Cruth Cenrs no Mask, Pows at no Human Shrine, Seeds neither Place nor Applause: She only Lisks a Pearing.

VOL XXVIII

JOHN C. BUNDY, EDITOR AND | PUBLISHER.

CHICAGO, MARCH 20, 1880.

1 \$2 50 In Advance. 1 Single Copies Five Cents.

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CRITICAL.

A Review of Rev. Joseph Cook by J. G. Jackson.

Some one has sent me the Christian Advocate, New York, Jan. 29th, 1880, containing a lecture by Rev. Joseph Cook upon Spiritualism. It is a most singular jumble and what best to do with it is hard to determine. It reminds me very much of the squirming of a snake that has had its back broken. "All I say (he remarks) concerning Spiritualism is "it." What an "if" was there, my fellow truth seekers. Please notice the muddle contained in the following

I hold five propositions to be true concerning spirit ualism, the last three of which are simply hypotheti-

TWO LEADING ARTICLES OF THE SPIRITUALIST'S CREED The chief propositions of modern Spiritualism are, first, the possibility of intercourse between human

are, first, the possibility of intercourse between human and disembodied, or supermundane, spirits; second, the trustworthiness of that intercourse as a source of religious knowledge.

2 Spiritualism has by no means proved the second of these propositions, and probably will be as far from proving it after five hundred years more of effort to establish it as it is now after five hundred years of effort to do do not be the second of the second of the second seco

tablish it sait is now after five hundred years of effort to do so.

3. If the first of these propositions were established, and it should be impossible to establish the second, all that would be proved would be the existence and agency of evil spirits—a position heither new or unscriptural.

4. If the first proposition should be proved, great harm would result, at least temporarily, for masses of the people would ignorantly or enthusiastically believe the second proved also.

5. If the first proposition should be proved, great good would result; for, if Spiritualism should prove to be simply modern demonology, it would yet contain modern evidence of the supernatural, and the modern evidence would superabundantly confirm the ancient. I do not forget the distinction between the supernatural and inexplicable. I do not forget that those who are not convinced by Moses and the prophets might not be convinced by the best modern evidence of the supernatural. But the scientific proof that modern evidence of the supernatural exists, would be, logically, the desiruction of anti-supernaturalism.

Did you ever see the like? First he holds

Did you ever see the like? First he holds "five propositions" and proceeds to specify and number them. No. 1 is split in two in the statement of it, and No. 2 is simply an assertion denying the last division of No. 1. No. 3 is an assertion only, hypothecated on the first half of No. 1. No. 4 and No. 5 are contradictory assertions of the effect of the possible truth of No. 1, concluded by the tatement of a number of things Mr. Cook 'does not forget."

The Reverend gentleman is a fluent, nervous writer, positive in his assertions, elequent and forcible in his language, and no doubt is considered a powerful man amongst the champions of orthodoxy and supernaturalism. But I can not vouch for the clearness of his premises (judging from the above example of them), the soundness of his legic, the truth of his bold assertions or the correctness of his high sounding deductions Perhaps it is needless to be much unessy about his wordy and unfair presentation of the cause of Spiritualism, for it will probably dous more good than harm; but I would like, nevertheless, to make an effort, however weak, to clear up somewhat his cloudy premises, and hold him forth to view, in the light of common sense, to the dissecting knife of a sounder logic.

Then how of this proposition No. 1 about "the possibility of intercourse with human disem-odied spirits " Is it possible that one who builds his convictions upon the Jewish Bible, can raise the question! I will only say to him, "Search the Scriptures for in them ye think ye have eternal life and these are they which testify" of such intercourse. If that he not sufficient and you wish more modern testimony (which is a yery praiseworthy state of mind) then experies the modern avidences fairly, and amine the modern evidences fairly, and your faith will be confirmed. There are an abundance of them extending from adown the ages, even until now. At present the tide seems at its flood! Science and rationalism have taken your proposition in charge, and it will soon be as well established as the truths of geometry. When you are thus confirmed, and get rid of that one "if," we will heartly join with you in considering the second division of No. 1, "the trustworthiness of that intercourse as a source of religious knowledge," Some little hints, however, we will venture even now before

that "if" is removed from your mind. My Reverend friend you are treading upon slippery ground. You have raised a momentous question. Your No. 5 is an argument rather than a proposition and is full of mixed meanings. For instance, you aver "if Spiritualism should prove to be simply modern demonology...the modern evidence would superabundantly confirm the ancient." Yes, truly! many things heretofore dark would become light. We never could imagine how a benevolent God could, as "a pillar of cloud by day and a pillar of fire by night," lead those hordes of the Israelites to rapine and slaughter,—murder and worse than murder, of the innocent and defenceless;-how he that is said to be no respecter of persons, could have thus chosen his fav-orites and sent them like a pack of ravening wolves to tear and devour better peo-ple than themselves—even descending to the hoofing of horses and other heart-sick-ening abuses, even of dumb animals. But now all is comparatively plain. We are not compelled to think that the God we love to venerate, who shines in our hearts,
"As shines the sunbeam in the drops of
dew, is a consuming fire," If there be any
truth at all in the story, the commander-inchief of those savage hordes, (composed partly of Jews and partly of the parishs of Egypt) was a demoniac power,—was some strong willed and savage tutelary spirit, reared upon earth when men were needs coarse, strong, savage, bloodthirsty, pitless and destructive. Thus does "modern demonology confirm the ancient," and in no other way can the flendish cruelty of the reputed Jewish God be reconciled with

