are now quite common phenomena) invariably announce themselves as spirits of persons who once lived on the earth. They will tell you I am your father or your mother, your brother John, or your sister Mary, or some other person who has passed from earth life to a spiritual existence. I have never known one to say, "I am a pay chic force" or a devil. Is not this entitled to some weight, as evidence, as to what these intelligent forces really are?

The Rev. lecturer remarks, that "the me-chanical theory of matter is exploded, if Zoellner's facts can be proved to be real;" and referring to the alleged tying of knots in an endless cord, he says: "If this single circumstance, attested by the Leipzig professors, is a fact, it blows to the four moons of Jupiter the whole materialistic theory of matter.'

I have seen all the phenomena attested by the Leipzig professors, duplicated and more than duplicated, both in daylight and under the full blaze of gaslight, in the presence of a medium or "psychic," who, one year before, was unconscious of the possession of any psychic powers. Especially have I seen that most wonderful of all the phenomena, the passage of solid matter through solid matter, repeated over and over again, under circumstances which rendered the objective reality of the fact just as conclusive to my senses as any other physical fact of which my senses ever take cognizance. If this fact explodes the mechanical theory of matter, so much the worse for that theory.

I do not claim, however, that the fact necessarily explodes the mechanical theory of matter, as that theory is munifested to our senses. I think it does tend, however, to suggest the idealistic doctrine of Bishop Berkeley, that all we know of matter, is, that our senses take cognizance of certain properties, such as extension, resistance, etc., but as to the tertium quid which lies behind and produces these sensations, we as yet know nothing. But this is getting into waters too deep to embark upon at the close of an article already too long. It is a subject, however, worthy of the investigation of the most eminent physicists, purely as a question of physical science, without reference to the question whether spirits have any

agency in producing the phenomena or not. I cannot close this communication without reference to the superlative meanness of the Rev. lecturer, in saying that notwithstanding all that the Leipzig professors have certified, he is still "very suspicious of trickery in facts which the Rev. lecturer admits were wit. 'Slade," when he can give no better reason for

hissuspicion than the reported fact that at a trance. The members of the church con-recent materializing scance in London, (which sider this as a token of the divinity of their Slade had nothing to do with, being on this continent at the time,) a medium was detected "in one of the coarsest kinds of impersons-

Washington, D. C.

An Antiquary's Ghost Story.

J. J. C.

We have been overwhelmed with letters regarding Dr. Jessopp's narrative. Several correspondents are auxious to know whether the ghost sat on a real chair, whether there is any tradition of a ghost at Mannington Hall, etc. We print the two letters which offer the most plausible explanation.

Dr. Wilks, F.R.S., of Guy's Hospital, writes to us:

"Putting aside the supposition of a trick, the story resolves itself into the question whether the appearance of the man beside him (Dr. Jessopp) was objective or subjective. Under ordinary circumstances when we see an object the latter is material, and forms an image on the retina; this is mentally known through a perceptive part of the brain; the mere retinal image is not enough to constitute vision, as pictures are constantly painted upon the retina which are never discerned. Now it is possible for this perceptive part of the brain to be thrown into an active condition quite independent of the normal stimulus conducted to it from the retina, and under these circumstances the person apparently sees an object which, by the law of our nature, is projected by him a certain distance before the eye. This is common enough in fevers and in delirium tremens, where patients see people and animals around them whose reality is such that the memory of these becomes a part of the experience of their future lives. In mental derangements these hallucinations are also common, and patients see objects and hear voices which have no external existence. So it is in our dreams, from which we may be suddenly aroused by a great noise where all is still around, the auditory perceptive centre of the brain having been abnormally excited. "In normal conditions the sight of an ob-

ject implies the painting of it on the retina, as the hearing a noise implies the vibration of the drum of the ear. If sight and hearing cccur without these normal excitants of the nerves, the brain must have been stimulated from within, and the impressions are abnormal and subjective.

At the present time we have no knowledge that anything in the likeness of a ghost or any thing that has not a material basis can excite an image on the retina; whereas we do know that under abnormal conditions the brain may be stimulated so as to produce a visual impression independent of any such image on the retina. The probabilities are then immensely in favor of the appearance which the Doctor saw being subjective rather than objective. We have only to suppose that those very common abnormal conditions of brain which are observed in bad health may occur under ex-

ceptional circumstances in an otherwise healthy organ to account for the occasional appearance of ghosts.

"The probabilities are also in favor of this view from other considerations. First, there seems no reason why the spirits of another world should prefer midnight for their visits, but the reasons are obvious why we should conjure them up at that time. Then, again, the want of individuality shown by this particular ghost; an ordinary mortal would find it very difficult to put himself in exactly the same place and attitude as before on his appearance a second time, as this apparition did; and then so dependent was it upon the oserver, that when the latter put his arm up, it was gone, and the same occurred on the second occasion of another movement. How these movements of the Doctor could have effected a real object does not seem clear, nor why it could not be gazed at from different points of view. It may be noticed, too, that its near-ness corresponded with the focussing of the Doctor's eyes to objects close around him." Mr. A. Wilson, F.R.S.E., writes:

"As the narrator leaves explanation to others, will you permit me to remark that his experiences very aptly illustrate to my mind a simple and readily explicable case of 'subjective sensation? As such, Dr. Jessopp's ghost is explicable satisfactorily to the physiological mind on the idea that an image has been retained and formed in his sight-centres, and has been unconsciously projected forward from the background of consciousness to assume (to the subject of the illusion) the veritable appearance of a human figure or spectre. The well-known case of Nicolai, the Royal Academician and bookseller of Berlin, is the best known recorded instance of similar visitations; and Sir David Brewster, in his history of 'Natural Magic,' gives the case of a Mrs. A., who was a ghost seer of somewhat remarkable kind. Cases such as those illustrated by Dr. Jessopp are by no means unknown in medical practice, and are explicable on the theory of reversion of the ordinary phenomena and routine of sensation.

