Cruth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Zuplanse: She only Asks a Hearing.

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THE SUBSTANCE OF THE SOUL.

A Lecture Delivered before the Brooklyn (N. Y.) Spiritual Fraternity, by Col. Wm. Hemstreet.

THE SPIRITUAL BODY.

The words "soul," "spirit," "mind," "material," "immaterial," "substance," etc., are yet so uncertain in their meaning, as used by philosophers and lexicographers, that in a discourse like this we must first explain our terms. Let us define soul as a conscious immortal substance. conscious, immortal substance. Fleming says, "We cannot think of substance save in terms that imply material properties." Good; we then say the soul is material. Another author has said, "Whatever is beyond the reach of our physical senses is immate-So, we see, materiality and immateriality, when spoken of substances or forces, are only relative terms. That the soul is material absolutely, is the only hypothesis that will explain the language in the Bible about "angels," about modern spiritualistic phenomena, and most of the phenomena of man's social relations, mutual influences and sympathies. This substance, if it exists, cannot be detected by any of the physical senses, but there is a sixth sense—a sense that matches, recognizes, and is adapted to the more subtile essences of the universe. Ed-mund H. Sears, in his logical book entitled, "Athanasia," has used this clear language:
"What we call soul, the immortal man, is not a metaphysical non-entity, but an organism more perfect than the outward body. This immortal substance is cognizable only to a higher order of perceptive faculties." What does the dog see or feel or smell upon the cold, polished, trodden pavements of a city by which he finds out, through a mile of

search, his master? If a dog have such a power will you not concede it in man? In this subject we must think for our-selves, use plain words with one meaning, and proceed from the common premises of human intuition and experience. Our minds are so in tune with nature that we can do far more in the study of self by reflection and introspection than all the books and schools of philosophy can do for us. Speak to a fashionable philosophical reader on this subject and he will at once overwhelm you with a jargon of terminology and vagaries benumbing to his own intellect and befogging to yours. For a time one great philosopher will lead the mind of the great philosopher will lead the mind of the world in speculative philosophy, and then suddenly another will appear who will up-set him and convince the world that the former did not know what he was taking about. The main effect upon our minds of reading books upon such subjects, is to lead us to the final conclusion that nobody knows anything. The mere list of books and sys-tems kindred to the subject of this paper, is staggering to behold; there is not time to allude to them nor to form the shortest sythesis of their import. However, each age is an epitome of the past, so let us now proceed with the manner of origin-

On this subject, "The Substance of the Mind," Herbert Spencer used these words, "No amount of that which we call intelligence, however transcendent, can grasp such knowledge," He does not deny that the mind is a substance; he only says we can not understand that substance. But he says the same thing of matter,—that we cannot appreciate the substance of matter, and that in one case as in the other, the ultimate must remain absolutely unknown." We will here say that the mind and soul are two different words for the same thing; namely, the conscious ego—the immortal part of man, as abstracted from the decomposable, man, as abstracted from the decomposable, physiological body. But Spencer is with us this far, namely, that the mind or soul is a thinking material substance, and whereof he uses these words: "Were we compelled to choose between the alternative of translating mental phenomena, into physical phenomena, or of translating physical phenomena into mental phenomena, the latter would seem the more acceptable of the would seem the more acceptable of the

To this doctrine that the soul is a conscious material substance with an immortal, self-maintaining identity, there are opposed two classes of people; one is the ultramaterialists who believe the mind is the product of only physiological organization, and that when our body decomposes our mind goes out like the flame of a lamp; and the other class, who believe like Descartes, Malebranch, Jonathan Edwards, and their followers, including the religious sects in general, that the soul is simple consciousness without any substance—in other words that the immortal personality of man is only an identity of pure abstract ideas, like memory, and that this idealogy is linked with the body by the mere arbitrary act of find.

Let us take this middle ground that neither is the physiological body the immediate organ of the mind, nor is the mind or soul pure idealism, but rather that sentient life is the original quality of the atomic substance from which the universe has been constructed, the cosmos, or God himself; that it is "thinking matter" as exself; that it is "thinking matter" as expressed by Diogenes, Democritus, Voltaire and others, personalized into man by the act of bodily birth and growth (in the image of God created he him); that it becomes immortal by its own love of life and the natural indestructibility of matter, which two principles are joined in one original monad.

It is not necessary for us in handling this subject to go back a priori to the beginning of all things, nor to try to appreciate the marvel of "thinking matter," nor the other marvel of forming from this mass of thinking atoms an individual soul in/the act of birth, any more than it is for us to attempt to grasp the extent of space or the duration of eternity; but rather we may reason 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 electricity. When we adopt this theory, it seems to me we are at rest, and that it matches with thousands of social phenomena and with the common tradition of mankind as expressed in the use of the words angels, spirits, ghosts, magnetic cures, sympathy, personal influence, etc. We thus escape the "charybdis" of Berke-ley, Fichte and other idealists who believe there is nothing but nothing, and also the "Scylla" of the materialists who believe there is nothing but something, and that man dies like a tree—a class of moral dullards which is growing less every year.

Now let us partially repeat and enlarge upon this postulate to get it well into the mind. I believe that the chemistry of the

body secretes a fine substance similar to, if

not identical with the nerve fluid which,

not identical with, the nerve huld which, by reason of being primal or elemental, is not decomposable; by reason of its subtility it permeates complex matter as a current of magnetism does a pane of glass, and which maintains its individuality by joined qualities of volition and mutual invulnerability. In the body we maintain our individuality; we are given faculties and instincts of defence, love of life, memory, and yet the body is al-ways wasting and dying. It renews every seven years, but the mind is continuous. So may not the mind or consciousness cleave to, and be part of, this undecomposable nerve fluid or psychic substance right on through dissolution, there being no lapse of conscious-ness, and the mind being able to witness the entire decay of the body, as it does of a part? This is not so violent an assump tion as would be the fact which we see all the time before our eyes, of mind enliven-ing gross matter as in the shake of the fist, a fact which we cannot comprehend, and would not believe if we did not see it. I assume that the human body is a mere cruassume that the human body is a mere crucible, or retort for the manufacture of, or the abstraction of, this soul substance, which, being once evolved, there is no limit to its dynamic independent force, and it has a wondrous influence upon the personal and aggregate affairs of mankind beyond the newer of speech and action both while the power of speech and action, both while in the body and out of the body. The Al-mighty has furnished for us half of the argument in linking mind to matter in the arst instance, a fact which we see. Why, when, 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 stop and matter is to be ultimately laid aside as lifeless, useless, purposeless, waste, and consciousness to be forever abatracted from matter, the two forever di-vorced. Is it not more harmonious to conceive of the two forever assimilated? This relates to pantheism; but what objection is relates to pantheism; but what objection is there to pantheism when it does not gainsay the formula of the orthodox religionist that "There is one living true God, the maker of all things visible and invisible." God can be as much God in one form as another. It is the common language and instinct of mankind that "God is in all things." This is the old doctrine of the anima mundi, or soul of the world.

soul of the world. Let us see what others say about this idea. Fleming, the collator of philosophers says, "The hypothesis of a force, immaterial, but inseparable from matter, and giving to matter its form and movement, is coeval with the birth of philosophers.' Let usush if force be not the motion of substantial bodies or atoms? How can electricity make a hole through a board unless it is substance: how can a horse shoe magnet attract a nail through a pane of glass un-

less between the magnet and the nail | be felt and seen as a practical thing, when there are particles of matter possessing the attributes of all matter, namely, attraction and cohesion? All force is matter in motion however attenuated. The same author defines soul as "a disembodied, ethereal selfconscious being." Thus he calls ether a thought; it is a gas or element. Aristotle describes soul as "the first form of an organized body that has life." How can you use the words "form" and "body" to an idea? Zeno believed in the soul being an abstract material substance from the body; and this was his syllogism: "Nothing cannot move something; the body is something; the mind moves the body, therefore the mind is something." This corresponds with the language in the Bible, "And God formed man of the dust of the ground and breathed into his nestrils the breath of life, and he into his nestrils the breath of life, and he became a living soul." It don't say God breathed into his nostrils an idea or consciousness, but "breath." The Hebrews and the Greeks used "breath" as synonymous with the spirit. St. Paul said, "We are sown a natural body, we are raised a spiritual body." Why did he use the term "body!" If man's immortal part was understood by the writers of the Bible to be pure idealism, there has been a woeful and pure idealism, there has been a woeful and misleading use of language in the words angel, spirit and body, in connection with that which is "raised." When Christ was seen by his disciples walking on the water, and after his resurrection, it is said they were sore afraid because they thought they had seen a spirit. How could his spirit be "seen" if it is only an idea? We cannot conceive of consciousness being "seen" as a body." Philosophers quote much from the Bible, aside from religious faith and, hecause, presumably, the writers, besides their inspirations, reflected the philosophical thought of their day. I believe in the dynamic action of God's spirit upon man's. The Bible most explicitly recognizes the material essence of the holy spirit. Acts II. 21: "And when the day of Pentecost was come they were all with one accord, in one place. And suddenly there came a sound from heaven as of the rushing of a mighty wind; and there appeared unto them cloven tongues like as of fire and they were filled with the Holy Ghost." If the Holy Ghost is mere consciousness, how could it sound like the rushing of a mighty wind? There is a vast and respectable array of philosophers who believe the thinking, immortal part of man to be a substance. Spencer has just said, "Mind is a circumscribed aggregate of activities, and the cohesion of these activi ties, one with another, compels the postulation of something of which they are the ac-tivities." His "circumscribed aggregate" means personal identity; his "activities" mean consciousness; and his "something' means substance. What can be the possible harm of, or objection to, this belief? I had as lief be substance hereafter as non-sub-stance; it wouldn't hurt me any; nor would it hurt anybody else, because other people are endowed with wills as well as I. We reason that there is this spiritual body by its results. Although we have cornered it by the knife of the anatomist somewhere in the brain we have not put our finger upon it; although we have not analyzed it, it would be folly to say our chemistry has done its best. The possibilities of human develop-

of the physical universe ceases to be called matter when it gets beyond the recognition of our physical senses." Well, there is a wide difference in the acuteness of our physical senses; they are illimitable, like our mental qualities, and we cannot tell where the dividing line is between them and our ntuition or soul dynamics and contact which gives us our sixth sense. Some philosophers have said all senses and all sensation and perception, are resolvable into the one sense of touch, the touch upon the sensorium in the brain and through that the touch upon the soul. When you see a house, atomic particles vibrate from the house upatomic particles vibrate from the house up-on the retina of the eye, thence there is a molecular change of particles touching each other like a row of falling bricks, until they touch the sensorium and thence touch the soul and this peculiar touching is called "sight." Now we know from phenomena "sight." Now we know from phenomens of the will that the soul touches back again and influences the body, that the nerve fluid is the agent of the will and that this nerve fluid is kindred to electricity, as it follows the nerves, and kindred to magnetism in its powers of radiation. Thus may not the soul in the sensorium touch or be touched by objective things directly without the intermediation of the five senses, and thus take cognition of those objects directly and sense them as objects, realize them as objects? What is seeing, hearing, smelling, tasting, touching but sensing. We cannot limit the perceptive powers of the human mind and body nor their domain of discovery in these matters. Ever since the birth of the human race it has been surrounded with electricity, but it is only within our with electricity, but it is only within our recollection that man has harnessed it and put it to work; there is flooding by and through us a material force that we do not notice, toward a certain point of the compasa and could not notice until we discovered a delicate magnetic needle which points the direction of that flood; five years igo we would not have believed that a machine of brass, iron, wood, mica and tinfoil would speak and sing like a human soul but we see it and hear it. So this psychic substance, both bodied and disembodied, that is flooding the universe, may one day

ment may yet enable us to put it to practical

As we have before said "the substance

use and test.

we shall have discovered the proper condi-tions. We have not perceptions alike. There are clairvoyants and mind-readers, facts that the world has to day accepted. We do not see the powerful element of electricity that surrounds us until by some unknown law it concentrates into the lightning's flash. We all do not see the magnetic current, but some do. All do not see the east wind, but some people feel it most sensibly. Mechanical instruments can be made so delicate as to register the approach of a man's hand at a distance of several inches. A certain class of stimulants give a certain class of ideas. May not some natures be so organized as to register this unseen psychic force with certainty and practicality? This seems with certainty and practicality? This seems to me a rational belief that does not merit the hanging nor the ostracizing of a man. But lo and behold! there has arisen a class of people who say they see, hear and feel these spirits. I never have; I have been brought face to face with some of these people, but from what I know of them I am hardly disposed to say that they tell stories or that they are crazy, and yet such stories or that they are crazy, and yet such is the stubbornness of my fallen nature that I half believe there must be some mistake about it some way. However, we don't know what our heavenly Father has in store for us in his process of evolution, and we having seen so many things we have not believed, we had better keep our minds and hearts open ready to believe a few things we have not seen.

The limit of time in this discourse does not admit of a more extended or closer argument, although we have much more that may be clearly said. A most interesting branch of the subject is the social phenom ena that are the outcome of this fact in na-

Take that wonderful phenomenon of personal influence that goes beyond the range of voice or bodily presence, by which one or more neothe fall into an automatic action from an obedience to one person. An army is infused with the spirit of its comarmy is infused with the spirit of its commander although they may not all have seen him or heard him nor comprehended his published orders. I have heard a drill officer to an advancing rank of military in line exclaim, "Now you have it; now you are moving with one impulse and one mind, not fifty minds." Through that rank was one instinct as though a telegraphic wire passed from right to left through each brain. All from right to left through each brain. All masses can unite with one mind—one mind objective to the individual minds, and this principle explains the true secret of effectiveness in military movements. It is this personal, substantial magnetism which in the state is stronger than the legislature in the courts stronger than the law, in the church stronger than the doctrine. There is no doubt that there is an unseen and an unheard personal force emanating from man in various degrees of power; this force may be either the motion of the intervening atoms acting one upon another, first set in motion by the will, or it may be something plus, radiating. Perhaps there is no individual of maturity in the world, either barbarous or civilized, who has not often been aware of the approach of an acquaintance before his bodily presence; that fact has been resolved into an old adage. This shows that sympathy is actual contact, that love and affection are actual attractions and cohesions which are the common properties of matter. That all mental operation is molecular change. Spencer has put the idea in this verbal shape, "The mind is probably resolved into nervous shocks that answer to waves of molecular motion that traverse nerves and nerve-centres; mind is closely assimilated to, if not identified with, nerv

ous change." Here is another pleasing phenomenon. It is a legend among women, "Sing to your plants and they will thrive." Singing arouses sympathy and sympathy is a substantial flood as real as the sunshine, the air, the water and the earth. You may see masculine women who try to be fashionably ef-feminate, effect to keep plants and flowers, but the sensitive things wilt and die as soon as they get under her influence. I have seen other things stronger than plants wither and step out under their influence

It is a familiar fact that a household often all awaken together, either very early or very late in the morning without traceable

And tell me why does nature demand when affection is in operation, close contact and presence of the two souls? Philoso phers tell you that dynamic force of light heat and everthing else, is inversely according to the square of the distance. The near er an armature is placed to a horse shoe magnet the stronger is the attraction. When old friends meet there is a grasp of hands a shock of psychic force is discharged into each other. What kind of a father and mother would they be who saying they love their children, yet never touch or clasp them? What kind of lovers are they who never embrace?

Who has not noticed that when two or more persons become confined together exclusively for a long while, how stale their souls become to each other and now like a fresh breath, or a pure breeze coming into a confined room, is the advent of a new person. I recollect seeing a cartoon in a funny publication, illustrating this principle. It was of a couple by the sea side during the expiration of their honey moon. He was thing much his back souching and the was lying upon his back smoking, and she was a little distance sitting upon a rock dejectedly making marks with her parasol in the sand. She says, "Joe, wouldn't it be re-

freshing to have a friend drop in on us?" He answers, "Yes, or Egad, even an enemy." I don't know that there is much illustration in this little phenomenon, except as to illustrate the wear and tear of the materiality in the mind while in bodily compass.

Every speaker and actor knows that there is an electric communication between him and the audience, and among the audience, that tells him infallibly whether they are all in rapport or not. You know it is almost impossible to enjoy a good play or a good speech in a small audience. That is because there is less aggregate volume of soul to act and re-act upon the individual soul. The greater enthusiasm of a large soul. The greater enthusiasm of a large crowd over a small one, is proverbial; sometimes where the mass is large, its volume transcends all judgment and carries the strongest intellects away into automatic demonstrations. This is illustrated in religious and political excitements, in war, public fears, prejudices and fashions. This mental infection could not probably occur if individual minds were mere abstractideas or consciousness. Social influences are subor consciousness. Social influences are substantial infections of mind like the infection of disease.

Then again in business the following mysterious fact has been noted: One man will make a business, compel custom, increase his power of attraction over the public, get rich and the most acute observer cannot tell how he does it, while another man every way his superior in intelligence, character, energy, capital and social standing, will utterly fail. The difference lies in the active soul dynamic force that is

used as an unseen energy.

Here is another thing that happens right before our eyes. That human sympathy is united to attraction and gravitation similar to that of gross matter and mental phenomenon is physical phenomenon, is shown in our tendency to group about a centre. In the rest of the physical universe, attrac-tion and gravitation form everything into spheres like the world, planets, the sun, the raindrops, the shot falling in a shot-tower, etc. So masses of people, large or small, incline to a centre equi-distant. We speak of the family "circle," not the family square or family parallelogram. So cities have a circular form as far as possible, not alone for convenience as regards distance, but from sympathy and attraction—not moral attraction, but material attraction. The will power in the stronger personalities sometimes overcomes that.

It has always been a principle in courts of law that witnesses must be in the presence of judge and jury, if possible, not merely to state facts; they could do that on paper, from a distance; but the listeners get some impression from the soul of the witness besides his words, and can tell often how much to believe him, or whether to believe him at all.

Then in the world of art we see the aura painted about the heads of the saints; we see guardian angels flying over and behind young maidens. We hear often when a strong man dies, strong in either domestic, social or business circle or in the state that his "spirit is with us;" not only that we have a memory of him and of his requirements, but that we are compelled by an unseen power objective to us to continue his plans. "John Brown's body lies mouldering in the grave, but his soul goes marching along." What is meant by that? Is it his along." What is meant by that I is it also soul actually marching, or our souls doing the marching in conformity with his memory? In these expressions, has human nature been using mere figures of speech? Are departed souls a real force in human life, suffusing our souls, giving impulses, the origin of which we know not?