And again the recent revealments of philological archeology, have made it plain that the laws given to the Jews on the tables of stone, were but plagiarisms of the laws given to the Hindoos, ages before the time of Moses,—that the Adam and Eve story is corrupted from a far better and older story of Adina and Heva in the Hindoo mythology. We have been wont to fear that mean man Moses like other man that meek man Moses, like other meek men we know, was a fraud and carved those stones himself, secreted on the mountain corrupting sometimes the more sensible Hindoo laws, so as better to control the savage hordes he had to lead. But now, at Mr. Cook's suggestion, we can easily perceive how that cunning demon could deceive the meek old man and carve those laws to suit himself. Surely my Reverend friend, we need not hesitate long to determine in regard to "the trustworthiness" of Jewish demonology "as a source of religious knowledge." It is poor indeed. But you will perceive what a field of thought you have opened. It is hardly new to us but too large for us to dwell long upon at present. To a few further thoughts, however, we would like to call attention. Since those demon-led savages baptized in fire and blood the beautiful land of Palestine, the human race have progressed much From savagery they have developed, under law, to some degree of civilization. Buddha has taught respect to all life, animal as well as human. Jesus, a disciple of Buddha, and others before him, have taught the father-hood of God and the brotherhood of man. In what is called civilized warfare, the victors no longer saw as under the bodies of the men rip open the women and children, or maim the dumb animals of the vanquished, as was commanded by the demon leaders of old. Better minded generations have arisen to the appreciation of more humane teachings. The wise and benevolent men and women, who pass forward from out of these improved conditions may well become guardian spirits of the good, (demons if you will) able and willing to enlighten us in "religious knowledge."

To the unfortunate ones, who, discarding common sense, reason, science and the developments of history, still cling to ancient and savage demonology as a "source of religious knowledge," let me suggest that they need—most earnestly need—strength from some source to give them possession of some source, to give them possession of themseives, and to enable them to break the chains in which the blind leaders of the blinded worshipers of ancient demons still hold the souls of men.

Mr. Cook's No. 3 is a complete sample of his illogical assertions. It is in effect this: if we prove the possibility of intercourse with human spirits, "all that would be proved would be the existence and agency of evil spirits." This sentiment appears to have met with applause from his congrega tion. We do not envy the discrimination of the speaker or the good sense of his applauders, thus to imply so broadly that all human spirits are evil. What becomes of the instructions of Paul, "Brethren try the spirits and see that they be of God," etc., if all are to be considered evil?

The Rev. gentleman's No. 4 is a tacit admission that the "masses of the people" instinctively perceive, that the spiritual life being a higher life, must needs be, with proper care and caution, a true source from which to obtain "religious knowledge." Most assuredly may he rely that these "masses of the people" have obtained from that very source, knowledge that has compelied the preachers of ancient "demonology" to soften the asperities of their creeds.

As to Mr. Cook's remarks upon the supernatural and miraculous, I for one have forgotten the difference between them, or rather never have known of any. Every thing that is done by a power above nature and inconsistent with natural law is surely

a miracie. Further, I am right glad he has not for-

gotten the difference "between the super-natural and the inexplicable;" neither have we. What will he think, however, if it should keep on appearing more and more probable, that what has been deemed the miraculous was only the inexplicable; and has ceased to be in many instances even

The wind on the "shieling hill" was su-pernaturally sent "to dight the corn frac the chaff" in the days of "Mause Headvig;" and later yet has the thunderbolt continued to be deemed a supernatural power immediately under divine and miraculous control. Both are now subjects to the reign of law. Thus must supernaturalism go on receding from our sight, and no miracle can ever be proven until it is first shown that there are no further undiscovered laws.

no further undiscovered laws.

I once saw a chair, in broad daylight, several feet distant from any visible person, start two or three feet backward, and, at my suggestion, travel up again to its place. Such a simple and seemingly trifling fact, together with many similar ones, that are proven and established as completely as human contemporary testimony can prove any thing, have wounded materialism proper to the death, but yet has not saved the life of supernaturalism. The writing of a fragmentary pencil inside of a folded slate to which thousands of living witnesses can clearly testify, is quite as miraculous as the clearly testify, is quite as miraculous as the "Mene, Tekel, Upharsin" of old. But is it, after all, any more of a miracle than the fact of Mr. Cook's spirit controlling his hand to write a sermon? Pray, let him explain this latter phenomenon,—how his will acts upon the material muscles, and we will then, without resort to supernaturalism, attempt to show how a chair or a pencil might be handled by the spiritual body of

a human being.

Is the changing of a worm into a chrysalis, and the bursting therefrom of a butterfly, a miraculous transformation? If not, then the development of a spiritual body from out the human material body is not a proof of supernaturalism. What signifies the invisibility of the spiritual body to the natural eye? That is no laritimate argu-ment against its existence under law. Are not the most powerful agents and laws of the outer world in like manner imperceptible to the outward senses except in their effects? Are, for example, electricity, magnetism, gravity, force, supernatural agents because they are thus unrecognized by the senses. Ah! Mr. Cook, where can you truly point us to this supernaturalism you cling to with such desperation? The lights of science show but its shedow as it retreats science show but its shadow as it retreats

into the dim past. You refer us to the Jewish records made according to "Mathew, Mark, Luke and John." You can not tell us who wrote them; nor even when they were written. The early church fathers admit they were written years after the occurrence of the events they attempt to record, and also that they are uncertain and contradictory. How could they be otherwise under the circumstances? Ignorant fishermen in those days did not carry note books and lead pencils. You seem forced to assume a miracle for the sake of proving supernaturalism; namey, the miracle that credulous human nature, in a superstitious age might not marnify, tenfold, events somewhat wonderful perhaps; but not really inexplicable in the lights of modern physiology and psychology. Can you ask us in the face of the constant extinguishment of the lamp of supernaturalism, dipped by the hand of science into the cooling waters from the fount of law, to accept "against the stomach of our sense these obscure and improbable records † Some of them we can show to be historically false: then how can we receive the others with confidence, descending to us as they do through that truthless age when pious fraud was deemed a virtue? Can you indeed ask all this for the sake of saving the hopeless remnants of dogmatism to which you cling?