"The only point concerning which any dubiety exists concerns the exact origin of the specific images which appear as the result of subjective sensory action. My own idea is that almost invariably the projected image is that of a person we have seen or read about. It is not necessary that we should remember the incident to reproduce it thus; for 'unconscious memory' is a notable fact of mental life. In Dr. Jessopp's case there is one fact which seems to weigh materially in favor of the idea that the 'spectre' which appeared to him in Lord Oxford's library was an unconscious reproduction of some mental image or figure about which the Doctor may very likely have concerned himself in the way of antiquarian study. He describes the figure as dressed in the costume of a past age. Does not this fact alone testify to the appropriate-ness of an antiquary's 'illusion' being drawn by memory and imagination from the days of old and from the forms of the past? Mental physiology has not yet sufficiently progressed to enable us to satisfactorily and fully explain the rationale of the mental acts which evolve the spectral illusion, but I would fain add, in conclusion, that such facts of mind as are already within our ken place cases like that of Dr. Jessopp within the pale of a rational ex-planation; whilst our best thanks are due to the narrator for his record as an aid to the diffusion of a plain understanding of 'ghosts' on a scientific basis."—The Athenaeum.

A Ball of Fire.

One of the most remarkable occurrences ever recorded in this state took place in the Flatbush, St. Joseph county, church one night last week. The preacher, who was exhorting, was suddenly enveloped in a ball of fire which descended from the ceiling. He fell forward on his face, some twenty of the members had the power, and the excitement was intense. Subsequently the preacher was raised from the floor and carried about the room through some invisible agency, his body being at an angle of about 45 deg., and in an insensible condition. For half an hour this was enacted, then he was gently laid down and he came out of his

preacher, who is described as a young man of great piety and earnestness. The story has an air of mystery about it, but we have it from eye witnesses and do not doubt its authenticity.-Marcellus (Mich.) News.

Dr. N.B. Wolfe's Account of Manifestations in the Presence of Mrs. Cooper.

To the Editor of the Religio-Philosophical Journal:

Mrs. Cooper resided in the city for more than a year, and but recently moved again to Louisville, to take up a permanent resi-dence there. While here, I heard uniformly good reports of her mediumship, and of her good, quiet and lady-like character. She certainly won the respect of some of our best citizens. My daughter and I called on her socially one evening last summer, and I knew she was not expecting us. Her parlor was light with doors and windows open.

After a desultory conversation, lasting a half hour, I requested Mrs. Cooper to try the spirits for manifestations. In compliance her husband placed a small table in the middle of the room, and under it several musical instruments, consisting of a guitar tamborine, horn and bell. Over all was spread a dark shawl, reaching almost to the floor. We all put our hands on the table in full light. In less than ten minutes, all the instruments were being played on, keeping good time to a French harp which a lad was playing in the street. The music stoped in a quarter of an hour, when spirit hands began to touch all the sitters, on their legs and feet. Then the horn was projected into the room and raised several times several inches from the floor. I then requested the hands to come out in the light, and after several efforts one hand did so, remaining within thirty inches of my face long enough to be seen distinctly, and in a measure scrutinized. It was a naked hand. I have seen spirit hands a hundred times in presence of Mrs. Billing and the Davenport brothers, and I have no hesitation in saying that the hand materialization in the presence of Mrs. Cooper was as genuine spirit hand, as any I ever saw. .Cincinnati, Ohio.

Convention of Spiritualists and Liberalists.

The fourteenth annual meeting of the State Association of Spiritualists and Liberalists will take place of Stuart's Hall and Hamlin's Opera House, Battle Creek, Michigan, commencing Wednesday, March 28th and closing Sunday, March 28th. Some twenty five or thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Olie Childs Denslow, assisted by the Battle Creek Choir, will furnish singing for the occasion. Railroads will give the following reduced rates: Northwestern Grand Trunk, 2cts, per mile each way. Tickets good from March 22nd to April 1st, inclusive. Grand Rapids and Indiana, at rate of one fare and a third for round trip tickets, from March 22nd to 31st inclusive. Michigan Central, two cents per mile each way, vlarch 22nd to 31st, inclusive, Chicago and West Michigan delegates will pay full faregoing and I cent per mile on returning, if members of the State Association, with Secretary's endorsement on card. Fint and Perc Marquette, round trip tickets at the rate of two cents per mile. The following hotel rates can be scented at Battle Creek during the convention: Potter House, \$1,25 per day; American House, \$1.09 per day, meals under the Opera House, all hours, at 15 cents per meal.

Committee of Arrangements, Battle Creek:

S1.00 per day, means amount at 15 cents per meal.

Committee of Arrangements, Battle Creek:

A. A. Whitney, Chairman.

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Dr. J. V. Spencer. Abnee Highcogs. Mrs F Brooks. Mrs. Horace Clark. Mrs. L. E. Balley. Mrs. A. J. Fishback. Mrs. John Estelle.

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DR. A. B. SPINNEY, President.
Miss J. R. Lane, Secretary.

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Certificates may be had by writing to either President or Secretary State Association.

B.

[Catarrh in the Bladder Cured.]

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