Then again in the concurrence of human thought and mutual understanding, it is well known that language bears no considerable relation to thought; words are but poor barbaric symbols; the real mutual understanding comes from the actual contact of mind with mind by means of substantial rays. Lord Bacon said, "It certainly is agreeable to reason, to believe that there are some slight effluxions from spirit to spirit, where men are in each other's presence the same as from body to body."

This law is illustrated in domestic life.

The man, the natural head of the household, who maintains his centrality of character and keeps himself level, becomes the absolute master, for weal or for woe, of his wife and children. They cleave unto him; they are automatic in their conduct. The old laws recognizing this power, will not allow a wife to testify either for or against her husband. The head of a family has a fearful moral responsibility, a double duty, not only to control according to right and intelligence, but to keep from destroying the individualities of his family and from weakening their characters by absorption of their force into his. The wife and the children should be allowed free, unenthralled, unawed growth. Look at the enthrallment of the stronger person in a case of love or even where there is no love. How many a woman has gone with heavy heart, faltering steps and revolting judgment to the matrimonial altar under a dreadful enthrallment which has needed the strong will of a third person to break.

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, 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 Continued on Eighth Page.

LIFE WITH THE SPIRITS.

By Ex-Clericus. [Continued from last Number.]

RESULTS AND EXPERIENCES. One great good that came of my work at Harmony Hall was the formation of many a pleasant and valuable acquaintanceship, both between myself and my visitors; also between the visitors themselves. A comparison of experiences, and an exchange of views naturally followed such acquaint anceship, which could hardly fail of being mutually beneficial.

But I had my trials, as well as my enjoyments in my position. The constant overuse of my mental and vocal powers from the necessity of so much conversation with the constant succession of visitors, was a burden of no small weight for one of my imperfect health. To such an extremity was I driven in this respect, that I was finally compelled, in self-defense, to put up a notice requesting to be spared from all unnecessary talking.

I was also seriously annoyed by the occa-sional visits of narrow-minded and fanatical persons, generally more or less mediumistic, but under the control of spirits of a grade similar to their own. One instance of this kind I remember with especial vividness, as having caused me unusual annoyance and inconvenience; and also from the singular and successful method I took to free myself from the difficulty.

The claim of this unbalanced medium was no less than that he was the medium of Jesus Christ himself, and he seemed to be especially lifted up in his claim by a distinct personal resemblance to a certain commonly received portrait of Jesus, by an old artist, and also because he (the medium) "had not where to lay his head," he being, in reality, constantly prone to intrude himself upon the patience and hospitality of others. Thus he became a general nuisance to Spiritualists, and to myself especially as being helplessly exposed to his intrusions. And here was one instance in which was experienced the advantage of having the room wholly under my own control as I made a successful use of this fact to rid my-

self of my unwelcome burden. l determined, however, to rely mainly up-on an appeal to his reason; I therefore, in as kindly a manner as possible, reminded him of the fact that I had fitted up the hall wholly at my own expense, and that I was obliged to stay there to take care of it; that I was extremely sensitive to the spheres of others, and that for some reason, his was disturbing to me. It might be that this was because of his more elevated spirit surroundings, or it might be otherwise; I would not take it upon me to decide, but would frankly appeal to him whether, under the circumstances, it would not be right for him hereafter to remain away from my hall. I know not whether I was especially impressed in so skillfully adopting my appeal to the man's peculiar condition, but at all events, it was effectual in inducing him permanently to leave, and that, too, with perfect good nature and kindness.

OUR EVENING MEETINGS.

These constituted an important part of my Harmony Hall enterprise. On one evening of each week we had a conference meet ing for the discussion of important topics ings were carried on mostly by persons in the mortal body, the mediums, as a general thing, not being especially influenced to take part in them. But on the two other evenings the unseen company through their mediumistic agents, were the active movers in what was said and done. Occasionally, however, we had a gathering at which both those in and out of the mortal body were active participants, conversing freely together even as if all were still in the physical form. These, to my mind, were the most interesting and useful of all, as then the somewhat arbitrary division into "spirits" and "mortals" was, in a good degree overlooked, and all were regarded as spirits or human intelligences, as indeed they are, whether in or out of the fleshly body. The need of mediums was of course recognized and supplied on occasions of this

SPIRIT DRAMATICS.

On some of these evenings-mainly under the control of our invisible company—the exercises assumed the form of a regular dramatic representation, carried on with great spirit and success, through perhaps from three to five or six mediums at a time. On one occasion, I remember that there were eight of these on the floor under influ-ence at the same time. These exercises, al-though apparently extemporaneous on the part of spirits, often possessed a moral point and power seldom equalled in the pulpit whilst in interest, they were scarcely infe-rior to some of the best of our popular theatricals. It is true that, in many of our representations, much of the interest arose from their just and successful satire upon the formalistic religion and deformed the ology of the so-called christian church. It was indeed a very neat and effective way of unmasking the Pharisaism, and exposing the false teachings of our own day; and some of our modern priests and deacons were treated rather irreverently on these occasions. And to a large class of the com-munity, doubtless this feature of our spirit. performances would be but another proof that Spiritualism "is all the work of the devil." But to another class, the truthful ness of the representations could not but be clearly recognized, and also the appropri ateness of the methods employed.

This form of manifestations seemed to afford a striking test of the genuineness of the claim advanced, since it were unreasonable to suppose that a company of mediums, coming together thus, accidentally as it were, and sometimes entire strangers to each other, should of themselves get up and carry through dramatic exercises of so successful a character. And this consideration gains additional force, when the fact is added that it sometimes happened that a medium coming into the room after the performance was well under way, has been promptly entranced and made to fall naturally into his appropriate part. A case of this kind was as follows:

One of our most important mediums was a young man employed in a store in East Boston, his engagements being such that it was often quite difficult for him to get away in time to be on hand at my hall before the door was closed for the evening, to prevent disturbing interruptions. However, he was so interested and so urged on by his spirit control, that he generally managed to get there in time. But one evening, he being absent at my time for closing the door, after quite a promising dramatic piece was fairly nder way. I heard rapid footsteps ascend ing the stairway, and then a thundering knock at the door, threatening almost to break it open. On going to see what this extraordinary proceeding meant, I encount

ered my medium-friend, with eyes shut, in his usual deep spirit condition, who rushed by me through the half-open door, and im* mediately took a position upon the floor and assumed an appropriate part in the piece which was successfully carried through tothe end, in the course of which there was a distinct allusion to what had transpired whilst this medium must have been at some considerable distance from us on his way

On questioning him, he said that be had lost consciousness whilst ascending the stairs, and did not recover it until the close of the play. Hence it must have been his spirit guides who threw him against the door so forcibly and effectually.

PRIVATE CIRCLES.

Occasionally, I would invite a few harmonious friends to meet with me in a part of the hall fitted up for my private use, where we held some very interesting circles at which some striking incidents occurred illustrating the reality and availability of our mediumistic methods of communicating with the unseen world. On one of these occasions there were four of us present, two of whom were mediums of the trance and spirit-clairvoyant order. Both of these were soon thrown into the mediumistic condition and remained so for about an hour, continuing all the while in almost perfect silence so far as the external life was concerned, the other person and mysel sitting quietly by watching the wonderful manifestations of interest as seen in the expressive looks and gestures of the mediums, while in their elevated condition. Only in a very few instances was the silence brok en by them and by ejaculations of joyful surprise as some new scene of supernal beauty would open upon their spirit vision.

On coming out of their condition, what had occurred was soon made known to us: these two mediums had been making an excursion together in the realms of spirit-life. the one who was the most highly advanced mediumistically, having acted as the guide and helper of the other. And so when they were at length fairly back into the normal condition, they had a long conversation in our hearing about the wonders they had witnessed during their journey in the Spirit-land. It was much the same and almost as real to them, as if they had been on an earthly journey together, and were mutually rehearsing their adventures to friends

I also frequently attended private circles outside of my own rooms, some of which were of special interest. I remember more particularly those that were held at Dr. A. B. Child's dentist rooms, and those at the house of Bella Marsh, who then kept the Spiritualist Reform Book-store of Boston. At the former of these, attended regularly, among other mediums, Mrs. J. H. Conant, who afterwards became so well known as the medium of the Banner of Light Circles. But at this time she was in the developing stage of mediumship, and when under the powerful influence of her Indian control. she presented the most perfect representation of the Indian manners that I have ever witnessed through mediumistic agency.

The circles at Mr. Marsh's were of an es pecially home and affectional character, Mrs. Marsh being herself an excellent medium for this kind of communication. But sometimes, when conditions favored it, and other important mediums were present, the exercises took a different turn-sometimes very much in the direction of those I have described as being held in my hall. Here, indeed, on one occasion, I witnessed a special novelty in the spirit-drama, an entire piece, comprising some five or six characters, having been carried on with much point and power through a single medium, a young man by the name of Rice, in whose words and actions, the different personifica-tions could be easily and perfectly recog-

> To be Continued. Death of Mrs. Ella Eldridge.

BY SAMUEL WATSON, D. D.

To the Editor of the Religio-Philosophical Journal: Another one of my loved children has passed over the river of life, and entered the beautiful land beyond. My daughter, Ella, wife of Mr. Rolfe Eldridge, who resided near Augusta, Ark., took her exit on the marrier of the lift nit. the morning of the 17th ult., aged 27 years. She had been with us here over two months under medical treatment; and left us only two weeks previous to her departure for

the better land. Her mother communicated with us freely in regard to her condition. I will give a short extract from one of her communica-

tions:---"You are not mistaken when you think that another link will ere long be taken from your chain, which has so often been seyered. Nature is wasting away and the more tal will soon put on the immortal. . . Ella will soon be called to surrender all that is dear to her, and then I shall enjoy what has belonged to others, and though called to her happy home, she will only be absent in body. Don't grieve, Samuel. God and angel friends will aid those she leaves behind gel friends will aid those she leaves behind to care for, bless and protect them. Don't grieve, I say. I fear you will. You will see that it is best that she lingers not too long, and don't be selfish and wish her to remain. am here nearly all the time."

After she left for her home, she again

wrote as follows: Samuel, your sad and gloomy mood of mind will soon pass off, for the cause will be removed, and the crisis reached, and then your religion and philosophy will surmount the burden produced. Your sadness now is in contemplation, and your mind naturally turns to, and dwells on, future prospects, whether pleasant and agreeable, or otherwise. But when the exit of the spirit has taken place and the loved form lost from view, then your thoughts and feelings will be changed. You must not allow yourself to dwell upon them too much. You should know that our dear child will be so much better off. I am there most of the time; can't stay away. I must bless and comfort my dear child. Oh, Samuel, I do love my children, and feel that ere long I shall embrace all but one. Allena will be the only and last link of the chain we formed on earth. I have them all with me. This Spirit-world is a heaven to me. You are naturally and spiritually drawn to it. Time moves on, but earth has nothing to cause my stay, only to perform missions of mercy and love. I must go now. I have said all I can. Nature is wasting rapidly. MOLLIE."

On my return home she wrote as follows: "Samuel, you will not think me selfish when I say that I am glad; yes, happy that our darling child has left you and come to me. I see that in her transition she has been relieved of a vast amount of suffering, which she had always dreaded and prayed would not be her sad experience. This we know, and with the power of our dear

heavenly Father, who is too wise to err, effected this through her ministering loved ones. You do right not to grieve, but with perfect resignation surrender her to us. She is weak and is still disposed to linger near those she loves and who feel their sad bereavement. She knows her little ones are unconscious of their loss, and she knows that Rolfe feels the vacuum now cannot be filled with an earthly form, but she is still near him. She is devoted to you all, and in the separation her love is still the same, and with that feeling she is endeavoring to soothe and heal the wound which has so recently been pierced. She is happy. Her brother and mamma were first to meet her. and convey her to her place, and we have been her companions in spirit-life. She will ere long ascend to her place, and earth will in one sense vanish from her view as she realizes her immortality and sees what she has to do here. I want you all to be cheerful and remember you have much to expect in this life.

"Her prayer was answered because we saw that it was for the best. We cannot control the rayages of the disease, nor check its power, but nature often effects an answer to our petitions. We often control in such a way as to come in conflict with the laws of nature, hence we think we see an answer to our prayers with us. Though you feel lonely without her, your loss is her gain." In answer to the question, "Who was pres-

ent," she wrote: "It would be difficult to say who was present in the room. Her eyes beheld untold beauty, and though her form was on her couch wasting away, her spirit was in a bright and happy land. Many of her family were there. Bettie, Allen, Sammy (little darling), and her grandpa's Emma were present; Johnny also. Ah, dear husband, this was a happy time.

MOLLIE." I went over soon after she left and found on my arrival at her home that she was no better, vet not suffering at any time. The next day she told me she had prayed that she might die while I was over there. I talked freely with her. Her mental sky was perfectly clear, and her prospects bright and joyous in regard to the change awaiting her. The next morning about 4 o'clock she sweetly fell asleep without a struggle to awake and meet her mother, brothers and sisters, who were waiting to welcome her to that bright world into which she had been looking with her spiritual vision.

One week after this she appears in our home circle, and through Mrs. Hawks writes, after the guide says, "A new-born spirit is present; let your souls rejoice:" "I am so happy, I thank God, it is true. Tell dear Lena that I have listened to her prayer, and tried every day and hour to make her feel my presence. Say to her, Yes, we have heard from Ella, and she is with the loved ones.' Ruddie is holding me up, showing me how to come, and use Mrs Hawks. God bless her. She is good and kind. When you get here, you wilt say, God bless all good mediums. Dear mother, you have been so good and kind to me. I have told mamma all about you, and what a kind, good wife you are to papa. I have seen dear little Sammy, and he is a perfect heauty, a splendid boy, sings like an angel. I love you, Manie, and I talk of you all, and Mr. Thompson was like a brother to me. Tell papa the Lord answered my prayer. I am coming again soon. Give my love to brother. Their sister Eila is not dead. Kiss the baby for me. My children, dear creatures, how I love them. I am near them every hour. My husband will find comfort soon. We are all trying to help him. I am tired, I must lie down.

It is thus our heaven-born philosophy lifts the veil between the two worlds. Oh! how glorious it is to know there is no death, but a birth to a higher life, and sweet communion with those who have gone before, and who tell us of their blissful abode. My heart is too full for utterance, and I will only give a quotation from the angels:
"Glory to God in the highest; on earth, peace and good will to men."

THE KEY FOUND!*

The Rev. Thomas Mitchell's, Attack on Spiritualism.

HIS POSITION REVIEWED BY HUDSON TUTTLE.

Of the many attempts to account for the perplexing phenomena of Spiritualism, and there have been many during the last thirty years, none have been marked with such utter ignorance, not only of the subject discussed, but of general knowledge; none with more bigotry, intolerance and venom, than this incubation of the Rev. Thomas Mitchell. The publishers, in order to make the task of the reviewer easy, have inserted a slip lauding the work and setting forth its claims, but we do not propose to fall into the trap thus artfully set, as we notice many of our contemporaries have done, and publish the same as our opinion. The Rev. Mitchell is a "Stalwart." He runs neck or nothing, and is sadly out of time. He should have lived two hundred years ago, when he would have enjoyed medium heaving and would have enjoyed medium-hanging and burning, and taken delight in torturing those who held to such a demoniac belief. In the beginning, he shows from the Bible that mediumship is the same as witchcraft it is "a cage of unclean birds," wherein is contained the "evolutionists in science, Unitarians and Universalists in religion; in skepticism, Atheists, Pantheists, Delsts and Infidels of every grade and degree; and all this unrestrained infamy and blasphemy is called 'The Progressive Liberalism of the Plineteenth Century.' Now, if God held the sinners of ancient familiar Spiritualism to be, as we have seen, not fit to live in the world, much less to live with him is the world to come, in what esteem must he hold modern familiar Spiritualists-both those who have the familiar spirit and use it for such a purpose, and those who consult it?" It is certainly well for these Spiritualists that the Rev. Mitchell is not allowed to assert by law how God "holds" them, or the morrow's sun would rise on an auto de fe. This Christ-like man remarks p. 15:

"If the death penalty, even by stoning was inflicted upon those who had familiar spirits, and those also who consulted them. in ancient times, we would like to know upon what principle the modern familiar piritualists can be considered less guilty ?' Here in the waning years of the nine-teenth century, is a preacher, so steeped in bigotry, so besotted with superstition, so utterly benighted with ignorance, so la-mentably organized by nature, that he would turn back the hands on the face of

* Key to Charitam. Solence and art unlook its Mysteries. By Rev. Thomas Mitchell. Pp \$49, 12mo. New York: S. R. Wells & Go. 1890 Price, \$1.50 Chicago: Borsale by Jansen, McClurg & Co., 117 and 119 State

time, three hundred years, and laugh at the dying agonies of heretics writhing beneath the most cruel torture! Not being able to do that, he vents his venom, in the most contemptible misstatements, and seeks in his weak way to brand the heretic with social infamy. .

What is the awful crime of Spiritualists: Why, it is the belief that "a man is alive when he is dead, and when his lungs are decomposed; that he thinks when the brain is thus destroyed; that he lives without nourishment, walks without legs, flies without wings, talks without organs of speech, but uses the living organs of others, but cannot use his own, simply because he has once vacated them,"

The reverend Mitchell cannot comprehend

a spiritual existence separate from the physical body. He believes in the resurrection of that body on the judgment day, and hence for a man to be "alive when he is dead," is a foolish belief, and he who receives it ought to be "stoned!" Oh! Religion! Oh! Superstition, how weak the strongest are in thy folds! In order to sustain himself, he rehashes the doctrine of the material istic school, which he in the beginning condemns in unmeasured terms, and brings such men as Tyndal! and the great Dr. Hammond, to prove that mind is the prod-uct of organization, and that "the brain and senses evolve mind." This is the exact position of Buchner, Vogt, and the leading materialists. There is no spirit, all is matter and its laws. How does he prove mind dependent on the body by the following remarkable assertion?