But this unexpectedly long letter must come to a close. I trust some little light has been thrown upon our Reverend gentleman's jumble of propositions. There is much more rubbish in his lecture that remains to be swept away, and I trust some abler hand may finish the job, not only for this but for lecturers in common that I have not yet seen. He is entitled to common that I have not yet seen. tion, however, for recommending a "course of reading on Spiritualism;" for stating "the necessity of logical vigilance" and the "importance of scientific; investigation of spirtualistic aims."

Spiritualists unite heartily with all such recommendations if carried out in a fair and catholic spirit. But is that spirit exhibited throughout his own lecture? Wit ness the close of it to which he appends the following lines that appear as an original poetical effort. They seem to have elicited "applause" and are, therefore, presumed to be witty. I could not resist the temptation to pen the serio comical parody that follows after, to which I want him to give due "logical vigilance."

"Say spirits bine and black the tables tip:
A devil's knuckie rap may turn us pale;
It proves there is somewhat behind the velf;
A whispered lie proves yet a whispering lip.
Rap londer, fiends, for if the age let alip
Bellef in miracle, ye will not fail
To bring it back; a bashed tail
Or spiit hoof from the farkness doubt may trip.
I pray our faith from solence not aloof
May clip the tail and pare the devil's hoof.
Slices of each beneath the microscope.
Thenstar eyed faith with lynx eyed doubt may cape.
If spit hoofs can be teached, the time has been
When white wings and God's forehead could be seen."

[Applause.] Bay spirits bine and black the tables tip;

Yes! come dear angel friends the tables tip; A spirit's tiny rap don't turn us pale; "It proves there is somewhat be hind the veil;" Fear not us devilush deem your whispering hip, Ye are our brethren; fellow-servants all;— Ye are our brethren; fellow-servants all;
Prophets that claim no worship; nor our hearts appall.*
Rap londer, friends, for it the age let slip
Belief in anyels ye will not disdata,
In kindly love, to bring it back again.
Let devils come to those who devils own!
It is but just they reap what they have sown!
Well may they "pray and pare their devil's hoof;"
For still their faith from science stands aloof.
"Hoofe! Horns! Hebberons!" he will not pass!—
Thus science says your devil's "gme to grass."
"The bear-eyed faith with stear-eyed doubt can't cope;
Her blindness ever fears the telescope;
Luther, through it, they say, refused to look,
In dread of seving lies within "the Book"
Their Bible says the time hath never been.
The face of God by human eyes was seen.†
"God's forehead!" and "white wiags." quoth he, slack!
Old Moses say his "supernatural" back!

"Rev. 32: 9. †1 Tim. 6: 16. ‡Ex. 33: 23.

*Rev. 23: 9. +1 Tim. 6: 16. ‡Ex. 33: 23.

"STARTLING DISCOVERIES."

Clairvoyance Induced by Electro-Magnetism.

BY DR. C. D. GRIMES.

The JOURNAL of February 7th, contains copied from the Inventor's Record, the claims of its correspondent to having made the "startling discovery" of the separation of mind from matter and of inducing the trance and clairvoyant condition, in the following words:

"The correspondent claims to have discovered a new application of magneto-electricity by which the mind of a patient has acquired the power of apparently releasing itself from the trammels of matter, and transporting itself to place distant from the body, which remains in a condition of repose, resembling the effects produced by anaesthetics. While under the electric influence, [the manner of which our corre-spondent will not disclose] the mind can be directed to any spot or scene, and is suscep tible of the same impression and conditions as would be experienced in the person of the patient himself. The patient when released retains remembrance of the informa-tion so acquired, and on recovery from this coma, he insisted most strenuously that he had visited a scene, and noted every detail

of an event many miles away." It occurred to me that in a view of the claims of this correspondent to a new discovery, that he was unwilling to give the public the benefit of, that he might be thinking there was a little "money in it," and that it might be well enough to publish certain experiments and experiences, had by Prof. Lawrence Parnell, a professor of chemistry in a University of Louisanna, several years ago. A friend of mine called my attention to it published in a southern paper (the name of which I have forgotten) under such circumstances that I could not obtain a copy, but found time to copy his description of his experiences, and take a few notes of other matters, for my own use; happening six years ago, when I was en-gaged in the investigation of Spiritual-

He first obtained as perfect insulation as he could, by selecting a location destitute of minerals, erecting a temporary building without using iron and providing himself with an ingenious apparatus, that in the form of a vapor jet, he could make a direct application of this force to the brain. He began his experiments with the lower ani-mals, where he found their ability to resist the electric tension to extend from 20° to Then after providing himself with a friend to watch him through the mysterious passage, he submitted himself to a tension of 240, and obtained the verification of his anticipations. The trance state was obtained, in which he was insensible to his surroundings for twelve minutes, with pulsetaccelerated to 92, but did not restore his balance until regaled with five hours of sleep, when he came in possession of his faculties. From the account of his own wonderful experiences, I copied as follows:

"A period of unconsciousness had supervened, and of what duration, the mind had no conception. There was a sense of a great ly expanded sphere of being, and I seemed to occupy an indefinite space, with a focal point at which all the senses employed in he physical being, were inconceivably magnifled, animated and harmonized, with oth er superior faculties of power, beyond the pale of mortal comprehension. I saw my body lying rigid, and I fully perceived and understood everything that was transpiring I saw every pulsation of the heart, and the activity of the brain, which seemed to be the center of great molecular commotion, having the appearance of a flery efferves The mental sympathy or associaence. The mental sympathy or associa-tion with the physical being had become so attenuated as to release all control; yet I realized the possession of the body, but seemingly as a more appurtenance. I saw its various organs performing their func-tions, voluntarily, and independent of any volition of my own superior being.

"The perceptions of enlarging life continued. Memory revealed itself like the gradual illumination of a widely surrounding cloud, to perfect transparency. And then I saw and comprehended vividly and involved the same of th simultaneously, every act, thought and emotion of my entire life, from the first moment of dawning consciousness in the period of infancy.