"It is said that Charlotte Corday blushed after her head was cut off, because the executioner slapped her in the face; and it is reported, that at a recent execution in Paris, the executed criminal opened his eyes after he had been decapitated." The most carefully conducted experiments show both the above instances to be absolutely impossible.

Having thus disposed of the spirit, and proved mind a result of matter, the author is ready to grapple with the phenomena of Spiritualism. He does so by carefully reading Home's "Lights and Shadows," Emma Hardinge's "History of Modern American Spiritualism," and then with a dishonesty worthy of a cause which pronounced it "right to lie for Christ's sake," details all the exposures, all the delusions, there mentioned, and suppressing everything brought on the other side! Of course he makes a bad showing, and his case is a good one until the other side is told.

The reader then comes to a dissertation on electricity, and as he reads, he wonders what connection the various theories regarding the nature and sources of electricity; minute descriptions of the telegraph, telephone, phonograph, and type-setting machine, earefully collected from the news papers, can have to do with Spiritualism! Suddenly he is exlightened. The moving of objects is the work of electricity! The reverend gentleman has been preparing the way for a grand coup de grace. Here it is: "A medium is one whose whole mental, electric force, by which she (it cannot be he!) performs volition in an assembly, has passed from her mind and will to some one else in the company, who therefore controls it either consciously or unconsciously. . . .

The concentration of all the minds present now become fixed upon the medium, and the table to be moved. No sconer is this done than the electric agency of all the minds present become agitated and put in anon or the mind of the medium. . . . By this electric force the air above and around the table becomes so electrified that its presence is neutralized, or balanced, counteracting the specific gravity of the table; consequently requiring but the slightest degree of force to suspend or move it in any direction, as well as to compel it to perform intelligent motion. The fact that the table is compelled to perform intelligent motion, has its explanation in the other fact, that the electrical mental agency by which the medium performed her own locomotion, has passed from her to the table."

This is the theory, and only a theory If the moving of a table is performed by electricity, nothing is more self-evident than that its presence would be vindicated by the electrometer, an instrument for that purpose, and so delicate that the electrical state of a feather would instantly be declared. What is the fact, when the electrometer is brought over or under the moving table, or in close contact with the medium It shows not the slightest electrical disturbance! This is the evidence of many distinguished scientists, and I have many times tested the same with like results. The the-ory is destroyed by the test which ought to have been made at first.

The reverend author admits "slate writ ing," but says it cannot be of spiritual orig in, for if a double slate be used, and the writing is done, the spirit to go between the two slates "could not have been larger than a medium-sized fly, and yet this insignificant being possessed the physical power to take a piece of rock larger than itself and write an intelligent communication!" How, then, is it done? Why, with perfect ease. "The mental electric force of the medium seizes the pencil (between the slates) and writes the facts upon the slate, according to the philosophic and scientific principles already explained?" By the latter we suppose he refers to his theory of table-moving, though we did suppose "science" meant knowledge of facts, and philosophy, reasoning there-from, and neither here nor there has he given either facts or reason, but barefaced assertion propped by barefaced assertion.

Mr. D. D. Home has innocently brought together in his "Shadows" the facts the rev erend gentleman most relies on as damaging, and it would seem his reading has been almost exclusively confined to that book and Mr. Kiddle's. The latter comes in for large share of abuse, and is regarded as being imposed on by "his own ghost."

I have wrongly accused the Reverend Mitchell of dealing only in assertion, and never corroborating with facts. In one instance I am wrong. In order to show the power of "magnetism" to move a table, he introduces the wonderful feat of "a woman suspended in the air." He regards "animal magnetism" and "mineral magnetism" as identical, and if his fact means anything, supposes electricity and magnetism to be the same. This fact is too rich in suggestions not to quote in full, as it shows the eritical ability of this modern Goliah, in discriminating the true from the false. "The astonishing power of mental magnet-ism, not only to move and suspend inanimate objects, but human beings, is now exhibited by Prof. Philion. Mrs. Emma Philion, his wife, is made to sleep horizontally in midair, five feet from the floor, her head resting upon her arm and her arm upon the top of a rod about one and a half inches in diameter, the lower end of which rests in a hole in the floor. She takes her stand upon a atomi hatwaan two much rods as the once described, upon the top of which her elbows rest. She is then magnetized to sleep by her husband which occupies about five minutes. The stool is then removed from under her feet, leaving a space between them and the floor of about one foot. One of the rods is then removed and the arm placed by her side, and she hangs perpendicularly in the air. She is then moved to a horizontal position by her husband, her arm still resting upon the top of the single rod with her head reclining on it. She thus hangs suspended upon her side, with her face turned toward the audience, in quiet sleep, of which she knows nothing. . . . The lady weighs about one hundred and thirty pounds, and while thus suspended in the air, attraction of gravitation is completely overcome. Were the rod upon which her head rests fastened into a scale, she would not probably weigh twenty pounds. Indeed both rods have been removed, and she left hanging in the air without touching an object—in which case of course she would weigh nothing."

Here is an author, boasting of "science and philosophy," and remarkable for his skepticism, writing a book, as he says, for the sole object "to save, if possible, the uninitiated from the ruinous meshes which disqualify them from answering the purpose of their being both in time and eternity," putting forth a theory, and supporting it by a fact which he evidently regards of great value by the manner he presents it; yet this "fact" is a juggler's trick. Had he taken the trou-ble to look into a little book lately published, "Modern Magic," he would have found this "fact," with a complete explanation how the "lady" was "suspended," and that the "magnetizing" was only a pretense to absorb the attention of the audience. The lady was not magnetized, and so far from 'knowing nothing," her senses were very alert. A more ridiculous position than this author here places himself in, would be difficult to imagine. He writes himself down as accepting a juggler's trick as an absolute reality, and proves his theory thereby.

Having shown his critical acumen, it would be charity to believe that he used the above "fact," knowing its falsity. We will instance the accuracy of his "science." Of

the foregoing he says:
"The science of this phenomena (he means phenomenon, but where there is so much at fault we cannot notice so slight a matter as this,) we have already explained. Gravity consists in the attraction of the atmosphere to the earth and by it. This is called atmospheric pressure, which is lifteen pounds to the square inch. The bulk and density of the earth being so much greater than those of the atmosphere, gives all bodies on its surface this superior at-

tractive force to the earth." P. 163. Gravity is not the "attraction of the atmosphere," but the attraction of all bodies to the center of the earth, and the weight of the atmosphere is a measure of its attraction. The weight of bodies, according to this "scientist," is because of the difference between the bulk and density of the atmosphere and earth; he evidently thinks the pressure of the atmosphere on bodies gives them their weight, which he says is fifteen bounds to the square inch. If this were so, then a square inch of gold ought to weigh the same as a square inch of feathers! He is thus utterly ignorant of the law of gravitation, with which every school boy is acquainted.

There never was a more ridiculous show of ignorance, here and there patched with a thin gloss of picked up "science;" ridiculous were it not too pitiable.

have given the book tar greate than its merits deserve, because it will be received by the class of readers for whom it was intended, who are ignorant as its author on the subject it treats, as having authority.

The publishers have done their part of the work well, and the most perplexing part of the whole affair is by what means such a house as S. R. Wells & Co., could be induced to place their imprint on the title page; a house priding itself on its progrespage; a house priding itself on its progres-sive literature and scientific value of all its publications, can not expect other results than to lower itself in the estimation of all right minded people by issuing a work inaccurate in science, misstating the great cause it attempts to overthrow; reviling and slandering the most thoughtful and self-sacrincing thinkers of the past and present, and showing the viper fang of intolerance on every page. Desperately ex-cited is the Reverend Mitchell because spirit communications are so commonplace and inaccurate, those given to Mr. Kiddle in particular, yet we have never met with communications more commonplace, more inaccurate, more pretentious than the pages of "Ghostism;" and the ignorance and want of culture revealed by the bungling sentences, cobbled into shape without reference to taste or grammar, yet filled with arrogance and conceit, have no parallel in spirit literature.

The sooner the publishers withdraw this book from their catalogue and cease advertising it, the better will be their standing with the great and thinking class which has for these many years given them sup port.

A Minnesota Ghost.

[Elk River Star, Sherburn County, Minn., Jan. 22nd.]

The usually lively town of Lavonia has a genuine ghost story:
"Mrs. Geo Robinson died suddenly, her

leath causing considerable comment at that time. Before leaving town, Robinson sold his house to a Dane named Peterson, who has since lived in it unmolested until one night last fall when he was awakened by something, and saw the figure of a woman in the apparent act of setting an imaginary table in the middle of the room. He called out and asked her what she was doing, sup-posing it was one of the neighbors, but received no answer, the ghost going on un-concernedly with her work. He called to the figure several times, and was getting considerably alarmed when the apparition moved deliberately across the room, opened the door, gave an ear-splitting scream and disappeared. The man jumped from his bed and went to the door, but found it locked and no signs of any one having been in the house visible. The ghost has made its appearance in a similar manner on several occasions since, and came once in the middle of the day, performing the same antics and mysteriously disappearing.

Of course we don't youch for any part of the above story, but simply print it as a matter of news, leaving people to form their own theories and conclusions regarding the strange proceedings.

Relaxation is a physical and moral neces-sity. Animals, even to the simplest and duliest, have their games, their sports, their diversions. The toil-worn artisan, stooping and straining over his daily task, which taxes eye and brain and limb, ought to have opportunity and means for an hour or two of relaxation after that task is concluded. -Horace Greeley.

Woman and the Household.

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

He only royal is, within whose breast Reats high a regal soul, who knows no life, Beneath the noblest, finding highest joy In gracious thoughts and graceful deeds. Such

A purer light upon their brows, than diadems Set with most precious geme from India's rolnes, There dwells content and there the virtues

Beneath the humble roof, in stately half— It matters not. The Soul is king of all.

We involuntarily watch every movement of those who are set on thrones, not because they are greater or better than others, but because the welfare of millions of human beings wait on their wills. They can make or unmake, bring happiness or misery to those who are often vastly their superiors. To superficial observation they must dwell in happiness, because every earthly wish is

sumptuously gratified.
This is not the place to dwell on the rights. of democracy; we will only speak of the personal effect on character of great power. We cannot afford to give way to longings for wealth and rank, on philanthropic grounds. Does not experience teach that satiety and wretchedness wait on splendor and political power; that the soul shrivels in an atmosphere of pomp and luxury? In the shadow of the palace, stalk fierce, remorseless passions, too often hidden beneath external beauty. Let us look at the royal heads of Europe. The empress of Russia hastened home from Cannes to effect a reconciliation between the emperor and czarowitch. Her last days are imbittered by scandal attached to her faithless husband, and the horror of impending doom hanging over all the royal family, foreshadowed by the recent explosion in the Winter Palace. It is a faint exhibit of that intense hatred of autocracy which has converted a vast country into a seething caldron of revolt. The spirit of the nineteenth century will not down; suppressed, it seeks awful vent in nihilism and the commune; a spirit which, under due regulation, might have spent itself in the arts of peace.

The Queen of England appeared in Par-liament recently, for the second time in many years, with the crown of many millions of her fellows weighing heavily upon her brow. A spectator of the pomp, writes that her sadness was unrelieved by a single look ner samess was unreneved by a single look of interest or cheer, during the ceremony, and that a leading M. P. said, "In a few years we shall have done with all this mummery forever." Why should she not be said? Thousands of her "faithful subjects" in India and Ireland, are duing of fever-ferm. India and Ireland, are dying of fever-fam-ine, and she has contributed for their relief, out of her yearly revenue of millions, a pitiful sum of \$2,500; yet she is not so much to blame; she is a part of a system which has descended from a barbarous past. The Queen of Spain has a dower of \$4,000,-000, yet her health has been ruined by the attacks upon the king and fear of his assas-sination, and dread insecurity hangs over their heads like the sword of Damocles. The passing bell of Monarchy is struck—the day of the people dawns. Verily, who to-day would wish to be queen.

Miss Juliet Corson, among her various York Home for Soldiers' Families, and since then ten of the eldest have done the entire cooking for the one hundred and fifty inmates. They have proved to be very docile, skillful and enthusiastic, because when young they learn readily and adapt themselves easily to a variety of work.

Miss McLaughlin, of Cincinnati, has recently finished an "Ali, Babi" vase, the largest ever made in this country. It is over a yard high, and beautifully decorated. This enthusiastic lady has made several successful inventions in painting, enameling and firing pottery. Much of her exquisite work brings high prices-in our eastern cities.

It is easy to see that artistic workmanship comes easily to a trained woman's hand, from her delicacy of organization-Miss Mary Peart has magnificently illustrated the fine work on North American Butterflies, by Mr. Edwards, while Mrs. Bowen colored the drawings.

In Rochester, several ladies are candidates for school offices, and the proposed change is advocated by women of culture, many of whom are strongly in favor of suf-frage. It takes little wisdom now to discern the signs of the times.

The New York Woman Suffrage Association recently held a public meeting for congratulations over the passage of the "Woman's School Bill," which has been signed by the governor. Addresses were made by the president, Mrs. Dr. Lozier, Mrs. E. L. Saxon (so favorably known to the readers of the Journal), Mrs. A. C. Bristol, the lecturer on social science, and others. Rev. lecturer on social science, and others. Rev. R. L. Collyer spoke at some length, and with much humor, of the arduous work of women in the republic.

Miss Frances E. Willard has been laboring for the temperance cause in New York and Brooklyn, and has aroused much interest. Women in small towns and villages in the vicinity of these larger ones, are beginning to arouse themselves, and opening temperance reading rooms, and instituting series of lectures by women upon this subject. Half a dozen years ago, these conservative places would have been horrified at the sound of a woman's voice raised in any good cause publicly. Now, they are glad to employ the best speakers they can find.

A novel enterprise is organizing in New York city, headed by the indefatigable Kate Field, who is secretary. The object is to establish a co-operative store, stocked with women's and children's goods, for stock-holders, who will secure the necessaries, and many luxuries, at a slight per centage over cost. Employes will have an interest in the profits according to ability, to insure fidelity and interest. Arrangements will be made with manufacturers for goods at first cost, and every thing will be conducted on strict business principles. Women of large experience and influence are managers, whose names at once inspire confidence. The capital stock is fixed at a quarter of a million of dollars, but the shares are only \$25 each, in order to have it divided among a large number. Lunch and reading rooms will be provided for members from the suburbs. A similar company in London, now in its third year, has been eminently successful; so much so, that not a share can now be purchased. This venture is only an initial step of what is coming for all, so that such an establishment as that of Hewart's, owned and controlled by one person, will be impos-

Vera Sassulitch, the famous nihilistagent, who two years since attempted to kill the

prefect of St. Petersburg, has finally been arrested in that city where she has been concealed. No one can help feeling sym-pathy with this remarkable woman. When a girl of seventeen, she was thrust into prison without trial, and detained there two years, for no other reason than that she was the school friend of a sister of a political prisoner. She was liberated, but soon after re-arrested, and remained in the hands of the police for seven long years. Finally re-leased, she attempted to kill their head. On trial she was acquitted, on account of her terrible provocation. But the government determined on her destruction. Her fate will be death or solitary confinement. She is described as a modest, gentle, interesting woman, prematurely aged by her sufferings. And such monstrous cruelties are committed in the name of law, by the tyranny of absolute power.

Our travelers in the south of France. write as follows: "On our way we went to visit the old town of Aix, the former capital of Provence, where we saw Roman fountains, and a fine museum and library. The habit prevails in this old city, of putting a little donkey as leader to teams of two strong horses driven tandum. The round peaked collar is still in vogue, and makes a much more picturesque effect than modern harness. The old church has beautifully carved doors, and its fine architecture retains some of the Greek forms, with the addition of later Roman. From here we went to Hyeres, where oranges and lemons ripen. The old portion of the town was built upon a hill, crowned with a castle and church, and surrounded by Roman walls, still standing and in good repair. The houses are of the eleventh century, and will stand eleven more easily. The streets are only paved paths swept faultlessly clean. The lower stories of their strong stone houses have seldom a window or opening of any kind, when seen they are protected by iron bars. Generally the arched doorway gives the only access, for air, light or ventilation, though many of the buildings are six sto-ries high. Think of women and children living in such a way! Their customs seem quite uninterrupted by nearness to the other town full of visitors, and their costumes are ancient and simple. L. and I made our first visit there in the decline of the day, and the twilight gave us the best idea of the ordinary people of the middle ages, that we have had. Fires for the evening meal were just kindled, and old women in their huge flat hats, with wide bordered caps under them, sat crouched about the fire place, looking weird enough in the fitful glare of the fire light of pine cones and dry twigs. Whenever other light was used, it was either pine knots or bits of rags wound around pitchy sticks. The other members of the family were out at their work.

"Old and young women wear wide, and rather short skirts and plain waists, with colored handkerchiefs neatly drawn over the shoulders. They have brown complexions, but pleasant faces; they are lively and very fond of music. We met the men coming from work, and each gave us a friendly nod. There are neither horses or wagons in this old town; all transportation is done by donkeys, with huge baskets or panniers suspended on either side. What a contrast with the new town, with its broad avenues bordered by palm trees, with its groves of orange and citron, and gardens of rose and myrtle! The French and English who live here in winter, build around old Roman baths and ruined temples, and look out over the wondrous bright blue of the Mediteranean-a scene of quiet and enchanting beau-

Book Notices.

HOW TO EDUCATE THE FEELINGS OR AF FECTIONS. By Charles Bray. Edited, with Notes and Illustrations, from the Third London Edition, by Nelson Sizer, Author of "How to Teach," etc. 12mo. extra cloth. Illustrated. Price, \$1.50. New York: S. R. Wells & Co., Publishers, 737 Broadway.

No subject to-day is of greater importance to our people than the cultivation of the feelings, from which character and happiness spring. The world has studied and labored in the direction of intellectual culture, and great advancement has happily been made in this field; but the systematic and properly directed culture and regulation of the propensities has received too little attention, because the public mind has not understood this part of human nature in such a sense as to be able to educate and regulate it. An ounce of prevention in the field of human depravity is worth a ton of cure in the line of imprisonment, stripes, and the halter, inflicted upon the wrong-doers. If we can educate the passions and propensities so as to make them subservient to moral and social law, we have worked toward the disuse of jails, prisons, and the gallows, and prevented the great and sad waste of human life, hope, and happiness, which is so conspicuous in our day The virtuous portion of the people must bear the expenses of crime—the thefts and forgeries are a tax on virtuous industry and then all the cost of police, courts, jails and prisons arela burden to be borne by the law-abiding part of mankind. For the good of those who may be saved to virtue, as well as of the virtuous, the feelings ought to be educated and brought into obedience to law and morality. To promote such ends this book is put forth. And as it is a discussion of the subject on a sound practical basis it deserves the careful examination of all who would have a better condition of affairs in general society.