"The impression was that of a realization of a present and perpetual reality, in which the imperishable elements of a created life.

were ever enlarging and progressing on-ward; and while retaining a perfect individuality, my compass of existence seemed illimitably extended. The measure of all human ambition and glory, dissipated like the breath of an insect, diffused upon the

the breath of an insect, diffused upon the wandering air.

"Years and centuries seemed to elapse, and yet the mind had no conceptions of time in its severed sympathy with the material order. Scenes and sensations transpired that were utterly beyond the contracted power of mind in its material relations, to comprehend in the slightest manner, and thought is crushed and dissipated in the attempt—a conception of the most sublime scenery that imagination can construct, scenery that imagination can construct, far surpassing anything in the known realms of nature, which material life seemed to be! The world had rolled away with its burthens, vicissitudes and anguish, and I was lost somewhere in the infinitude of the universe; and yet the tie was unbroken, and the will was passive and incapable of offering resistance to a power that was drawing me thither. With accelerated rapidity my sphere of existence seemed to narrow, and comprehension vielded its limited sway. Then came an excruciating pang of agony, demanding the resumption of physical sovereignty, and physical sensibili-

ty supervened." Thus ends a case in which I think every one of induced or developed trance or clairvoyance, whether by electric, electro-magnetic, human, or supermundane magnetic forces (all being but the different grades of one force) will find some parallel, but will not help to explain cases known as inde-

This correspondent claims that magneto-

electric forces, as he makes the application of them, act as an anaesthetic, producing come and importing to the mind the power of separating itself from matter. But electric forces (the active principle of foods, minerals and drugs) are vital forces, only lacking the slight modification obtained by vital action. When introduced into the human system the effect is to re-inforce the vital force, by exalting the polarity of the molecules. In my experiences with it as a molecules. In my experiences with it as a remedial agent. I have ever found it to act as a hyperaesthetic, quickening and exalting to a higher sense, rather than that of the deadening anaesthetic. Yet there is this difference between the electric and magnetic forces as developers. The grosser the quality of the force, the greater the effect upon the physical senses, while the more refined, attenuated and magnetic the more refined, attenuated and magnetic, the more the spiritual senses are quickened and exalted into prominence and recogni-tion. So the value of the electric force as a developing agent, resolves itself to the narrow limits of tension. This tension does not consist of quantity, but refinement and attenuation. When from the battery, this is obtained in manipulation—friction, in passing over the helix, the same as the physical economy, which by action, re-action and friction, refines the grosser electric forces taking in from the atmosphere, which has arisen from mineral beds, and that which is liberated in the disintegration of food, un-til they become those subtile magnetic forces that pass from the strong positive magnetizer, to the negative and receptive subject, re-inforcing, quickening and exalt-ing the spiritual senses into that prominence and activity, as to supersede or hold the physical senses in custody. These are similar processes.

These positions were verified in the ex-periments of Dr. Jerome Kidder, who re-ceived the shock of the Ruhmkorffcoil, at a meeting of the American association for the advancement of science at the Cooper Institute. The shock is estimated to be sufficient to kill fifty persons. But Dr. Kidder submitted his body to this shock, after passing the current through a helix of his own invention, in which the refining process of motion and friction, removed the gross effects upon the physical; thus establishing the fact, that while grosser forms of force, quicken and exalt the physical senses, the attenuated and higher tensions set more directly upon the spiritual senses. The simple thing accomplished by these different qualities of the same force is a quickening or an exaltation of the spiritual senses ening or an exatation of the spiritual senses to that prominence and control, that the physical senses are suspended or superseded. They are not deadened, neither is the bond broken by which matter is subordinated, although the tenure to sense is apparently weak. This bond is apparently broken in sleep, while the soul is absent from the body, living its own life, and often making such vivid impressions upon ten making such vivid impressions upon physical senses, as to be remembered through physical life, but when the morning light comes, that great physical awakening that easily renews the bond that its antagonist, darkness, had rendered like unto a cable of sand, it will show us that Nature (God) is a unit, each part being indissolubly and sympathetically bound to every other part, and that out of the most destructive anteg-onisms, come the most perfect harmony and reciprocity.

The soul life will never allow this physical supremacy to fail, until all departments of universal nature tire, and each part of both body and soul in sympathetic unity, surrenders its part; then the bond of physical sovereignty yields to the spiritual, and physical existence is no more.

It will be found by referring back to some of the forms of expression made use of hy Prof. Parnell, that I have italicized, that his experiences will sustain the views I Continued on Match Page.

LIFE WITH THE SPIRITS.

By Ex-Cleriens.

(Contloued from last Number.)

ENBALANCED MEDIUMSHIP.

My Harmony Hall head-quarters being something of a center of the new Spiritualism, I, of course, saw much of its varied phases, especially those of a mediumistic

phases, especially those of a mediumistic character. Many mediums of peculiar and uncertain tendencies as well as others, visited my room, some of them being expressly sent by the spirit-power controlling them.

One case of this kind I remember with marked distinctness as being of a specially interesting description. The subject was a strong, well developed man, from the northern part of Vermont, who had been accusern part of Vermont, who had been accustomed to an invigorating, out-door life. But no sconer did he enter the hall than he was controlled, and exercised with a power perfectly astonishing, even to me who had seen so much of this kind of involuntary action. There was a gentleman with him who was the postmaster of the town where they lived; from this gentleman I obtained the following account of the experience of

his medium friend: The man was well known and respected in the community to which they both belonged. For some time previous, he had been an overseer of a section of the raifroad; and had been accustomed to treat the subject of Spiritualism with extreme ridicule. At length, however, he was induced, on one occasion, to take a seat in a circle; and being as he was, of a decidedly mediumistic tendency, and thus brought fairly within range of the spirit power, he was laid hold upon with a force from which he was utterly unable to free himself. By this spirit control he was positively direct-ed to leave all else behind, and visit my hall in Boston; and until this was done, the spirit would not permit him to do anything else whatever, not even to attend to his usual superintendent duties on the railroad.
Against this decision he was inclined strongly to rebel; but it was found physically in the railroad of the railroad of the railroad of the railroad. cally impossible for him to do otherwise than as directed; for when attempting to go to his duties, on arriving at a certain point, he would be firmly fixed in his position, so that it was as impossible for him to proceed, as if he had encountered a barrier of solid rock. Being thus compelled by an unseen power he could not evade, he would for the time being, give up the contest and return in a homeward direction. But soon, feeling how very foolish seemed his position, he would rally his personal will-force, and go back for another desperate effort to go beyond the forbidden point. He would even gather all possible force by running as rapidly as possible, on approaching the mysterious point; but all in vain; he would again be brought up in the same sure and

imperative way. Of the wise and beneficent character of this strong and arbitary control, I was not fully satisfied at the time; but it is probable that in the end, some important good may have thus been accomplished for the subject. But I had no means of knowing this, as I neither saw nor heard from him after his return to Vermont.

OBSESSION AND ITS RELIEF. Another case of a sull more inveterate character was as follows: A lady from Worcester, apparently of intelligence and good character, came to me in great trouble with the hope of getting relief from her visit. Her story was that she had recently become a writing medium, but that im-mediately she had seemingly fallen under the exclusive control of one of a rough and low life, with whom she had been somewhat acquainted in the earthly life; and that whenever she attempted to write, the result was of a character utterly to shock and repel her. Often, indeed, nothing but a tirade of grosspess and prefanity thus came to her, and not only in her writing, but also in her usual daily life, this repulsive presence seemed to haunt her with relentless persistency; a clear case of obsession, thus seemed to be very similar to some of those mentioned in the New Testament; and we proceeded to treat it accordingly. Three other persons were in the hall at the time, one of whom was especially versed in the laws of spirit control. So we seated ourselves somewhat in the usual form of a circle, resolving that we would make an earnest effort to "cast-out" this "unclean spirit." A prayer was offered in behalf A prayer was offered, in behalf especially of the unhappy spirit, who seemed to be bound in ignorance and evil, so much so that to do evil rather than good to the unfortunate mortal medium, appeared to be his delight. We then reasoned with the darkened soul in the regard to his mistaken course, and tried in the true spirit of kindness and love, to arouse within him a desire for something higher and more worthy of one who, however low might be his present position, had yet within him the capacity of becoming "as the angels." Nor were our efforts without success, as was manifest from the modified character of what was now written through the lady's hand. The result was that she went away very much relieved, if not wholly delivered

from her oppressive control. MRS. W. R. HAYDEN'S MEDIUMSHIP.

Among the true and reliable mediums with whom I here became acquainted, and of the benefit of whose gifts I myself became largely a partaker, was Mrs. Hayden, a most excellent rapping test medium. She had then just returned from her first trip to England, where accompanied by her husband, she had been the means of converting to the faith some of the most prominent minds of that kingdom. Among those was the well known communist and materialist leader, Robert Owen. I feel tempted, in this connection, to write out a brief account of this man's conversion, as nearly as possible in the language of Mrs. Hayden herself, when giving the account to me soon after her return. The account was substantially as follows:

"When Mr. Owen first visited our rooms, it was not avowedly for the purpose of testing my mediumship and its claims; but he put forward some other reason for calling. I think it was to inquire about some American book that he wished to procure: But as he was standing before the fire, in conversation with myself and husband, the raps came with great promptness upon a table at some distance from him, and considerably louder than usual, in order, as appeared afterwards, to accommodate his im-

"What is that? what is that?" said Mr. Owen. "Why I suppose it is some of your spirit friends who wan't to talk with you,

"Spirit friends wanting to talk with me! Very well: I am always ready to hear what seeks to come to me.

"He then took a seat at the table, and soon became deeply absorbed in what was going | der my arm, while I did not lose sight o.

His success in getting test-messages surprised even me, notwithstanding my large experience in such matters. Old friends, some of them belonging to a period half a century or more back in his history, of whom I had heard nothing, came to him in rapid succession, and gave him such positive proofs of a living personal presence that the good man was utterly astonished, and went away so deeply impressed that thence forward he was one of our most frequent visitors; and eventually he became fully satisfied of the truth of the claim.

"Some time after, myself and husband having dined with him, he said to us: 'My friends are holding a meeting in honor of my birth day at one of our public halls; would you not like to go with me to the meeting? We gladly accepted the invitation, and on entering the hall, he insisted upon taking us with him on to the platform among the prominent leaders. One of these was speaking when we entered. When he had ended, Mr. Owen himself took the standamid a hush of expectation—for the fact of his defection from the leading tenet of the faith of his followers had already became widely known, and something especi-ally bearing upon that point was expected

on this occasion.
"He was listened to with the usual deference and attention, until at length he approached the subject of his new faith, when a sensation almost like a hiss went through the audience. The old man paused, and gathering himself up in his full force and dignity, with a voice and mien that absolutely commanded a respectful attention said: 'My friends you know that Robert Owen takes nothing on trust. I have received nothing on trust here, but have proof for that which I now believe.' And much more in a similar strain was uttered until he had freed his mind and vindicated, at least his perfect honesty in this his departure from his old faith."

To be Continued.

Slate Writing.