HEALING BY LAYING ON OF HANDS. By James Mack. Pp. 332, 12 mo. Boston: Colby &

This work is somewhat similar to that recently published by Dr. J. R. Newton on the same subject. It, however, differs, inasmuch as it gives a rather lengthy history of the "healers" in olden as well as modern times, and enters into the philosophy and processes of this method of healing. Dr. Mack writes in a straightforward style, directly to the purpose, and with an earnestness which carries conviction. The book is replete with facts, and will prove invaluable to the future historian of the movement.

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The Medical Tribune. (Alex. Wilder, M. D., F. A. S. & Robert A. Gunn, M. D., New York City.) Contents: Woman from a Zoological Point of View; A Case of Hydrophobia or Rabies—Recovery; Malpractice; Long Fasts and Apparent Death; Forgetting Personal Identity; Curious Intestinal Disorder; Medical Properties of Damiana; A Double Cervix Uteri; A Defense of Opinion—Smoking; Spirit of the Press; Latest Publications; The Mirror; Publish er's Department.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece, "I Just Won't Stay in the House with such a Girl;" Billy's Hound; Nursery Tiles; March; How Uncle Tom Ran Away; How Newspapers are Made; Coasting Song; Gold Locks Kinder-garten; Five Little Peppers; Out in the Cold; The Child Angel; Our American Artists; The Ferns and the Flakes; Surprised; In the Tunnel of Mount Cenis; "Three Mice sat in the Barn to Spin;" Two Young Homesteaders; Not so Naughty after all: March and the Boys; Concord Picnic Days: Professor M. P. Paul; Tangles; Post Office Department; Music. The illustrations add much to this number, and all who read it will find the stories interesting and instruc-

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—The Little Peasant; Buttercup Gold; The Swan Song: Longitude One Hundred and Eighty; The Lazy Pussy; The Tea-Kettle Light; Crocus; Babie Stuart; "It's Such Work to go Up,— Up,-Up;" "But Such Fun to go Down,-Down,-Down;" Gathering Caoutchouc in Nicaragua; Jack and Jill; Riding on the Rail; Snow-Flakes; Chy Lung, the Chinese Fisherman; A Naughty Boy; The Disadvantages of City Boys; The Legend of the Ground-Hog; Among the Lakes; The Little Peasant; Kite Time; Our Music Page; For Very Little Folk; Jack-in-the-Pulpit; Young Contributors' Department; The Letter-Box; The Riddle-Box. This number, as usual, is filled with pretty and instructive stories from able writers, and the illustrations cannot be excelled.

The Western. (G. I. Jones & Co., St. Louis Mo..) Contents: A Ghost's Adventure; Dream no More; Civilization; Glimpses of Voltaire; Sonnets; Spelling Reform; Frederic Hohenstauffen II.; Herbart's Psychology; Book Reviews; Current Notes.

The Herald of Health (M. L. Holbrook, M. D., New York). Devoted to the Culture of Mind and Body, and contains interesting articles under the following heads: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for women.

The Southern Medical Record. (R. C. Word, M. D., Atlanta, Ga.) Contents: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorial and Miscellary

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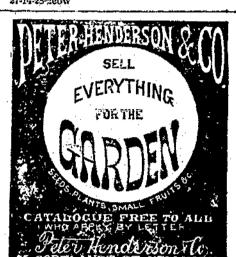
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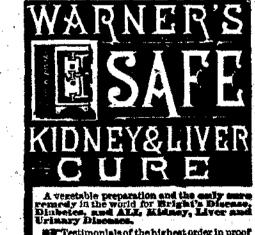
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CHICAGO, ILL., MARCH, 13 1850.

Mock Medical Colleges.

It is not strange in this day, when a mania prevails to make the college diploma a standard of worth in the holder, and to exclude from a right to relieve suffering humanity those better fitted by nature to the work than many of the graduates of the schools of medicine, that an effort should be made to rob the gullible by establishing bogus schools and offering to sell diplomas which shall place them on a par with the noble

fraternity of conspirators against the people's rights, who are engaged in procuring special laws to protect their trade. But it is strange that followers of the

meek and lowly Jesus, who healed by the laying on of hands, should not only abandon their faith in the Christ principle through which Jesus assured them if they believed in him, they should "lay hands upon the sick and they should recover," but should descend to the disreputable business of hawk-

ing about medical diplomas-thus "denying the God who bought them." The Philadelphia Daily Record of March

28th, contained a full account of the desicable concern known under the triplex title of Philadelphia Institute of Medicine and Surgery, Quaker City Business College of Arts and Sciences, and Penn Medical University. With these pompous and high sounding titles, the Rev. T. B. Miller, A. B., M. D., D. D., Rev. William B. Orvis, A. M., M. D., Rev. W. Major, M. D., and ex-Rev. T. B. Taylor, A. M., M. D., as four of the eight professors-Rev. T. B. Miller, Dean and Salesman for the faculty-were prepared to sell diplomas and manufacture doctors fully empowered to practice medicine and surgery on the shortest notice. Many of our readers will recognize a familiar name among the foregoing in that of T. B. Taylor, a tramping charlatan of whose company the Methodist Church was well rid, and who has added his worthless person as one more deadweight to Spiritualism. His silly attempt to steal some of Dr. Buchanan's anthropological thunder to add as his share of stock in this Methodistical medical conspiracy, is in keeping with his general character. Adopting the expressive nomenclature of our Indian brothers, it might be well to give Taylor the name of The-Mock-Doctor-At-Large, and with the name give him authority to supervise the whole body of Dead-Beats-At-Large with power to collect a fund to keep them in broadcloth coats and silk hats; it might add strength to the scheme in some quarters to mildly assert that the project originated in the Spiritworld and was under the supervision of a band of twelve illustrious dead-beat spirits with Captain Kidd as chief. In this way he would be relieved of the necessity of such groyelling work as earning a living by labor, or associating himself with grasping Methodist ministers to run a doctor factory; and thus the beauties of charity and harmony would be exemplified and the cause pros-

The expose was brought about by the city editor and reporter making an application for the degree, or for a certificate which would allow them at once to commence the practice of medicine. This the Rev. Dean, Miller, explained to them was easily done. After a lecture of five minutes, showing them how easy it was to write a prescription, they readily became persuaded to become physicians and entered into negotiations to that effect. The result of their shrewdiy put interrogatories brought to light the interior working of the establishment, revealing its unblushing ministerial frauds stripped of their masks.

The reporter paid twenty-five dollars down, which was to entitle him to two courses of lectures and a "sheep skin," and the certificate of scholarship for two years was issued, and the names of Norris and Maynard, two of the Daily Recorder's staff, were placed in the list of students for the course just expired. The balance of the fees-seventyfive dollars—to be paid when the diploma was issued. But still Norris was not happy. He desired something which would

give him authority to enter upon practice at once. Rev. T. B. Miller, A. B., D. D., M. D., Dean, tried to assure them the certificate of scholarship would, as it would show their "connection with the Institute, and is all that is necessary for you to have to proceed with a case at once."

After some further discussion, however, in which the doctor was reminded that this would not permit him to practice medicine, and on being requested to give the applicant a certificate stating just what was meant and what was promised, Rev. Mr. T. B. Miller, A. B., D. D., A. M., finally wrote out the

This is to centify that the bearer, Mr. John Norris, in iten of taking out tickets and entering the "Philadelphia University of Medicine and Sargery," under the direct supervision of the Dean, is entitled to practice medicine from this date.

Philadelphia University of Medicine and Surgery, February, 27, 1880.

A complete set of tickets to the lectures dated Oct. 6th, 1879, were then furnished the student (?) and he was sent forth with authority to practice med cine and surgery.

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W. Major, M. D., Adjunct Professor of Physiology,

40. Major, M. D., Addinte Floiessor of Physiology, 4,015 Powelton Avenue, West Philadelphia.

Professor T. B. Taylor, M. D., Lecturer upon Anthropology, 1,123 Vine street, Philadelphia.

T. B. Miller, A. B., M. D., Dean of the Faculty, 200 North Tenth street, Philadelphia.

Comment seems unnecessary. Villainy in one direction develops it in another. The attempt of medical colleges, which claim to be "regular," to set up a College Trade Union against all improved methods of cure, begets fraudulent institutions for the issuing of diplomas. The efforts of the professors and fledgelings of those institutions. which have joined the trades union, to control the matter by forcing the enactment of laws which enable them to override the rights of the people to employ whom they desire, giving them power to denounce, fine and imprison those whom the angel world. has commissioned to go forth and heal by the God given power of magnetism in the "laying on of hands," cannot fail to bring into activity the confidence swindlers, conceited quacks and blustering ignoramuses with which the ranks of the Doctors' Trade Union are filled.

It the people of the several States would be free from these exhibitions of fraud and villainy, they must rise en masse and demand of their several legislatures to repeal all laws giving special protection to any class of men or physicians, and the enactment of such as will give equal rights to all, making every person representing himself qualified in any department, responsible for the exercise of due skill in that department. In this way only can the people be protected. But when a standard of religion is set up before which all must bow; or a standard of medicine by which all must be killed or cured, and the priest becomes as infallible as the Pope, and the medical code as sacred as the Talmud of the Jews, there is nothing left for the people to do but to submit to the dictates of arbitrary, dogmatic and unscrupulous power. The worst villainy in the world is that which is cloaked under the guise of law; and every act which impairs the right of the masses to self government, or places the control of their interest in the hands of an interested few who assume superior merits, must be contested to the bitter end if we would enjoy the blessings of liberty or the pursuit of happiness.

Stebbins's Stand.

There is no counseller in the ranks of Spiritualism better entitled to a hearing than Giles B. Stebbins: his life-long connection with the various reform movements, his many years of active service in the old antislavery movement, and his personal acquaintance with the interior workings of the Spiritual movement give him an experience from which he has culled rich stores of wisdom; therefore, when he has advice to give, it should at least be carefully weighed and treated with due respect. On our sixth page will be found a letter from him to the Spiritualists of Michigan, his own State, in which he presents his views on a subject of deep importance, and one which is likely to be vigorously discussed at the approaching meeting at Battie Creek. We hope every Spiritualist who attends the convention will calmly and earnestly canvass the whole matter, and take such final action as shall in his best judgment, be for the highest good of Spiritualism in Michigan.

Mr. Stainton-Moses carried unanimously, at the first council meeting of the British National Association, after the exposure of Mrs. Fiorence Cook-Corner, a resolution declaring that under no circumstances should a cabinet or any curtain or device for separating the medium from the circle, be used on the premises of the British National Association of Spiritualists, at any scance at which inquirers or strangers were admitted. This is a timely step and ought to have been taken before, but it by no means covers the whole ground, and further steps will be found necessary, both for the protection of the medium and those who think themselves au fait in spirit phenomens.

Editorial Notes of Travel Continued.

Arriving in Philadelphia on the evening of Thursday the 12th ult., and declining proffers of private entertainment, in order that we might be more conveniently located for those who desired to call upon us, we quartered at the Continental. This house may pass for first-class when there are none better, but it would not be called such in Chicago or New York; equaling our best hotels only in the matter of charges. Mr. Augustus Sala thought the Continental very fine, but he was evidently under the psychological influence of the gracious landlord, who so nearly exhausted himself in trying to rig him up in a dress suit that he might dine with Gen. Grant; and then, too, Sala had not been in Chicago at that time, and was of course excusable. On Friday morning early our friends began to call, and we were kept very busy with them during the entire day. Col. Kilgore was among the first, and we are indebted to him for valuable suggestions and various courtesies. His wife is known to all interested in the Woman's Rights' Movement. Some years since she, being well qualified as a lawyer, petitioned the courts of Pennsylvania for admission to practice as an attorney at law, but the request was not granted on account of her sex. In the spring of 1879 she offered a similar petition to the legislature, citing the fact that Pennsylvania was behind many other States in this respect, and making the pertinent inquiry, "Shall the Keystone State be the last to do justice by her women citi-

The good honest face of Bro. John A. Hoover also beamed upon us for a short time. Mr. and Mrs. H. B. Champion spent several hours with us. We found them very delightful people, true Spiritualists in every sense of the word. As the president of the First Society, Mr. Champion is doing effective work; we heard only words of praise and commendation for his untiring efforts. He unites in himself just the qualities needed for the position. With good medial powers, marked executive ability, quickness of apprehension, and great decision, all harmoniously blending and rendered more effective by a wonderful compound of love and wisdom, he is assuredly the right man for the work the Spirit-world has delegated him to do. The history of his return from California to Philadelphia points irresistibly to the conclusion that a task had to be done in Philadelphia for the execution of which wise spirits saw he was the best instrument they could call to their assistance: overshadowed by these spiritneipers and assisted by an able body of coworkers, he is building up a strong, stable and harmonious society of intelligent Spiritualists and inquirers.

Maria M. King is well and favorably known to Spiritualists; as a medium for inspirational speaking and writing, she has few equals in depth and profundity of thought and clearness of expression. The first volume of "Principles of Nature" has been some years before the public, attracting the attention and approval of many of the most scientific minds interested in the subject of Spiritualism, and her published lectures, pamphlets and contributons to the spiritual journals, having been read with profit by hundreds of thousands. Though we had corresponded with Mrs. King for many years, it had never been our good fortune to meet her, and we were delighted to receive a call from herself and husband. they having come in from their home at Hammonton, N. J., to spend a few hours with us. Mrs. King informs us that the second and third volumes of "Principles of Nature," are now stereotyping, and the books will be ready for sale within a month; this will be welcome news to our readers who, no doubt, will avail themselves of the first opportunity to possess these valuable additions to our literature. From a cursory examination of the pages and tables of contents, we feel sure the books will attract great interest and add much to the already enviable reputation of the medium. With these books and the new ones soon to be published by Epes Sargent, Giles B. Stebbins and Stainton-Moses, we shall have something fresh and exceptionally important to offer students of Spiritualism. All of these books will be of a character much above the average and their early purchase and-careful study is recommended. Mrs. King's health, which has been quite delicate for some years, is improving and she has some thought of again entering the lecture field. In all her work, Mrs. King is heartily and lovingly aided by her husband, who knows and realizes the value of the work given them to do, and it is most refreshing to see such unity of heart and purpose as is

exhibited by this model couple. Among the callers on Friday were Mr Watford, Mr. Wood and Dr. Rhodes our occasional contributor and agent for the JOURNAL. Dr. Rhodes was unremitting in his attentions and placed us under many obligations by the assiduity with which he looked after our comfort and pleasure. He informs us that he is, under spirit direction, perfecting a number of remedies which will tend to revolutionize the practice of medicine. We earnestly pray his fondest hopes may be realized, not only for his sake but for the good of humanity at large, for though

"Physic can but mend our crazy state; Patch an old building, not a new create;"

yet even the old tenement should be preserved as long as possible, that the spirit may have time to obtain the earthly discicipline and experience essential to its best unfoldment in the next stage of existence.

to receive a call from Prof. Milton Allens whom we had come to know and prize for his beautiful spirit and cultured mind while a resident of Chicago. With his good wife, who has long been a medium and worker in the cause, he is now living in Philadelphia, his home in years past. Bro. Allen should be more widely known to the Spiritualist public, but his quiet retiring manners tend to keep him in the background, and he needs appreciative and sympathetic friends to push him on to the platform. Though not a magnetic or eloquent speaker, he is earnest and interesting, possessing a deeply spiritual and religious nature, and

strong well settled convictions. Go where we may around the world and we can not escape the Pilgrim, and would not if we could; either he has been before us and left a healthful impress on the people, or he drops in on us in propria persona filling our apartments with his peaceful influences: thus in obedience to the inevitable Dr. Peebles delighted us with an early call on Saturday morning and showed us how with increasing years and constant toil, a man may grow lighter in spirit and heavier in flesh; it is no secret:

> "He keeps his temper'd mind, serene and pure, And every passion aptly harmonized, Amid a jarring world;"

thus rendering himself always a welcome visitor. On Saturday evening we were tendered

A RECEPTION BY MR. AND MRS. H. B. OHAMPION,

at their residence on South 10th street. This afforded us an opportunity to meet many of the active Spiritualists of the city, of some of whom we had often heard, and all of whom we were glad to become acquainted with. Mrs. Champion did the honors with such happy effect as to inspire the company with a degree of ease and pleasure most marked; and in all our travels we have never passed a more enjoyable evening. Though Saturday night was not the most propitious time for such a gathering, yet the parlors were constantly filled and had all been present who sent regrets we are sure Mrs. Champion's wits would have been severely taxed to have taken care of them. A noticeable feature of the evening was the presence of a Universalist minister who had once been a Spiritualist lecturer, and a Spiritualist lecturer who once thought himself ordained of God to preach Simon pure theology from a Universalist pulpit, and who did it with a will until be advanced into the bright light of Spiritualism; the first was Rev. R. P. Ambler, whose name will be rembered by all old Spiritualists, and who is now pastor of a Universalist church in this city; the latter was the worthy pilgrim, Dr. Peebles.

Once upon a time, some twenty-five years ago, Bro. Peebles, then officiating as a Universalist clergyman, declined to allow Mr. Ambler, the Spiritualist lecturer, to speak in his sacred Universalist pulpit. What changes are woven in the woof of time! Among the numerous guests present were: Mr. Ed. S. Wheeler, Dr. J. M. Peebles, Rev. R. P. and Mrs. Ambler, Col. D. Y. Kilgore, Mr. Robert Hare, Mr. W. W. Finn, Mr. W. Freeman, Mr. and Mrs. James Shumway, Mrs. Col. Kase, Mrs. Cannell, Mr. Parish, Mr. John A. Hooyer, Mr. Evans, Mrs. Pike, Dr. J. H. Rhodes, Mrs. Beale and Miss Beale, Miss Whitcarn, Mrs. Doll and Miss Doll, Mr. and Mrs. Mayberry, Mr. Joseph Wood, Mrs. Joseph Johns, Mrs. Beckwith and others. During the evening Bro. Wheeler was entranced and gave a poem, and some interesting and appropriate remarks. Mr. Hare also gave us some thoughts which were uppermost in his heart, speaking in very feeling manner. Col. Kilgore, Mr. Champion and others, added words of encouragement.