To the Editor of the Religio-Philosophical Journal:

In a late Journal I notice an account (by Herbertus) of a séance at No. 410 East 119th street, New York City, given by Mr. Harry Powell, which I suppose stands for Mr. Wm. H. Powell, late of Philadelphia, Pa., and as this person seems to be steering westward, to feed the hungry souls with his style of presenting spiritual phenomena, will you allow me space to describe a scance with him at Onset Bay Grove last sum-

mer.
This scance was held in the office of the headquarters' building, and was the last scance given by Mr. Powell while at the grove, some six or eight persons only being present, besides Mr. and Mrs. Powell. Upon entering the room on that occasion (the party being all there) Mr. Powell very urgently assigned me a seat at his right hand, with an especial request for me to take charge of the slates, which office I was more than glad to try and fill to the best of my ability, for the reason that in the scances given at my Cottage by Mr. Powell (in which it had not been my privilege to be present) there had been noticed some bits of stony substances upon the slate, and Mr. Powell had been seen to very carefully place his finger upon them and write. These bits near the chair where he had sat during the scances, and also in his room, which, when applied to the slate under the finger, will produce the same effect as is produced in his seances. Thus when I was assigned (to me) the seat of honor, 1 felt that if it wore pussible I would learn if he could write without the substance being first deposited by himself, either on the slate or on the finger. Mrs. Powell sat at his left hand with a good supply of cold water, while the other persons occupied chairs around the room. The light was placed a little to the right side of Mrs. Powell and behind him. He then asked all to examine his hand, which was very generally complied with. Cold water drinking followed, and the medium was declared under control. After considerable hard breathing and contortions of the body, the right arm was extended in about a horizontal position with the index finger pointing into space, when Mrs. Powell announced that they (meaning the spirits) were

forming the pencil.

The slate had been carefully examined and was found to be free from any writing, and lay at my right hand beside my chair. After the right arm had been extended perhaps one minute, the sitters were asked to examine the finger and see if there was anything upon it. Several did so, and were, I think, without an exception touched with the end of the finger upon the ferehead. The "Big write" was announced in that guttural tone that I think will be very freely awarded to the tawny Tecumseh and his medium Powell. "Big write" being interpreted as a call for the slate, I took one up and with my left hand laid it purposely in his lap, that he should have the best of an opportunity to make the deposit of the substance upon the slate. After alit-tle fumbling with the left hand he took hold of it and our two left hands served as support for it, when with eyes glaring and a good deal of raising and falling of the right arm, he finally brought the foreinger to a point on the slate, and wrote: "Pale faces, me glad to see you here to night; though me dead, me still live."

Mr. Powell became natural again, and asked if they wrote. Mrs. Powell answered, "Yes." Victory would now seem to be complete, and after a fresh supply of a quantity of water that would seem to be almost impossible for any man to drink, he was very soon under control again, and the hard breathing, puffing and blowing, eyes gleaming, and arm extended, we were soon treated to that guttural noise, and the words, "Big write," were articulated, which by this time I had learned to know meant slate. So taking a clean slate from under my right arm, I placed it at a point about eightinches above Mr. Powell's knees, on an angle of about 40 degrees, so that he could with ease place his foreigner upon the surface, and write if he was in a condition. He at once took hold of the slate with his left at once took hold of the slate with his left hand, and I felt quite a power trying to move it towards his body, but having carefully looked after the position of both of the medium's hands from the moment he was about to go under control for this writing, and feeling well assured that he had not secured the necessary slaty substance from his pocket to do the writing with, I concluded the slate had better remain in position at that point where I had main in position at that point where I had placed it. After the medium had brought the point of the finger down to within three or four inches of the slate, and then back up a distance of about twelve or fifteen inches for quite a number of times, the control left and his hands fell into his lap, and he again asked if they wrote. Mrs. Powell auswored, "No."

The slate was returned to the position un

the medium's hands for a moment. I did feel quite sure that there was nothing on his hands, and I also felt that it was my right to know if he put anything upon them wherewith he could produce the manifestations. More water drinking now took place and in, perhaps, two or three minutes, "Big write' was again sounded. Before the slate was presented, I asked Tecumseh if he was all right; when "Big write" was again spoken. The slate was then brought to its position about the same distance in front, and above the medium's knees, as in the second trial. It was grasped quite firmly by the medium's left hand, and held very firmly in position by myself. The medium's hand rose and fell quite a number of times over the slate to within about two inches of its surface, and then dropped again into the medium's lap, and then returned to its place under my arm, while I. continued my watch of Mr. Powell's hands, paying as little attention as possible to the movements of the other persons about the room-not for one moment losing sight of both of his hands. When Mr. Powell be-came normal he again asked Mrs. Powell if they wrote, and was answered, "No." More water drinking—more pointing into space more touching people on the forehead and a constant watch of the medium's hands, and we were soon ready to hear that spirit-ual intonation, "Big write," and it came with a will, that would seem to indicate a message, but whether to the man on the fence or to the man clear over the fence, we could not determine. Being somewhat curious to find out for a certainty who the "Big write" was for, I again asked Tecumseh if he was sure he was all right, and he again produced the two words, "Big

The slate was for the third time brought to its position over the medium's knee, as near as it was possible for me to do so. As in the other instance. The medium's left hand quickly grasped the slate, and the right hand performed its gyrating movements over it as before, when suddenly the slate was pushed away, the medium's hand fell on his lap,Mr. Powell returned to consciousness, and the slate placed to its position under my arm, my eyes continuing to watch Mr. Powell's hands. Mr. Powell again asked his wife if they wrote, and was answered, "No." Mr. Powell then said, "I shall not be controlled again to-night." With this announcement I relinquished my watching, concluding the scance was over.