Sunday morning Mr. Champion escorted us to the hall where the meetings are held; here we found some 600 people gathered to hear Dr. Peebles, the lecturer of the day, who spoke in his usual spirited and felicitous style, and the audience, no doubt, felt amply repaid for coming out in a snow storm. The society is moving to raise funds to secure a meeting place of its own. Mr. Champion showed the desirability of accomplishing the undertaking, and the necessity of prompt action on the part of those interested. Being called upon by the chairman to speak, we added our word in support of the building project, saying among other things, in substance that: A permanent home for the meetings would

add immensely to the strength and permanency of the society, creating a sense of personal interest and ownership; furthermore, that with a suitable building affording a good lecture room and pleasant apartments for the lyceum and social and literary entertainments, under the auspices of members, attractions would be held out to the children and youth, who finding here everything now offered by the several church organizations, would come to feel a zest and satisfaction in helping on and identifying themselves with a Spiritualist society, similar to that exhibited by the young people connected by social ties with the churches. That the necessity of bringing young blood into our ranks, was imminent, in fact a matter of vital importance for no movement could ever have permanency or produce a marked influence upon the world that did not keep up its vitality by constant infusion of bright, fresh, young thought and energy. That the worn out energies of people past middle age, who had grown to feel more interest in the world to come than in this, could accomplish but little; that the lamentable absence of young people in our audiences, boded ill for our In the evening we were greatly surprised i success, and that strenuous effort should be i assertions of some Spiritualists.

made to increase their numbers, and one of the most effective means was the securing of a permanent, pleasant, comfortable place which all could look upon with pride and pleasure as their spiritual centre, within whose sacred precincts happy and profitable hours could be spent weekly, giving them here and now a foretaste of those spiritual joys so beautifully depicted of the world to come. That by invitation of the president of the society we should speak at some length in the evening, and would not longer detain them.

In the afternoon we took tea and spent several hours very delightfully with Mr. and Mrs. Champion, in whose spiritual experiences we were greatly interested. Mrs. Champion has been developed as a writing medium, and many of the essays thus written possess much merit, and have been widely published. Mrs. Champion, like Mrs. Nichols of Brooklyn, is of great assistance to her husband in his public work, and her refined, sensitive organization seems to evolve an aura of peace and harmony which makes of her home a heaven, as every home ought to be.

Despite the lowering sky and damp sidewalks, the hall was crowded in the evening many being obliged to stand. In our address we advanced many statements in harmony with the Journal's policy, and which we, previous to entering the hall, had hardly expected would meet with general approval in a promiscuous audience in this city, yet the very points on which we were thus in doubt were received with evident indications of general assent. However, we were not surprised at this after surveying the audience before us, for we never saw a finer display of well shaped heads and intelligent, earnest faces. It was an audience demanding that which appealed to the reason, and satisfied the intellect as well as the heart; an audience believing with Rev. M. J. Savage, that: "It is not the heart's business to lead the head, but the head's business to lead the heart." Bro. Peebles followed us with graphic descriptions of numerous incidents which had come under his observation as a spiritual teacher, and which we always like to hear him relate, sounding as they do, fresh as when first told.

When we started from home we had marked out as among the rare treats we should enjoy, that of listening to two of our finest inspirational speakers. Mrs. Hyzer in Brooklyn, where she is a great favorite, and Mrs. Watson in Philadelphia, in the affections of whose people she is deeply enshrined. Mrs. Hyzer's illness caused disappointment in the first instance, and sickness in Mrs. Watson's family deprived us of the second. In addition to the 1st Society there are several others in Philadelphia, all of them said to be doing good work in their way, each reaching a class of minds that the others can not.

The limit of our time obliged us to leave Philadelphia, which had proved to us indeed a "City of Brotherly Love," on Monday morning. Want of space this week obliges us to defer until our next what we had designed to say of our Washington experi-

Pass Him Around.

I feel it a duty to briefly notice the exposé of one W. E. Stedman, "test medium." The evening of Feb. 6th, after my lecture at Mendon, Mich., I attended a seance at the house of M. F. Huson, given by this Sted-man. I had never before seen the medium till that day. His home is at Gobier, Mich., but he came from Kalamazoo in company with the inspirational singer,

The seance was arranged; the room dark and all was quiet for about forty minutes, when the work begun. While "Johnnie," the spirit (?), was out playing on an accordeon, Mr. G. Osgood thought a little "light on spiritual things" would do no parm, so he struck a match, and lo! there stood a spirit from the Elysian shores in all his golden halo and angelic splendor. Not the same was W. E. Stedman, with only his night clothes on to protect him from the gaze of those heartless men and women. He rushed into the bedroom which was used as a cabinet, and locked the door, and when he got his pants on, he came out very much surprised. I am informed, on good authority, that he is a trickster. Truly, this right's performance was a fraud

Mr. M. F. Huson and wife, W. L. Swan and wife, Mr. G. Osgood and wife, and several others whose names I have forgotten, will bear testimony to the above facts.

I hate hypocrisy and detest its devotees, or I would not write this, and have no other apology to offer. Let Stedman deny the above if he can.

G. H. GEER. Battle Creek, Mich., Feb. 27, 1880.

Dr. Geer is himself a medium/and like all rue and honest souls in the profession, desires to rid it of all that tends to debase. Let every medium set his face like flint against fraud, and soon there will be no class more honored and respected.

Dr. G. B. Clark, of London, gave us a call last week; he is on his way home, direct from Australia. The Doctor has been a constant traveler for some years, and wherever he goes, is always in search for everything bearing upon Spiritualism. He has spent considerable time in India, enjoying. he thinks, exceptional advantages of observation and traveling over twenty thousand miles in that country. He does not credit assertions frequently made by other travelers, that India is permeated with Spiritualism. He says that he has often seen the wonderful feats of wonder working, has studied the trick of making the tree grow, and is confident it is done by substitution, and that there is nothing of spirit agency about it, notwithstanding the

RELIGIO-PHILOSOPHICAL JOURNAL.

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

A. A. Wheelock lectures for the Spiritualists of Worcester, Mass., during March.

The indefatigable traveler-at-large, Dr-Peebles, is lecturing in Brooklyn this month. Col. Hemstreet's essay on the Substance of the Soul, requires and will well repay most careful perusal.

Dr. Samuel Grover, of Boston, will leave for Florida, March 8th, on a brief tour for rest and recreation.

E. G. Granville will accept calls to lecture on spiritual topics. He may be addressed box 1,144, Kansas City, Mo.

Bro. Cyrus M. Babcock, of Marquette, Mich., will receive subscriptions for this paper and take orders for spiritual books. G. B. Stebbins will speak in Sheldon Hall,

Washington, D. C., Sunday evenings, March 14th, 21st and 28th. It is with delight we announce the recovery of Mrs. Hyzer and her return to her

post after a temporary illness; she is speaking in Brookiva. Prof. Wm. Denton has lectured at Paine Hall, Boston, on these subjects: "Mohammed and Mohammedanism," and "Nineveh

and Babylon, and their Relations to the

Mrs. Sarah A. Byrnes will lecture in Philadelphia during the month of March. Would like to make engagements East or West. Her address during March will be 257 North 9th street, Philadelphia, Pa.

The Rev. Edward Cowley, ex-chaplain of the New York Penitentiary, now occupies a convict's cell in that institution, for his cruelty to children while manager of the late Shepherd's Fold in New York city.

Dr. J. K. Bailey spoke at Ridgeway, Kan. February 5th and 8th, three lectures: at Melven, 15th, 18th and 19th; at Spring Hill. 28th and 29th, three lectures. He may be addressed until further notice, at Effingham, Ill.

Lyman C. Howe has been lecturing lately at Horse Head and Binghamton, New York. In a letter to us he says:

"The Journal improves in interest every week, and candid people are growing in favor of its clean and dignified character."

Dr. C. D. Grimes, of Coldwater, Michigan whose pen has often been used in the interests of Spiritualism, writes to inscribe his name with those who have agreed to aid each other and the cause, by such literary work as may be demanded from time to time.

The Modern Revelator is the name of a new paper published by Dr. Frederick Thorne, at Ballarat, Australia. It is a "scientific exponent of spiritual and magnetic agencies, actively combining with material forces in the history of life." Number three has just come to hand, and it contains many valuable articles.

The Health Manual, by Dr.Babbitt, is now ready for delivery. Since the first edition was exhausted, several years since, there has been a constant inquiry for the work, and it is now issued in an enlarged and much improved form. For sale at the office of this paper. Price by mail, cioth, \$1.00, paper cover fifty cents.

SENSIBLE AND JUST.—Among the many just and wise things said by Henry Ward Beecher, in his sermon on the 29th ult., was his declaration that "churches ought to be taxed," adding further, "and ministers, too, especially those who had as large salaries as he had."

M. A. (Oxon), our able English contributor has a new work nearly ready for the press entitled "Higher Aspects of Spiritualism." It will be uniform with "Psychography" and "Spirit Identity," which have met with such favorable reception in this country. In due time we shall be able to offer the new book over our counters and fill orders by mail.

Dr. C. P. Sanford is engaged all of his time battling for the right in Kansas. He has spoken within the last six weeks at Manhattan, Wellsville, Avon, Oswego, Cottonwood Falls, Elmdale, Cottonwood and Newton, and near Altoona, and is invited to return to most of these places at an appointed time. Let the friends in Kansas keep the Doctor at work. His permanent address is Minneapolis, Kansas.

The Celestial City is the name of a neatly gotten up little paper published in Brooklyn, N. Y., and devoted to Spiritualism, Messrs. Keeler & Barclay, publishers. Subscription price \$2 per year. It will afford an excellent channel for local spiritual news, and we trust that it may be on a sure financial basis; that its life may not be the ephemeral thing which has been the fate of so many similar attempts.

Dr. E. W. Stevens passed through the city last week on his way to fill appointments in Michigan. Bro. Stevens is doing a great work, not only in healing the sick, but in spreading spiritual knowledge among people who otherwise would never obtain it; his profession as a healer brings him in dally contact with those to whom Spiritualism has been a sealed book, and in his quiet way he soon opens their eyes to a flood of light.

In the communication published last week entified "Rev. Joseph Cook on Spiritualism," several mistakes occurred:

In the fourth paragraph, in the sentence commencing, "Yet not one of these evangelists," the words "the other three" should be substituted for "these;" and a few line: lower down, "mention" should be substituted for "maintaln;" "mere speculative theory" is misprinted "more speculative," etc. In the seventh paragraph, the words, "and sometimes" should follow "table-tippings," in the next line. in the next line.

Mr. J. M. Potter of the Lansing (Mich.) Sentinel, called on us last week on his way to St. Louis, to attend Pomeroy's Greenback Convention. Bro. Potter is the agent for the Michigan State Association of Spiritualists, in raising funds to purchase and fit up permanent campmeeting grounds. He states that nearly \$8,000 is already pledged. We hope before the close of the anniversary exercises on the 31st, at Battle Creek, sufficient will be assured to make the scheme a success.

THE HARMONIAL DISCOURSES by our friend, A. J. Davis, every Sunday morning, in Steck's Music Hall, New York city, are interesting a large and intelligent public outside, to say nothing of the increasing audiences who attend them. We have made arrangements to print a full report of his lectures as frequently as our space will permit. Citizens residing in the vicinity of the hall where these discourses are being delivered, can obtain copies of the Religio-PHILOSOPHICAL JOURNAL, containing a verbatim report, at the periodical store of Mr. S. H. Howard, No. 51-East 12th street. New York; price per copy five cents.

Dr. J. M. Connell is in the city with his young daughter Celeste, for whom wonderful excellence and power as a musical medium is claimed. We have not had the pleasure of hearing her play, but, judging from the press comments, she must be a very superior performer on the piano. She can play on a piano and organ at the same time; blindfolded, her ears covered and with shawls laid over the key boards of both instruments, she will manipulate the two key boards at the same time, it is said, producing perfect music. We hope Chicago people will be favored with an opportunity to test her powers.

Mr. Lyman C. Howe believes he can show any person who has three thousand dollars, how it can be invested to pay a very large profit. Bro. Howeshas an interest in the business and desires to enlarge the facilities by increasing the working capital; he is a thoroughly honest man, and those desiring to address him can do so at his home, Fredonia, New York. Bro. Howe has given his life to the cause of Spiritualism and consequently has but little worldly wealth, vet he does not whine nor beg, but proposes to better his financial condition in a manly and legitimate way and deserves to succeed.

A Strange Case.

Under the head of "A Strange Case," the Clayton (N. Y.; Independent, gives an account of the experience of Margaret Malette, a young lady seventeen years of age. The Independent sets forth that the lady is afflicted with a "nervous disease," and then says, "the case is what is properly known as trance, and is pronounced by the attending physician to be a disease known as catalepsy." Here we have a curious medley of terms in the description of the peculiar manifestations connected with the young lady's organism-"nervous disease," "trance" and "catalepsy." The Independent con-

cludes its description of the case as follows: "The history of the case up to Saturday last from the young woman's mother is that previous to this time for a year or so, she has had what she called "fainting fits," during which consciousness would be lost for a short time only. Saturday she had the same kind of a fit which was finally followed by total unconsciousness, broken only by intervals of perhaps five minutes in as many hours. At times, perhaps one half the time, the body is in a true cataleptic state. The muscles are rigid and the limbs can be placed in either normal or abnormal positions, and will thus remain indefinitely or until changed. She can be placed in a standing or sitting position and will thus remain, the body fixed as a statute and the face paler than when in health. Again a smile will light up the face, she will stretch up both hands as if to grasp some beautiful object, look eagerly around the room and then drop into the rigid state, the limbs retaining any position they happen to be in until disturbed. Once when conscious for about five minutes she told her mother of the beautiful angels with whom she was present. At the present writing, Wednesday, she is still in the same state and refuses food. If she does not recover soon, it will be necessary to resort to artificial nourishment.

Cleveland Items.

Mrs. Cora L. V. Richmond on her return trip from Buston, gave one discourse here, March 4th, before a large and intelligent audience. Mrs. R. had not spoken here for nearly twenty years.

Preparations are being made for the celebration of the 32nd anniversary of modern Spiritualism the forthcoming 31st of March, in a style worthy of the occasion. Negotia-tions are now pending with eminent speakers and a company of singers, the whole order of usual anniversary exercises to conclude with a grand exhibition by the Child ren's Lyceum and the anniversary ball. Those coming from a distance will be en-tertained by the friends as far as possible. THOS. LEES.

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 13th .- "Individualism." D. M.

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.

Many thanks to Miss Anna Kimball, for the very beautiful fragrant bouquet of violets, sent by her from Nice, France.

Business Notices.

For Coughs, Asthma and Throat Disorders, use "Brown's Bronchiel Treches," having proved their efficiency by a test of many years. Imitations are offered for sale, many of which are injurious. The genuine "Brown's Bronchial Troches" are sold only in boxes.

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THE people have been so much imposed upon by worthless Blood Parlilers, that we are glad to be able to recommend a preparation which can be depended on as containing invaluable medicinal virtues, and is worthy of the public confidence. Ayen's Sarsaparilla cures, when anything can cure, the diseases that require an alternative med-

Washington, D. C., Jan. 16th, 1880. H. H. Warner & Co.—Dransir:—I write to say that after having taken your Safe pals and find-ing them all that is claimed for them in your circular, I cheerfully recommend them as the best Publish the moulest Pills in the market. JOSEPH PRAIRER. 409 M. street, Washington, D. C. JOSEPH PRATHER.

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

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. CUBES EVERY CASE OF PILES.

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

E. V. Wilson.

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

SEALED LETTERS answered by R. W. Fint, 55 E. 14th street, N. Y. Terms: \$2 and three 3cent postage stamps. Money refunded if not an-

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positiva and Negative Powders, are doing wonders here. They have lifted lots of sick out of hed, and lots more need them." See advertisement in anothe column. 26-26tf THE WONDERFUL HEALER AND CLAIRVOYANT

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hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas. Circular containing testimonials and system

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Medium's Medical Association.

There will be a meeting at Battle Creek, Michigan, March 24th, 1830, of the Board of Examiners, of the Michigan State Medium's Medical Association; at which time certificates will be granted to all qualified applicants.

MES. L. F. BAILEY, Secretary.

Spiritualist's and Medium's Meeting.

A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin. Sundays, at 3 r. m., at 508 West Madison street. There will be trance speaking, tests, etc.

Anniversary Meeting.

The Spiritualists of Wonewoo will celebrate the Thirty second Anniversary of modern Spiritualism in their Hall, in the Village of Wonewoc, commencing Friday, the fibth of March, and classing Sanday, the Sth. An invitation is extended to friends in adjoining towns to come and help swell the cherge of our redemption from theological throlldoin.

By order of Committee, Wonewoo, Wis., March 1st, 1889,

Convention of Spiritualists and Liberalists.

The fourteenth annual meeting of the State Association of Spiritualists and Liberalists will take place at Stnart's Hall and Hamlin's Opera House, Battle Creek, Michigan, commencing Wednesday, March 24th and closing Sunday, March 25th. Some twenty live or thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Ohe Childa Denslow, assisted by the Battle Creek Choir, will immsh singing for the occasion. Railroads will alve the following reduced rates: Northwestern Grand Trunk, 2cts. per mile each way. Tickets, goad from March 22nd to April 1st, inclusive, Grand Rapids and Indiana, at rate of one force and a third for round trip tickets, from March 22nd to 21st, inclusive, Chicago and Wess. 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. Flint and Pere Marquette, round trip tickets at the rate of two cents per mile. The following hotel rates can be secured at Battle Creek during the convention: Petter House, 31 25 per day; American House, \$1.00 per day, meals under the Opera House, all hours, at 15 cents per meal.

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DR. A. B. SPINNEY, Freedens. Miss J. B. Lang. Secretary.

This is expected to be one of the largest meetings ever held by this Society in the State.

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

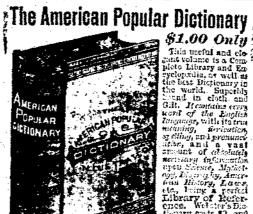
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In Memoriam.

BY EMMA B. TUTTLE.

Anna, beloved wife of A. J. Champion, died at her home in Antwerp, Ohio, Feb. 10th, 1880. The following offering is from one who knew her worth, and laments her as a martyr to the too unselfish injunction, "Do all for others:"

Dear friend, your letter brought me in its folds A bit of snowy fabrie, such as shrouds Are fashioned from; also a luck of hair; And all seemed wrapped about by unseen

Before I read I felt the sweeping power Of some fresh sorrow, and the drip of tears Seemed all around me—but I smiling said— Why need a tress of hair awake such fears?

I mocked a moment at the subtile sense By which I knew the message ere I read; But, gaining nerve, I spread the writ page out, And there it was! "Anna, my wife is dead."

"I send a fragment from her burial dress, Worn, as she wished it, with a pure white rose Upon the bosom, and about the wrists Some bits of tiatless satin looped in bows."

And there I had the picture; white and pure, As if some wandering angel, having lost Her course, had struck the winter-land of earth And perished in our midst, smitten by frost.

But as I looked a household, sore bereaved, And countiess friends drew reverently near; They sobbed the dear words, "Mother, wife, be-loved," And so I knew she was no stranger here.

Ab, she is whom I saw forgetting self, To do for others all the basy day!
Happy, but pallid, e'on from weariness,
I knew her light feet could not go alway!

Her brave hands failed her at life's sunny noon, Unclasping, nerveless, from love's tender hold. She left her children and companion true To meet alone earth's tempest-winds and cold.

Not as a stranger did her spirit go To the soul's kingdom, visited by few, For God was good, and in her last, sad hours That wondrous, holy country broke in view.

She saw the home her mother had prepared, And many vanished kindred gathered there, And little children playing 'mong the flowers In heavenly gardens, sweet beyond compare.

Ah, blessed was the light in which she lived, And beautiful the glory of her death. She taught angelic precepts all her days, And praised their sweetners with her dying breath.

"Eschew all sable on my burial day;"
And, mete it was that one who walked in light
Up to the robing by celestial hands,
Should leave her vacant body wrapped in White.

Ee brave, oh, little household, sore bereft, Ye have such golden memories of her worth! Think of theyears in Heaven, by and bye, When ye have nobly lived your lives on earth.

Why Ireland and not Scotland?

Said a Scotchman to us to-day, "I came from a there we have no famines, no suffering, and scarcely a beggar; while in Ireland they are stary. ing and always begging?" These are questions that thousands are asking; and tens of thousands are thinking such thoughts, and not uttering them lest they may be considered bigoted, prejudiced

or without sympathy.

If any one were to say that Ireland was a poor country, not capable of sustaining its people, it would be resented by the Irish people as a slander; and if it were said that the Irish were not able to take care of themselves, their blood would be up at once. If it is not the country or people, then what is it? Does some one reply that it is the laws, the landlord system? Then why do not the farmers in England suffer? Why are not the land cultivators in Scotland sending all over the worldor charity to keep them from starving? Why is it that the people in the north of Ireland, the poorest part of that country, are not asking for help? Why do the people of the county of Connaught starve and not those of the county of Ulster? Why is it the distress is most sorely felt, as Mr. Parnell says, "in the counties of Limerick, Kerry, Galway and Mayo?"

It is a significant fact, which the Irish themselves cannot dispute, that the Protestant counties differ from the adjoining Roman Catholic countles as daylight from darkness; that while in the former there is peace, happiness, and prosperity, in the latter are riots, murder, wretchedness and starva-tion. They all live on the same soil, breathe the same air, are of the same race, and under the same government. There is no difference in them but their religious, and what is caused by these religions. A traveler can determine the religion of a people by looking at their condition in life He may pass through a country, entirely ignorant of its history, and without asking a question can tell the religion of its people; and probably no-where in the world can this be done so easily as in Ireland. Every traveler in that country passing from a Catholic to a Protestant community ob serves the striking contrast between the idleness, squalor and wretchedness of the one, and the instry, prosperity and happiness of the other And the same conditions are seen when passing from Protestant England to Roman Catholic Ireland, or from Germany to Italy or Spain, or from the United States to Mexico. In the former countries the people are ashamed to ask for charity; in the latter they are notorious for their begging

These are great facts and the direct results of the two religions. The one is a religion of living, acting faith that goes on, leaving the things that are behind and leading its people up into a divine light and power that brings freedom, peace and development of all their faculties and resource es, into a better life. The other is of a church that boasts it never changes, the religion that clings to the dead things of the past; one of outward forms and ceremonies, of mummies and the worship of dead men's bones, of idolatries and hypocrisies; a religion of show and seeming that binds its people to men, instead of leading them to God, that enforces ignorance instead of diffusing light; that degrades and enslaves not only the bodies but the souls of its adherents; a religion that is opposed to the education of its masses,opposed to civilization; a religion whose hand does not lift up but strikes down, a religion of ghostly fear and not one of liberty, light and love. It would not take much of a philosopher to tell from the study of these two religious what kind of people they would each produce. He would certainly conclude that the one would make a nation free and prosperous, and the other a race of slaves cringing through life before their masters, the priests, and crushed by hopeless poverty, even upon death. And the latter is the condition of the Roman Catholic part of Ireland to-day. She will not be free until she gets rid of the tyrants who do worse even than to enslave the bodies, in misleading the souls of men for this life and the life to

For many generations, or even centuries, Ireland has been under the domination of Rome, and her condition has been growing worse and worse. The Romish church has never helped and can never save her. In the words of an eloquent

"No, it is not the British government, nor the landlords, nor the soil, nor the climate of Ireland, that have oppressed and cursed that gem of the sea; but her false and corrupt religion that has been the base of her prosperity and the real cause of all her woes. What Ireland needs is more enlightenment, more personal ability, and a purer gospel."-The Christian Stateman, Milwaukee,

MICHIGAN STATE ASSOCIATION.

Shail It Have a Contral and Unitive Idea-Spiritualism?

To the Editor of the Religio Philosophical Journal: DEAR SIE:- I see that one of the topics of thought and discussion, is the best method of organization for Spiritualists and Freethinkers. Let me give frankly and freely my own views. These for whom I have strong personal regard and friendship, and sometimes agree and some-times disagree with me, on this as on oth-er subjects; each can but hold his own way, and say his own say, earnestly, yet with good feeling, and so we shall best reach toward wise methods. In any practical reform-temperance, churchtaxation, etc., I will join any one of whatever opinion on religious or political questions. We meet and work for a common purpose, and our views aside from that purpose, are not in ques-tion. A society or organization must have some leading and central sim and idea. I am a Spiritualist, and wish the ideas and facts of Spiritualism to smead and be accepted; therefore I want societies with the teaching of Spiritualism as their leading and central work, and their inspiring pur-pose and object, taking in the wise advocacy of all true reforms in the light of the spiritual philos-

ophy.

The philosophy of Spiritualism recognizes the invisible supremacy of mind over matter—of the invisible and internal over the visible and external—goes to the inner life of man and of the universe. pays heed to the voice within, which says: "Thou shalt never die." The facts of spirit-presence and clairvoyance prove and demonstrate the dual being, the spiritual body, the immortal life of man, and make a rational psychology and a nat

ural religion possible.

Materialism is the opposite of all this, and Spiritualism has no more bitter and reckless focs today than the leading scientists wedded to materialistic ideas and purely inductive methods: like the Lankesters who persecuted Stade in England, and the Popular Science Monthly in New York, con-stantly misrepresenting us. Materialism recognizes no intelligent power outside of man on earth, while Spiritualism gladly recognizes the "sweet intelligences" of the higher life. Materialism makes thought, mind, will and emotion, only some fine and transient results of the chemistry of digestion, and tells us that death is the end Spiritualism sees man as "an intelligence served by bodily organe," the coul chiefly and most really alive after the body dies. So, in every essential matter, they are antipodes. A society for educating the people in Spiritualism and materialism, sending out its missionaries, and circulating its journals and books, advocating both, is like a so-ciety which should educate people in the dogma of eternal hell and the idea of universal salvation -both; that is, would teach opposite and conflict-ing doctrines; the societies would pull both ways and so break apart and end.

walk together and work-together we must walk the same way, work to the same end, and in the light and inspiration of the same central, unitive and leading idea.

Logically, therefore—and in the spirit deeper than logic—let Spiritualists organize for Spiritualism, do their missionary work and circulate their journals and books for its growth and extension, put it in the front, engrave and blazon it on their

hanners.

"Spiritualists and inquiriers" might be a name to include all not convinced, desirous for light, and ready for broad inquiry. Honest and competent materialists and "orthodox" persons as well, should have liberty of question, criticism. and speech, in due order, no sectarian or pharisaic-feeling should be encouraged, but we should hold to our leading object, and get light or warning as host we could best we could.

All this is simply wise consistency and method but not any want of respect for liberty of opinion on the part of others. Mr. B. F. Underwood, for instance, is, I judge-not knowing him personally -an honorable man and a materialist. He takes his own way, asks and expects no special support rom societies of Spiritualists, advocates his own views, says much that is worthy of note, and gives and gains respect for all honest opinions. So far, all well, but I should not care to send him out one week, and a Spiritualist the next, both sustained by one society to teach conflicting views and opposite philosophies of life. What little time and means I have I earnestly wish to devote to the advocacy of Spiritualism, in its high and beautiful aspects, for it is the great need of our age, and as it

ves materialism die Our Michigan State Association of Spiritualists and Liberals does not have a single and central idea, but includes the education of the people in Spiritualism and in Liberalism-which is practically doubt and materialism-as leading elements Hence, inesitably, conflict, chill, perturbation and decay. Change it, so that our unitive idea shall be the spiritual idea and the way opens to harmony, warmth, unity, life, and a larger liberty than now. All this I say, not to im-pugn the aims or conduct of the officers or workers in that society, or to decry what good and true work it has done, but as the frank expression of earnest opinion. Always when perne have expressed dissatisfaction to me, I have said to them: "Go to the officers of the Associa-tion, and talk with them freely and fairly. Open counsel is better than faction.

Some may say that a State Society of Spiritualists would have lewer members and helpers than our association in its present shape. I think it would have more ere long, but give me fewer and feebler to outward seeming under one while banner f need be. I want truth and light first, and so we

shall conquer.

I shall feel that a great step in the right direction has been taken at our coming yearly meet-ing at Battle Creek in March, if the State Association shall fairly become a Spiritual Association Not expecting to be present, or to reach home before May, I write this open letter for what I strongly feel is the common good.

130 East Capitol st., Washington, D. C.

"Prophetic Dream Vision."

To the Editor of the Beligio-Philosophical Journal: Having had my attention called to the communication of Dr. J. K. Bailey, I may add that a few weeks prior to the presidential election, in 1876, we had the pleasure of a short visit by the doctor and his family, at Little Falle, N. Y., when he re-lated to us his "dream vision," and we were speculating as to whether the result of the election would interpret the same. We are yet to learn, it seems, which of the nominees represents the "dark bay steed." Time will tell. History has already branded the man with the long pole

over the deep, dark well.

I notice also in your late issue, the contribution of Prof. Cook on the "Recent German Experiments in Spiritualism," also what is said on "Interesting Experiment," over the signature of Dr. Samuel. Watson, and the "Better Way," by Prof. J. R. Buchsan, "How reliable the contrast. We Buchanan. How palpable the contrast. Dr. Wat-son's and Prof. Buchanan's articles, viewed as a standard of literature, are respectively high toned, calm and dignified, evincing diligent re-search, mental strength, culture and refinement. While on the other hand, we find Prof. Cook isboring to produce an impression on his audience of wit. adopting Prof. Hammond's remarks. "Lord Lindsey," Hammond says, "Ate too much diener, or his cravat was too tight." And Prof. Cook thinks Zoellner's "Cravat was too tight," or that the "Circulation in his brain, may have been disturbed;" "Modern spirits peep and mutter,' etc. This is downwright buffconery! The Prof. should be advised to study "Kames's Elements of Criticism," Wit, indeed! It exhibits an arrogance born in profound ignorance of the subject which he attempts to discuss.

Little Falls, N. Y.

P. Thompson writes: Spiritualism in Saratogs seems waking into newness of life. The lectures of Mrs. Brigham are more fully attended and we have organized weekly gatherings in private parlors for the relation of experience and communion of thought. A gifted lady, Mrs. Mary F. Lovering, who is a member in high standing of an orthodox church, but filled with spiritual spergy meets, with us and discourses sweet music, which is given her from the Spirit-world. The words both of poetry and prose are ladened with spiritual beauty-and truth, and vibrate on our in-ner senses with glad and harmonious power. Many persons here have received answers to scaled letters.

Brooklyn (N. Y.) Spiritual Fraternity, Downing Hall.

A pouring rain this evening did not prevent a A pouring rain this evening did not prevent a fair audience assembling to night, to listen to W. C. Bowen's lecture on "Evolution." We often are asked, "If Spiritualism is true," "Cui Bono,"—"What good?" Bro. Bowen is a living evidence of the good to him both physically and spiritually. Coming home from the war with a newalward asset. Coming home from the war with a paralyzed arm that was useless, he was restored to health through the healing powers of Dr. V. P. Slocum, of New York City, and also converted to a belief in an immortal life. Bro. Bowen is a clear, logical speaker, intensely radical, and hates orthodoxy and all its shame, and at times it seems to some of us that he is hardly charitable enough towards past forms of religions that have swayed the minds of men. He said: "When your President cave me my subject some weeks ago, I stated to him I could not do it justice, for it requires a Huxley, or a Hacckel, or an Altimann, to treat it as its Importance demands, and my remarks must of necessity be of a crude and fragmentary character. Evolution is grand word, the most significant of the nineteenth century, the apple and the omega, the beginning and the ending—no! I will not say that, for there was no beginning and there will be no ending—nearly because the ending infinite nature from everlasting to everlasting, with its co-existing forces! I do not wish to be dogmatic. Some will say that the soul knows every thing. With philosophers the soul knows absolutely nothing."

He reviewed the argument of theologians who accepted the six day account of creation, and showed when recology proved that our world had rolled in space for countless millions of ages, that they then cried "inudel!" but now had to admit the demonstratable facts of science, and argued from these premises that the world would have to admit the truths of evolution. He said: "There are two theories, one of creation and one of evolution. We define creation as the act of bringing into existence. Christians who accept this theory accept this idea of creating some thing out of nothing, believe in an absurdity. Theologians now treat the subject of evolution as they did geology, astronomy and all sciences that have been proved to be truths by demonstratable facts, as we are proving to day modern Spiritualism to be true by this grand gospel of facts; and now men of science are making such demonstrations, that Evolution and Progress have become the watchword of the nineteenth century. I know that there are some theologians who say that there is no conflict, but what does the word mean? Unfolding? There is no evolutionist who believes that there was some thing unfolded from nothing, and the investigations are so keen and searching that the world is fast admitting it, and Dr. McCosh, of Princeton College, has taken the position of "Creative Evolution." Those who take this position are not correct. If a thing is evolved, it is evolution, not created out of nothing, but created from things existing. Matter and force are every where. The poet has well sung, 'See all matter quick and bursting into life.'

"Theologians try to harmonize the Bible account of creation with the facts of science, and ut-terly fail. It is a wonderful thought that bodies and worlds are thrown out from other bedies—cools ed! Some say that there is no power in blind law. How stupid. What do we know about matter. I ask you to give me something outside of matter. Can you do it? No! Matter being indestructible nust be infinite. So in all worlds and systems is this energy of nature working with matter. The theologian speaks of a miraculous power outside of nature. There is no such thing; every thing is produced by natural causes. The acorn planted becomes the oak; never any thing else. When the earth is ready to produce life, how is life to begin? Altmann says that De Jargin discovered at the bottom of the ocean, twenty five thousand feet below, something existing with atomic lifesimply jelly, but still animated life. Hugo Von Moll discovered a substance, the same in fland, and it was identical with the protoplasm, as his call-ed by Huxley; and we find the germ both in vage-table and animal life.

"I do not profess that evolution can as yet be demonstrated, but recently investigations in Afric show a race of human beings lower in the scale of development than the ape or chimpenzee, and recent discoverers find vast masses of this proto-plasm containing animal life in old ocean's mighty depths. Its constituents may be the result of its primeval formations. We find oxygen and hydrogen inflammable when separate, but combined, they are not. We are told that earbon and hydrogen, separate, are odorless; when combined they are odorous and sweet perfumes. Take hydrogen and nitrogen combined, and we have aumonia, which is very pungent. In the protoplasm we here have the first beginning of science: here the evolutionist is very cumpingly met, that this simple life is entirely different from complex life, and argues that there may have been a different crea ion. Altmanu takes us to a higher form of life differentially coming out from a cell—the first intimation of the wonderful power of nature until through the countiess ages, man is the natural product. Scientists have discovered traces of animals extinct, pre-historic, we might say, and, perchance, we may yet find this missing link, and as life is the product of nature, we will reach from animated nature up to conscious life—take the lowest form of man and the highest type of the animal and see how close are the links. We are told that all animals have a language, and I can conceive of a time when man roamed about the earth on all fours, and were still lower in unfold-

ment than the animals existing to-day. "I am not so self conceited, as to believe that l am descended from the God's but prefer to accept this grand doctrine of unfoldment-progress-and here is where modern Spiritualism comes and demonstrates that death is but the change from lower to higher forms of existence, and that this progress is to continue. Science is illuminating the dark recesses of nature, and a true and rational Spiritualism, is in perfect harmony with this grand idea of evolution. What do we as Spirit-ualists think of it? Is not our fath in perfect unison with the facts of science, and that when our friends come to us and demonstrate immortal life, that it is not abstract mind or will, but individual conscious existence, with bodies material and tangible, for no intelligence could exist out

side of matter? "I believe in the infinite supreme power of nature, the Infinite God—not supernatural but co-eternal—and as we are in a natural world and surrounded by humanity, we should do all in our power to sid all below us, and reach out to know all we can of these great problems that are stirring the world to its uttermost parts."