It was suggested that the slate was not properly held in the right position. Mrs. Powell replied that the slate was all right, but she thought that Tecumseh wanted some one of the sitters to come up and let him write with his finger. I told Mrs. Powell I was much obliged for the explanation of things as it was the furthest from my intention to do anything that would de-prive the spirits from manifesting, but it was certainly my intention to deprive Mr. Powell from getting a chance with his hands to go hunting up slate pencils to write for me, and I am satisfied that it is impossible for Mr. Powell to produce the first particle of a written word, in the presence of any person that will take the trouble to be sure:

sented to him until he is ready to write. 2. Be sure that his hands are clean of all slaty substance, and then not out of your sight for a moment. Do not allow him a a chance to finger his pockets or anything else. Also keep Mrs. Powell and all others who can in any way assist him, at a respectful distance from him, and from the slate. 3. That you may be sure the conditions are not broken, provide a piece of two yards square cotton cloth; and have two or the audience that you can put confidence in, hold this up in the form of a curtain between you and the medium. Then make an incision near the centre of the curtain large enough for the medium's index finger have the medium pass the finger through this aperture, examine the finger and be that it is free from pencil points. With the finger and slate thus on your side of the curtain, invite the spirit Tecumsel

1. That the slate is clean, and not pre-

to write his usual greeting, "Pale faces, me glad to see you to night. Though me flead, me still live," or any other simple sentence that he may select. With this cotton veil hung between Te-cumseh's spirit home and the mundane condition of Mr. Powell's physical body, I think any person, that is willing to investigate these phenomena, for the single purpose of arriving at facts, can determine whether these bits of pencil are materialized by the Spirite agazgier.

brought out for the occasion.
W. W. CURRIER. Haverbill, Mass., Feb. 14th, 1880.

The Materialization of Spirit.

In the midst of materialization phenomena of modern Spiritualism, there is occasional evidence of some intelligence other than that of the medium being at the root of the manifestations. But the question we wish to raise is, whether that intelligence can manifest on the plane of matter to such an extent as to make the belongings of the spiritual world visible to normal

eyesight. Throughout the whole range of thirty ears' spiritual manifestations, during vears' which many solid substances transported by abnormal means during seances have been given to the observers, we believe that there is not a single instance in which the recipient is now able to produce any fabric so presented which can be demonstrated not to be of human manufacture, or any substance (such as locks of hair) demonstrably not of terrene growth. Yet a proportion of the manifestations at the seances had a spiritual origin.

The point of the argument is that there is a degree of relationship, yet a degree of separation between spirit and matter, anal-ogous perhaps to that between oil and water. A layer of oil (spirit) will float upon and in contact with a layer of water (matter), and supposing intelligences in water to be unable to see anything in oil, they might deny the existence of the latter, although much disturbed at times by its action. A disturbance in the oil would agitate the water beneath, but the individual below being unable to see anything but the water, would attribute its abnormal agita-

tion to other than the real cause.

If it be true that nothing from the world of departed spirits can be materialized at all, and that the most enthusiastic Spirit ulist of twenty or thirty years' standing cannot produce anything from another world materialized at a scance, it follows that at spirit circles the governing powers but move, transport, and transform objects be-longing to this world, to give us some idea about themselves, but are in reality manifesting to us indirectly by sign and by sym-Thus they use the body of the medium, which they can transform, or abstract from, or free from bonds; or they present earthly drapery, which they have the power of transporting from place to place, without

being able to explain how or why they do it, their utterances being considerably lim-ited by the brain-power of the medium. If these ideas are true, they ought to be promulgated, since they would clear away some of the perplexities of materialization seances.-London Spiritualist.

MRS. BRITTEN'S LECTURE.

The Brilliant Improvigatrice Answers Highly Interesting Questions-The Mysteries of the Great Pyramid.

At San Francisco, Cal., on Sunday even-ings, Mrs. Britten continues to answer, inspirationally, questions submitted by the audience, as they are successively drawn.

QUESTIONS AND ANSWERS.

If materialization be a truth, why are its manifesta-tions given in darkness instead of light? Every fact is susceptible of proof, and materialization can be no exception. Adequate proof can never be satisfactorily given in darkness, and so materialization will be, and has been, given in light. Upon the holy mount of transfiguration it was made manifest in the light; and the high, holy and good spirits, who propose now to bring a knowledge of this great truth to earth, intend it shall be proved beyond possible cavil. Darkness may render mere astrai light visible for some uses, but good and high spirits will strive to use light adapted to man's conditions, and thus recompose spirit matter in visible forms. Materialization is true, but darkness is not a condition essential to its production.

Will all of life's wrongs be met or punished by eternal Justice, independent of motives or previous condi-

"The soul that sinneth must die," is an aphorism of old. Sin is disobedience of law, and sin must die. Whatever we do ignorantly must meet its reward; so all wrong must be suffered for here, and atoned for hereafter. Punishment, which is man's attempt at retaliation, is simply human vengeance. God's punishment is solely to induce reform, and the sin remains, until the penalties become effective. Thus hells of suffering lay foundations of heavenly progress. The tried, tempted and fallen soul, convinced of its error, accepts the penalty, and thus rises in life's battle, mightier to exam the infinite highest to ascend the infinite hights, because it has gained strength below, and is stronger to help others. The kingdom of heaven is conquered from below-not forced on us from above. Our failures while ascending are God's providences, and not simply punish-

Is the Spirit-world interested in bringing about a change in religion on earth?

Assuredly not. Until religion is established upon earth the power of the spirit cannot direct it. Ecclesiasticism is not religion. Religion is the science of life; the knowledge of a first cause and of ourselves, and of all sciences by which God's methods are studied; the interpretation of magnetic footsteps of world builders and beauties of God's spirit. Religion is the network of industries, that shape the destiny of man; the perfect understanding of God's works the future of the soul when bodies waste away; when the golden bowl is broken to pour life's onward stream into new channels. Religion means the correction of wrong thoughts; the establishment of right purpose, and the submission of self-will to the perfect will of God. It flourished in forest cathedrals before creeds were thought of, and will exist when dogmas and surplices are alike forgotten. Spiritualism now seeks to restore the natural religion and pure faith of the blessed Prince of Peace, who, while on earth, was suffered to be a homeless wanderer from an humble manger to the mighty sacrifice of Calvary.

Will the controlling spirit state the object of the Egyptians in the erection of pyramids, and whether they have any spiritual significance to the world?