Judge Coit, Prof. Parkhurst, Dr. Wm. Fishbough and Col. Homstreet followed in short addresses, and a deep interest was manifested by the audi ence, who seemed disinclined to leave the hall, and it was 10 30 r m., before the meeting closed and it was suggested that the subject be taken up at another meeting and continued. Among other friends present were Mrs. Dr. A. E. Cooley, Dr. Lines, Dr. Lee and an audience that gave very lose attention to all the speakers, and it was one of the most profitable meetings that has yet been held by our fraternity. Letters are almost daily received by the writer from people all over the country, entire strangers, evincing sympathy in our movement, and expressing a deep interest in the reports of our meetings, and desiring informa tion in regard to our work and aims. As the writer cannot answer these letters, he would say that so long as the spiritual papers will find space for the reports, he will furnish them as best he can, the knowledge of our work and efforts to learn something of the laws and forces underlying the phenomens of modern Spiritualism.

S. B. NICHOLS. Brooklyn, N. Y., Feb. 28th, 1880.

Mrs. F. Emily Cooper writes: A highly intelligent lady of my acquaintance said she was conversing on the power of spirits, and their poselble visitations, with a sistemin-law, who finally said: If I die first, I will return, and if you die first, "you do the same"—to which she assented. A months later a dispatch announced the death few months later a dispatch amounced the death of the lady with whom she had made this solemn compact, but even she scarcely expected its fulfillment, but sometime after, one attendoon, she went up stairs to make up a bed in a room they had used together, and therein she saw her friend, natural as in life, seated, and seemingly lacing her shoe, but her eyes fixed upon her, and a half smile upon her countenance. She said to her, "Why, Viola," and then went down stairs with feelings that may be imagined, but not described. This narrative I believe to be perfectly true. A New Wheel.

To the Editor of the Religio-Philosophical Journal: You published on article from my pen headed. "Inventions," in the Religio-Philosophical Journal of April 12th, 1879. It called out many inquirles from inventore, mechanics, manufacturers, capitalists, brokers, etc., and many from the laboring classes, looking for a miracle or for spirits to sesist them in the great struggle of life, thinking that inventions, if conceived in the Spirit-world, that inventions, it conceived in the Spirit-world, the duty of the inventor or medium, is to secure protection through the patent laws, and then parcel out the result to poor suffering, struggling humanity. This is well, if it could be so. It is a well known fact, however, that most inventions come through poverty. The historical genius of the Xankee is the result of the rockbound shores and barren hills of New England; but the saddest of all is the fact, the inventor has given to the of all is the fact the inventor has given to the world the result of his genius through long years of toil and hardship—the wolf being kept from the door only by a faithful wife with her needle or wash board, or, if more fortunate, like myself, with a companion who can handle the brush of the artist, and is willing to do so, to bridge over the chasm that her husband may himself introduce his discoveries and reap at least a portion of the

It is a truth that most inventors die poor, and the speculator and capatalist roll in wealth on the brain labor of men of genius, thus making the general impression that inventors, as a class, have poor finan-cial abilities, but who at the same time are generous to's fault, and being more open to the reception of higher and better influences, would appropriate their wealth to the cause of progressive truth and humanitarian enterprises, irrespective of religion

cr creed. In reply to the many inquiries in regard to my wheel and axle, I will briefly state that I have since tested the spindle in the common wood wheel, and found it perfect in every respect—in fact, it far exceeds my most sanguine expectations. I have been restrained from manufacturing the wheel, as I supposed, for the want of money. I now find that had my desire been carried out, my money would have been squandered in vain, as new discoveries in the manufacture of cast-steel, which has a tensile strength of 80,000 lbs. to the square inch, and possessing all the malable quali-ties, etc., of wrought iron, has now opened the way for ma to manufacture both the spindle and wheel entirely of steel, with more strength, less cost, and much lighter than any metal now in use.

cost, and much lighter than any metal now in use. I have received letters of inquiry, and some adverse criticisms, but nearly all agreed that the iron wheel is the wheel of the future.

To give a little lies of the magnitude of the wagon and carriage interest of the United States, I will quote from the Scientific Record, which states that there is 15,000 carriage manufacturers in the United States who employ upwards of 100,000 hands, and who pay out \$50,000,000 for labor annually, and have produced the last twelve months 1,200,000 carriages. I will say to my brethren of 1,200,000 carriages. I will say to my brethren of the spiritual ranks, that I wish to repeat my for mer offer to give a percentage of the profits of the wheel and spindle, to the cause of Free Thought and progressive Spiritualism. I control the manufacturing interest of the United States. Plenty of good business men stand ready to handle the wheel and pay cash on delivery, and I have contract with a responsible firm in Pittsburgh, Pa, for the steel castings at 10 cents per lb. Now, some brother will step forward with a few thousand dollars to advance on wheels and epin dles, as they are turned out from the shops, I will give him an interest that will satisfy any reason. able man. Not a dollar's risk need be taken Money is only wented to carry stock with a varie

ty of sizes to fill orders to customers. DR. D. NGTEMAN. Wauseon, Ohio., Jan. 29th, 1850.

How It Works.

A popular and successful spiritual lecturer, whose pure, earnest life, and broad, catholic views endear him to thousands, was lately invited to be one of the speakers at a so-called Liberal meeting. He accepted and filled the engagement, and n speaking of the affair in a private letter to us he

They endeavored to be tolerant and just I selleve, but I thought I had reason to feel that they did not reliah my style, and there was a quiet ntion, after the first two or three sessions, to me to a disadvantage. Spiritualism is Liber-ip, but it does not mix well with sectarian materistism. I have large toleration for them, and wish them success in all good works and liberaliz-ing thought; but they dogmatize against Spirit-ualism as really as the most orthodox church does against inddelity. They wince and ward at the Spiritual afformations as really as do christians at Spiritual affirmations as really as do christians at their negations. Many Spiritualists, too, are dogmatic, narrow and intolerant, and some of those loudest in denoting Sectarianism are most intolerent toward others who honestly differ from them, and dare to manfully express that difference. Who loves tooth more than creeds, is sure to share the soite of narrow bigots of every faith. Who laves who may from matery is any a to be Who loves man more than mastery, is sure to be stung by the class he seeks to save. Who works for justice must suffer at the hands of ignorant slaves. Who will not pander must bear the

Critical.

To the Editor of the Religio-Philosophical Journal: ,

It is with unfeigned modesty, that I ask per mission to notice briefly two articles that appeared in your paper of February 13th. I allude, first to your editorial comment upon "Ex-superin dent Riddle's lecture on the Salvation of Souls, in which you represent him, by report, as having stated that the eternal punishment and hell fire passages in the New Testament, were not in the original manuscript of that work, but were evidently the inventions and interpolated forgerles of monks and priests; second, the communica-tion of L. B. Field, who brings Dr. Samuel Watson to task for regarding Jesus as divine, and who cites your readers to the abominable doctrine Jesus taught his disciples, when he told them that at his second coming, he would send the wicked into

everlasting punishment. Now, the inference is, that Mr. Field believes that Jesus has been correctly reported; that, in other words, the present Testament is a correct translation, when Mr. Kiddle affirms absolutely, that the above language imputed to Jesus is false in toto. Further comment is useless. The question srises, "Where is that manuscript?" That is paramount to everything else. Great discrepancy of belief very naturally originates about certain passages of the Bible, owing to different translations; but if that original manuscript could be produced, throwing hell fire and eternal punishment out of the question of salvation, the last pillar of the orthodox church would melt away like a hill of sand under the present upheaval of Spiritual-

Jas. Guild, Jr., M. D.

Lotter from Wm. Fishbough.

To the Editor of the Religio-Philosophical Journal: My discourse published in your issue of the 2nd of August last, I see is still under fire. I have hitherto declined to answer the criticisms which it has elicited, for various reasons which I need not here name; but the apparently very candid and fair appeal contained in Dr. Grimes's article in the Journal of Feb. 21st, ought not, I think, to be disregarded. I have blocked out a reply, which will cover the strictures of Dr. Grimes, B. F. Un-derwood and J. Wilmshurst, and will embrace the dislectics and ethics of Pantheism, Atheism and Theism. I intend to be as clear and close in my reasoning as possible, and to use no more words than necessary, though I can not promise to be very brief. I shall write in all courtesy, in the love of God and man, though I shall probably throw off the incumbrance of mittens. Please say whether my contribution will be welcome to your columns, and oblige. WM. FIRRBOUGH.

829 De Kalb ave., Brooklyn, N. Y., Feb. 28th, 1880. Certainly your contribution will be welcome. Doctor. The JOURNAL does not fear to allow courteous discussion in its columns.

Modern Spiritualism—Its Characteristics, Mission and Finality.

We propose briefly, from our own standpoint of observation, during an experience of over twentyive years, to answer the above three propositions. We hold that all, or at least, the great majority of communications which have been received from apirit life have come from one plane of spirit development, or in other words from an association of apirits who are antagonistic to the doctrines and teachings of the christian religion. These spirits differ in their intellectual attainments, yet agree mainly in their sentiments of opposition to the doctrine of an infallible revelation of God to man, as claimed by all evangelical christians. They seem to be one on the question of universal salvation for all—none they assume can finally be lost, no matter how low and degraded they may have become here in the flesh, still the time will come when they will see their error, and return to

good life and he happy.

They discard the doctrine of the atonement of Christ for any man's sio, and affirm that we must all work out our own salvation; adopting the doctrine that what we sow the same shall we reap, and that what we sow the same shall we reap, and that happiness can only be attained by living a good life. These, we believe, are the principal features of spirit teachings. They agree generally in regard to the sphere in which they dwell, admitting it to be so identical with the sphere of our earth, that they doubt in many cases, their transition from the earthly condition. We see, therefore, or rather think we see, that all the wealth of spirit literature in the main, which we wealth of spirit literature in the main, which we have as yet received is imperfect, and to a great extent unreliable, coming as it does from imperfectly developed spirits, and from the lower plane

of spirit life.

The object of modern Spiritualism must be apparent to every intelligent mind; if God reigns and rules in the heavens, and upon the earth, it is plain to our minds that He has opened this channel of communication in these latter days in the fulfillment of His word, in the prophecy of Isaish, viz., "When iniquity shall come in like a flood, the spirit of the Lord shall raise up a standard

against it."

How many Spiritualists to day can say, I am a believer in the immortality of man's soul. We as Spiritualists claim that millions who were grop-ing in the darkness of materialistic faith, to-day, are rejoleing in the glorious hope of immortality, The magnitude and importance of this fact cannot be overestimated inasmuch as it opens up a new life of hope and aspiration to a class hitherto

hopeless and spiritually dead. This faith necessarily imparts to its possessor a proper appreciation of life, and its responsibilities and duties, and he cannot fail to become a better man, hence, it is to him salvation as much so as

Christ is salvation to the Christian. What then will its finality be? Spiritualism is to-day undergoing a sifting process, the chaff is gradually being sifted out from the wheat, and the good augels are anxiously and safely directing this work, and we have no fear they will fall in it; and when evil or undeveloped spirits on the other side, are driven from the field, we believe we may then expect, and confidently hope to re-ceive glorious truths from the higher circles of spirit life, which will units us in one God, one faith, and one brotherhood, among which will be union, peace and harmony; until then, we must be subject to all the disorders of an unhealthy body. No peace or prosperity therefore is ours to enjoy until we are healed of all our evils, and he-come pure in our habits and life. Righteousness will exalt us, and secure to us harmony and love, and our faith will finally become permanently es-tablished on the rock of everlasting truth, which is yet to be given, and is near at hand, from the higher spheres. That rock will be Christ.

S. D. WILSON 825 Spring Garden st., Philadelphia, Ps.

A Singular Circumstance.

Some eighteen or twenty years ago, when Spiritualism had not arrived at the standing it now ocmy home in Michigan. Arriving in Chicago on Friday night, I found I would have to remain there till Monday night before there was a boat to cross the lake. I had while at St. Joseph become acquainted with some Spiritualists, and my mind was in an inquiring frame, and during the course of my stay at Chicago, I called upon parties to whom I had reference, who were Spiritualiets, and the lady of the family was a medium, and through the day on Saturday I had a good deal of conversation with her and her husband, and they told me of a clairvoyant physician, and on Sunday I had a judged the conversation with her and her husband, and they told me of a clairvoyant physician, and on Sunday I had an introduction to bloom and I have been also been as the conversation with the sunday in the conversation with the sunday in the conversation of the conversation with the conversation of the conversation of the conversation of the conversation with the conversation of the con had an introduction to him, and I heard two lectures on Spiritualism. Bo upon the whole my mind was considerably exercised on the subject of Spiritualism, and in the meantime I promised to meet the clairvoyant on Monday morning for an examination on the state of my health.

I staid at a hotel on Sunday night and retired at the usual time. In the night I awoke under the influence of an electric charge. I knew the sensainducate of an electric charge. I knew the sensa-tion, and my whole being seemed charged with currents of the fluid. I grose and went to the washatand, bathed myself, walked the room a few-minutes, and the influence gradually passed off and I again laid down and elept remarkably sound and unusually long for me. Now, how was the electric current conducted to me? The charge was too heavy to be misunderstood by any one having had experience in its nature and operation. Well, let us see if we can get any clue to

the philosophy of the phenomenon.

As above stated, I had agreed to meet the clairvoyant physician the next morning. Accordingly we met, and after giving many particulars in regard to the state of my health, etc., and while he yet had me by the hand, I asked him if any thing unusual had happened to me since we met on the day before, upon which he gave me a sudden jerk, remarking, "Some of your spirit friends have come too close in contact with you and given you an electric shock." These are the facts, but I don't claim to be well enough posted in the philosophy of the phenomenon to risk an opinion here.

How the Spirits Cured me of Using Tobacco.

TRUTH SEEKER.

In the fall of 1872, business called me to the central part of the State, where I became acquainted with a young lady who was the best test medium I ever met with. I spent several weeks investigating Spiritualism through her mediumship. soon after commencing my investigation, a spirit daughter with other friends besought me to quit the use of tobacco, a habit I had been inordinately addicted to for nearly forty years. I refused their request for the reason that I had tried several times to break off, and failed to get rid of the desire. They said they would compei me to quit. I said, "All right; go shead immediately." The medium began to be sick as though she had used tobacco. I then had to abstain from its use, for tebacco. I then had to abstain from its use, for every time I attempted to use it, the medium every time I attempted to use it, the medium would sicken and commence vomiting. After enduring this for three days, and being half crasy for tobacco, I remonstrated with my spirit friends for producing this result. They then said that if I really wished to get rid of the habit, and would make up my mind to cast tobacco from me, and give them a sacred promise that I would use it no more, they would take the desire for it away from me. I yielded to their request, and from that hour to this have not only no desire for tobacco, but to this have not only no desire for tobacco, but actually loathe it, and can not stay where it is heing smoked. I never realized before how fifthy the habit is. Now, to all who are slaves to the weed, I would say, "Go thou and do likewise." J. M. MATHEWSON.

J. H. Foot writes: The Journal is such a mine of free thought as to be indispensible in my search for what is my duty to myself and humanity. In answer to your request, in respect to Mrs. Clars A. Robinson's "Spirit voices," I will say that James Slavin, a lawyer and a Catholic, died here within a few years.

W. H. Leidigh writes: I really think the Journal the best paper published in the interest of true Spiritualism; one that no Spiritualist need blush or be ashamed to hand to others to read, no matter what their religion may be.

E. Rouseter writes: I am in my 74 year, but must have the JOURNAL while I am on this

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10:30 a m	Sloux City and Yenkton Express Omaha and Night Express.	. i *9:400 m					
9:15 n m*	Sloux City and Yankton Express	56:50 a m					
9:15 pm+1	Dubuque Express, via Clinton Dubuque Express, via Clinton	. 57:00 am					
3:45 p-m*!	Sterling Express	111:00 a m					
e Omara. Or	Hotel Cars are run through, between the train leaving Chicago at 19:30 a. m neso celebrated cars west of Chicago.	Chicago and L. No other					
ο.	FREEPORT LINE.						
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9:15 a·m*i	Freeport, Rockford & Dugnane	*9:10 p m					
i 12:00 m²i	Freeport, Rockford & Dubuque, Klanhurst Passonger	*6:30 a m *1:45 p m					
4:00 0:20*1	Rockford and Fox RiverLake Geneva Express	10:45 a m					
5:15 p m i	St. Charles and Elgin Passenger Lombard Passenger	8:45 a m					
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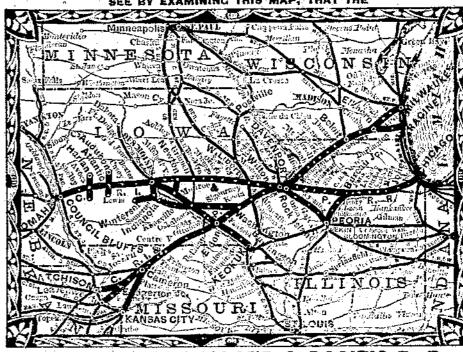
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Themselves it our Rusiness Affairs? There is Room in God's Universe for All.

Conclusion.

The author, in his introduction, says: "The problems of the agas have been, What are we? Whence came we? and Whither are we bound? Of these the last is the most momentous, and it is the object of this work to ald in the solution of this problem, so that other investigators may be assisted in advancing a step further, and in their turn eatighten the paths for others who may succeed them in exploring the realities and mysteries of that world to which we are all hastening, and of which even a little knowie as may be of serviced in preparing us for our introduction to it.

The medium who has been the charnel of communication-with my spirit instructors is Crarking B. Khwarx, of Brooklyn, N. Y., who is controlled exclusively by two Ind an subject is; and there are three other spirits to whom I am indecided for the revelations contained in this volume. These are the centary sluce, tob-rt Pale Owen, and George Heary Bears ard; the latter in this life lawing bears cottons and shaping merchant at New Orleans, from which place he passed to spirit-life about forty years ago."

Chicago

Continued from First Page.

and weans us from a sensuous and materialistic life; it shows us how insignificant the body of man is compared with his soul, how like a mere chrysalls it is compared to the being that escapes it; that mortal life is but a 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 small space, the soul has the universe for its demain; the body lives only as the flight of an arrow, the soul lives for eternity and is everywhere operative as soon as disembodied; the body is easily and quickly destroyed because compound, the soul is invulnerable because primal and atomic. Under this doctrine we can realize with a show of reason, analogy and fact, what conforms to revelation—that the future world of man is glorious and inviting.

Radiant Matter.

[From Revue Spirite.]

(Translated by Mrs. Mary M. Crepin.) EXTRACT FROM REMARKS OF THE EDITOR.

That which magnetizers and spiritists call fluid is only a particular manifestation of what Mr. Crookes designates by the name of radiant matter: it is the opened door to infinite transformations: it is the invisible and impalpable man become possible without ceasing to be substantial: it is the Spirit-world entering without absurdity into the domain of scientific hypotheses; it is the possibility for the Materialist to believe in a life beyond the tomb. without renouncing the material substratum which he conceives to be necessary to the maintenance of individuality.

ARTICLE BY CAMILLE FLAMMARION, ASTRONO-MER.

(Copied by Revue from Journal le Voltaire.) r We had a few evenings since at the Observatory a seance de physique—purely scientific physics—very interesting and instructive. By a happy exception to the rather egotistical traditions of the Observatory, and by a no less rare exception in the camp of astronomers, Admiral Mouchey consents to bring forward the Jaborious savants whose original experi-ments may be of interest to a scientific public, and without distinction of opinions, or even

of nationalities, he is happy to open wide the doors to progress, under whatever form it is presented. Availing himself of this opportunity a learn-ed English philosopher, Mr. William Crookes,

of the Royal Society of London, exhibited before a select audience his curious experiments on a particular state of matter, which he calls radiant matter. What is radiant matter? The name comes from Faraday, who more than sixty years ago, in 1816, while yet a student twenty four years of age, and already pas-sionately fond of the experimental method of which he became the leader, had explained in the following terms that subtile condition of rarified matter:

"If we can imagine a state of matter as far removed from the gasdous state as that is from the liquid—bearing in mind the increasing difference which the change produces,—and if our imagination can reach so far we may, perhaps, conceive radiant matter: and as matter in passing from a liquid to a gaseous state has lost many of its qualities, so it should lose still more in this last transformation."

Evidently Faraday was full of this new conception, for we find him three years later, in 1819, accumulating arguments and proofs in favor of his bold hypothesis. His notes at this time are fuller, and show that he had reflected much and deeply upon this new form of matter. He commenced by attributing to matter four states: solid, liquid, gaseous and radiant, which states are manifested by the differences in the essential properties of matter which they present. He admits that the existence of radiant matter is not yet demonstrated, then by a series of ingenious reasonings based upon analogy, he endeavors to show the probability of its existence. If the question. What is gas? had been asked at the beginning of this century, the answer would have been, that it is matter sufficiently dilated and rarefied to become impalpable, excepting in the case where it is animated by a violent and invisible movement, incapable of taking a definite form like that of solids, or of forming drops like liquids, always ready to dilate when it meets no resistance, and to contract under pressure. These are the principal prop erties which were attributed to gas sixty years ago. But the researches of modern science have greatly enlarged and modified

our ideas on the constitution of elastic fluids. Now, we consider gas to be composed of an almost infinite number of small particles or molecules, which are in incessant motion, and animated with every imaginable degree of speed. As the number of these molecules is extremely large, it follows that one of them cannot move in any direction without coming in violent and almost instant contact with another one. But if we withdraw from a close vase a large portion of the air or the gas which it contains, the number of these molecules is diminished, and the distance over which a given molecule can move without coming in contact with another one is increased, the average length of its unrestrained course is in inverse ratio to the number of remaining molecules. The more perfect the vacuum becomes, the more the distance which separates the molecules is increased; or, in other terms, the longer the free course of the molecules becomes, the more the physical properties of the gas are modified. Thus, when we arrive at a certain point, the phenomena of the radiometer become possible, and if we extend still farther the rarefaction of the gas. that is to say, if we diminish the number of molecules in a given space, and in that way extend their unrestricted course, we render possible the experiments of which we are "These phenomena," says Mr. speaking. "These phenomena," says Mr. Crookes, "differ so much from those presented by gas in its ordinary tension that we are forced to admit that we are in the presence of a fourth state of matter, which is as far removed from the gaseous state as that is from the liquid state." The molecules of gas contained in this crystal envelope, which are become so few (although we can still count them by thousands of millions), as no longer to inconvenience each other's movements, have acquired strange new properties of an extreme energy. There are revealed by the most brilliant phenomena a few of those mysterious forces of nature whose secrets are still so littie known. If these molecules are projected in rapid jets on the diamond and the ruby they cause them to glow with intensely resplendent gleams of red green light; glass under their action becomes dazzlingly phosphorescent. A rapid current of these particles, which an ingenious forcess of illumination renders visible to all eyes, heats platinum more than two thousand degrees and melts it like soft wax. It seems that all these molecules which have become freer and more unsettled, or unsteady (mobile) as they have become more rare, act like bullets of such infinitesimal size as to startle the imagination, and their number appears to be infinite in that vacuum of which man is so proud. By the aid of

various and ingenious experiments, Mr. Crookes demonstrates the following propositions: wherever raidiant matter atrikes, it determines an energetic phosphorescent action-it moves in straight line—if intercepted by a solid substance it gives a shadow-it exercises an energetic mechanical action on bodies against which it strikes. Its course deviates from the straight line when a magnet is placed in its trajectory-it produces heat when its motion is arrested. If # small cross made of aluminum be placed in its luminous rays it produces a sliadow at the bottom of the tube; glass becomes phosphorescent and undergoes a modification which wears it and renders it less liable to excitation; if the little cross be now withdrawn the place where its shadow was, becomes suddenly luminous, because at that point the glass has been protected and has retained its aptitude to become phosphorescent. In another experiment a little mill is made to turn rapidly by the action of one or the other of the poles of an electric pile. These are new and unexpected experiments of the highest interest. The experimenter has succeeded in making a vacuum in his tubes to a millionth part of atmosphere (that is, he reduced the air in the tube to a millionth part of what it could contain), and he has even been able to attain to the ten-millionth, and has carried the perfection as high as the twenty-millionth. Well! such a pneumatic vacuum far from representing to the mind an absolutely perfect vacuum, represents on the contrary a real state of matter, and an incommensurable number of molecules. Thus, for example, a glass ball of thirteen centemetres of diameter, resembling those in which a number of the preceding experiments were made, appears to contain something like a septillion molecules of air. Well! if we make a vacuum to a millionth of atmosphere, the ball will still contain a quintillion of molecules. This is not nothing. It is even enormous,

unimaginable. Let us pierce this crystal globe by the aid of an electric spark which traverses it through an opening entirely microscopic, nevertheless sufficient to permit air to enter into it. How long a time would be required for a quintillion of molecules to enter into this ball? If they enter at the rate of a hundred million per second, it would require more than four hundred millions of years to fill the ball. Nevertheless the globe is filled in one hour. What can we conclude from that? That there not only enters a hundred million molecules per second, but three hundred quintillions. The exceeding smallness of these molecules is therefore absolutely incomprehensible. They are mathematical points, so to speak. In studying this fourth state of matter, it seems that we have seized upon and brought into our power what we may consider as the little individual atoms which form the basis of the physical universe, and that we have reached the point where matter and force seem to unite that obscure domain which forms the frontier between the known and the unknown. Will the learned experimenter permit us to make here one reflection, with which we have been inspired by these experiences. What he calls radiant matter, may it not simply be a mode of electricity? The observed radiations, the luminous phenomena, the calorific products, the deviations obtained by the influence of the magnet and magnetic currents, do they not suggest directly to the mind the existence of electrical action? This idea has probably pre sented itself to the mind of the author and he has, perhaps, been able to meet this objection which appears to us a natural one, although i does not seem to be justifiable. But whatever may be the theory adopted, these experiments are none the less new, curious and of the highest order. We terminate with an indiscretion: it was through the study of the spiritual phenomena that Mr. Crookes was led to these magnificent discoveries.

Communication from France.

To the Editor of the Religio-Philosophical Journal:

Nice is very appropriately called the "Bage des Anges," and is truly lovely enough to be one of the celestial visiting places. It is a bit of two tropics, transplanted into this corner of France, the blue Mediterranean on the one side and the towering Alps on the other; these being terraced even to the snow clad tops, and dotted over with exquisite white villas, old chateaux, and gardens, the whole odorous even at this season of midwinter, with orange blossoms, violets, krangipani, and the night bloom ing cereus, brilliant with flowering shrubs, roses, cassia, and the crimson hibiscus, all in full bloom. The cactus grows in wild luxuriance, and the stately palm with its long slen-der fronde, line the promenade. The sycamore, encaliptus and many other trees are in full leaf. All the planes lying at the base of the maritime Alps, are fertile in the grape, corn and olive; all are gathered now, and yet no want of color reminds the visitor that it is January, and winter's chill breath is converting every atom of vegetation into material for the work of the coming season in northern

The luxuriant vines trail on the ground in long scarlet wreaths, and on every side in the gardens, orange and lemon thickets bow beneath their load of golden fruit. The pink China rose, is used here as division hedges, or garlands to unite orange trees with, and they fill the air with the delicate evanescent sweetness peculiar to it, throwing a charm over the whole landscape which is almost divine, fall of consolation to the invalid, and of hope and trust to the fashionable worldling. When the blue mists of daybreak drift across it, casting shadows over it all, the whole mountain side seems to turn into an endless succession of pale opalescent hues, most ethereal and wonderful is the effect. It is like the loveliness of "the morning land," towards which our thoughts turn so often, that poets have sung of and seers beheld in imparadised visions of life eternal. One can not help feeling that there is more soul in such climates than in harsh northern ones, Ouida says: "Every landscape is quite soulless and colorless from which the olive is absent." If this is true, this must be the most spirituelle of all lands, for the whole country is an olive grove from Paris here. It is such a solemn, mournful looking tree, shivering even in the warm sunlight as though forever cold, or regretful of some long, lost glory. Its foliage resembles that of our silver leafed maple, but is more beautiful and refined. The olive is amidst trees what the opal is among

gems. I did not expect to find many in this Roman Catholic country, who would dare to quench the soul's hunger and thirst for unfoldment and knowledge, at the fountains opened to us through intercommunion with invisible worlds and their inhabitants, although all my friends; dear best Ski, too, giving me a whispered message in one of Mrs. Billing's scances, to the effect also that I should find many who would welcome the aid I could render, and I find he was right. There are many earnest Spiritualists here, and more who covet the unfoldment of their best gifts. I meet many noble ladies at the beautiful villa of Lady Caithness, and in giving psychometric delinestions, simost always see they are unconscious-ly influenced by some of the old church fathers or saints, who seem to be in harmony with all that is pure and good; at least I have never Colton.

discovered that the good and pure in purpose -no matter to what church they belonged to here—return from spirit life filled with antagonisms. They all seem to be doing what the good are here, and to be just, I must say they have often protected me from the vile magnetism of spirits embodied, when my own friends

were not able. The Vicomtesse Vigier, one of the leading ladies in society here, and of rare qualities of mind, tells me she is quite conscious of being inspired when she sings, especially at charitable fetes, as she often does to help the suffer ing, and always invokes the aid of saints, feeling she can transmit their beneficent influence to the people, stimulate the good in them and check the evil. A beautiful Austrian Countess, who always spends the season here, tells me she has had seances at her house for many years, her maid being a medium. Some ladies who have developed fine gifts, are withheld from using them by the advice of the Father Confessor, and, perhaps, he is wiser than we know. Children who have been kept in the primary schools so long, cannot at one bound come up into the intense light of freedom to think, act and will. Love and wisdom' are the results of toil and experience, and few are able to walk under their benign and peaceful influence. Some have earned the armor of truth, thank God and the pure in heart, for this; "a little leaven leaveneth the whole.' The Countess of Caithness often draws about

her the most regal minds; truly herself only when imparting to all who will receive, the stores of truth her mind has gathered from universal sources. She is not attracted to the phenomenal in Spiritualism, and yet wishes to bless all spirits who are attracted to her. sharing her love and wisdom with all. When I am permitted to sit with her in the little consecrated room, where all the symbols of truth surround her, I always feel that her Christ-angel teacher is leading her feet through the sun kissed valleys of Charity, Hope and Faith—The more excellent way? St. Paul counseled his friends to take in their search for the unspeakable riches of God. "The heart of the soul is in God," says the Harmonial Scer. It may take ages for this celestial germ to make soul-vesture for its divine purposes, and possibly it may reinvest itself many times in terrestrial elements, ere this goal is won, unless it is wise; but unless God makes grave mistakes, this must be unfolded, and, our terrestrial forms must be outgrown, and as free souls, we must move out into our spheres, "clothed with the sun," and able to transmit to these baby worlds germs that are conduits of divine force. But pardon me for writing so long a letter. Many thanks for the precious packet of papers. I will give them where most needed, and shall hope to be able to send you some subscribers in return. Lady Caithness loans here so often it is almost worn out before she can read it. Your manly, fearless course is admired by all who love truth, and we are assured that only such minds will survive the intensity of the light, which all thinkers believe will be ours as the new republic becomes an actuality. "God speed the right," and hold up the hands of all who toil in the great harvest fields of truth and progress, even though many of our frail life boats are swamped in the breakers of this sea of unfolding force. "Outward judgment often fails; inward

justice never." ANNA KIMBALL. Nice, France.

Morality and Religion Alone Not Sufficient Protection to Nations—They Must be Backed by Force.

It is related that, in the S.W. coast of Af. rica, and extending considerable distance into the interior, up to about 1840, there existed a tribe or nation of iron grey natives, tall and finely formed, and differing from the other tribes in their religion. They had a written language, courts of justice, a criminal code, well kept highways, an established system of postmen, carrying messages to every part of the nation, decent clothing of cotton and goats' hair, of their own weaving, and mechanic arts. They were a quiet, peaceable, people industrious and moral, punishing severely, as great crimes, theft, lying, and unchastity. Such is the testimony of Mr. Hahn, a German missionary, who resided forty years among them, and who says sixteen years of missionary labor was not rewarded with a single convert to christianity.

In their religion they had no idols, but recognized a supreme being, who manifested himself in the sun and in flame. In him they believed and trusted. They had their priests and their vestal virgins, whose duty it was to keep the sacred fire always burning. They were averse to christianity. "Our religion," they said, "is as good as yours. We are as moral as the white men, and, indeed, more so:" and their assertion is not disputed by the missionary. Yet, with all its superior civilization and morality, this nation fell; fell before a barbarous tribe led by an experienced war-man. And why? Because its high type of religion and morality, and civilization in its want of military power and experience, could not save it from the assaults of brute force. It had no armies and no skill in war. It was a peace-ful nation. The gospel of peace could not, would not, save it. It demonstrated, in a small way, what Europe and America demonstrate in a large scale; that it is force which governs, controls and protect nations. This people fell under the assaults of savages, and in lifteen years "abandoned all the arts of civilization, sat naked and hungry in the ruins of their homes, and gave the machine up to uttor depundence. themselves up to utter despondency, refused now to offer sacrifices, would not hear of the existence of a God. 'There is no God,' said they; "if there were He would not have suffered us, peaceable and good as we were, to be destroyed by these robbers, he would not have suffered them to live. No, there is no God.' They now lived on raw flesh. and indigenous fruits and roots, wore no clothing, or at most, a few rags, sullen, hateful and hating each other, forgetting the mechanic arts, and becoming completely degraded. No vestige of their old religion was left, and the name of God never mentioned."

Such is the testimony of a christian missionary. The arts and the gospel of peace were not sufficient to protect that nation; and this, which is the philosophy of history, is also the teaching which Spiritualism brings to the world. It declares you must cultivate every quality and every nower. It declares every quality and every power. It declares this to the nation as well as the individual. It urges and encourages brotherhood, amity and peace, but at the same time assures us that the forces and powers of the human body, and of all that we can command from nature and art, are given for self-preservation and must be used.

New York.

That is true beauty which has only substance, but a spirit; a beauty that we must intimately know, justly to appreciate.-

SUPERSTITION AND RELIGION.

Professor Felix Adler on the Horseshoe and the Number Thirteen.

Professor Felix Adler lectured on "Superstition and Religion," before the Society of Ethical Culture, at Chickering Hall, New York City. Superstition, said he, may be regarded as a survivor from previous stages of human culture and religious history. There are two classes of superstitions to which I would especially refer-those that have their root in fetishism and others that are derived from Pagan ideas. As an instance of the first class I may mention the superstitious belief of vampires. As late as 1871 a case was tried in the Court of Appeals at Costin, in Prussia, where a son of a nobleman was found guilty of having ex-humed the corpse of his father, because he, in common with other members of his family, believed that the dead father had turnvampire and to be preying upon the lives of his relatives. The son accordingly cut off the head with a spade in order to stop further rayages. Other cases of a similar kind are reported. Instances of supersti-tions that are based upon pagan mythology are the superstitions of the horseshoe and the number thirteen. The horseshoe was the symbol of the German god Odin, the god of the storm, just as the wearing of the cross was deemed a protection against evil. The horseshoe was, therefore, nailed above the door of houses, and being used at first as a means of protection in this particular way it doubtless soon came to be regarded as the symbol of good luck in general. The superstition of the number thirteen is commonly supposed to have originated in the circumstances of the Last Supper and the betrayal of his Master by Judas Iscariot, but the origin of the superstition is proba-bly much older than Christianity. I take it that it originally had an astronomical basis. It was observed by the Chaldeans that the sun completes the circuit of the heavens in the same time that the moon waxes and wanes twelve times. The number twelve, therefore, come to be regarded as a sacred number, indicating completeness. The number twelve was sacred among the ancient Hebrews, also among the ancient Germans. There are twelve celestial mansions, twelve attributes of Odin and the company of the great gods is composed of twelve. In this manner a human company of twelve might come to be considered as complete, and the thirteenth number would be regarded as an intruder who naturally called down upon himself the anger of the offended deities. The nature of all super-stition is selfish. It is the extreme opposite of religion. The relation of the two is that of an inverse proportion. The more of the one the less of the other. Superstition encourages men to seek to interfere with the grand order of the world. Religion finds its highest and noblest expression in the complete surrender of self to the laws and the abandonment of all merely personal aims in the love and pursuit of the unself-

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