The great pyramid of Jeezeh was the work of master masons. One of its mystic galleries is a stone telescope pointing to Alpha Draconis, the north star when its plans were conceived. It is a stone record, erected by inspiration as a record of the world builders. Its king's chamber, dedicated to God, the central sun, was designed to celebrate most holy rites of ancient masonary. It was termed the footstool of the Sun God when its vertical rays covered it completely without shadow. Its interior sarcophagus is where the death of the hierophant was celebrated in commemoration of the annual death of vegetation, when winter withdraws the beauty and glory of the sun from the east. Near its center is a well, made to admit a plumb line, and directs to the home of the founder's bones. The markings about it are prophetic. Piazzi Smith's mathematical measurments are more correct than his religious surmises. Its measures, clearly marked in marble, indicate great changes on earth in 1881 years after the christian era. This refers to the new spiritual dispensation of God's love, now near at hand, and soon to be manifest to earth through the active agency of God's holy spirit under direction of Jesus the Christ as king of kings. The whole arrangement of the great pyramid is so prophetic that I will answer this question more fully next Sunday evening, when my subject will be: "Is the End of the World Coming?" It is a prophetic monument, and has served as a tomb only as a secondary use. Its prophetic meanings are founded on mathematics and geometry, and teach the methods employed in world building. It has a deeper signifi-cance than a burial place of men. It is a true record of religion, which shall confirm the words of Ezekiel, of John and of Jesus of Nazareth, whose beautiful life, as the Christ of our new dispensation, it is our divine example, so unlike the hollow mockery of an

empty ritualism. Are all epirits bettered in their condition by death? By restraint and corrections, souls gather strength to advance. The word of God gathers all as they are; but pitying angels use the scalpel when neccessary to cure the wounds of earthly errors, and though sufferers writhe in pain,each step is an advance to every human being after the emancipated spirit withdraws from its surrounding

What is magnetism?

It is the active element, or life of things; one of the original primordial elements, whose dual attributes are repulsion and attraction. These keep in place all things that swim in the infinite ether. Attraction concretes another primordial element, called body or matter, and repulsion dispels it. Worlds crystallize, when attraction prevails over repulsion. Another primordin element is spirit, and there is but one force in the universe, and that is the perfect will of God. Mesmer discovered the lost art of magic, when mesmerism became known; and spirit chemists now produce by chemical combinations of elementary substances, all the phenomens of Spiritualism. When blind specialists in science and self willed expounders of ostentations forms, misnamed Christianity, humbly sit with heavenly appointed mediums at the feet of Jesus and of God, they will learn of them that magnetism is an elementary force of life dwelling in all things.

What is inadelity!

Any dissent from the still small voice of God, or monitor within. In the world, it is too often the difference between another's opinion and your own. All are reckoned infidel to the church whose portals they avoid. General infidelity is the spirit of skepticism, which reasons and dissents from what it cannot approve. Although French revolutionists denied God and their own souls, they returned to ask, "What is truth?" Truth is that which is. The insidel who dares to think but enters the path of negation, which leads by reaction to af-firmation, and finally is led by aspiration of the spirit to rest in the temple of truth.

Are spirits happier for coming back to earth? If they return as teachers, to guard and shield humanity, bearing heavenly light to such as are in darkness, they surely are. and fulfill a divine mission, for whose uses the spirit telegraph was established. The the spirit telegraph was established. The present spiritual movement is prompted, first, by the will of the Great Father and Infinite Spirit; next, by scientific spirits, who have been directed to discover its means; and, also, by loved ones recently gone from earth, whom mortals can satisfactorily identify and are willing to believe. Mortals on earth are attracted by individual love, sometimes by selfish spirit of gain, to establish a correspondence with those heestablish a correspondence with those beyond; but behind our immediate spirit friends are great and holy angels, who direct the movement in the will of God for high and holy purposes, and the time approaches when every reverend circle will be a feast of pentecost.

Did the earthly body of Jesus the Christ ascend to beeven, as we are taught by our Christian religionists? If those religionists will accept their own, text, I will answer that "flesh and blood can not inherit the kingdom of heaven." Jesus disclaimed the title of master, saying none is good but God. By his exceeding purity and truthfulness of character he grew into such likeness to God as to realize his purposes, and be one with God in the execution of God's will. The Bible is now in the hands of revisers, whose better rendering will throw much light on its dark passages, Do not question problems in the New Testament until revised; then prove all things by the spirit. In this day of analysis and of spiritual gifts man will learn correctly the sublime truths taught by the blessed Jesus, who lived the noblest and purest life of mankind upon earth.

State your idea of the theory, everything that is, is right.

If there were no wrongs to right, no progress could exist. Human pilgrims will never reach absolute truth, where all to them is right. All things in harmony with the law of their condition are right, for law is the expression of the Infinite will. Right is relative, and its application is diverse and momentary. The rightful advance of to-day now renders the right of yesterday imperfect. The abstract expressions of philosophy are often misunderstood. In the exact science of God's justice and law, which manifests the divine purpose, all is right; but with man there will be no absolute right until he becomes perfected into that oneness with Christ and God which Jesus enjoined all men to seek and attain. No fixed and unchangeable right can apply to a being ever moving in pursuits of constant progression.

Springfield (Mass.) Items.

During the month of February the Spiritnalists here have listened to the inspirational address of Bro. A. A. Wheelock, of Utica, M. Y. Some of his subjects, such as, "How to Clear away the Mists and Rubbish from Spiritualism;" "The Law of Organization," "One World at a Time," were full of a most excellent spirit, and the themes were treated from a high spiritual standpoint. Brother Wheelock preaches a noble way of living, and what is of great force in his ministrations, he lives it hon-estly. His audiences were small at first, but increased toward the end of the month. At the close of his engagement, by his very important assistance, the society gave a sociable at Gill's Hall and had a fine large party. The following resolution was passed unanimously at the sociable :
"Resolved, That the Free Religious So-

ciety of Springfield tender their hearty thanks to Bro. A. A. Wheelock for his earnest and able lectures the past month-lectures characterized by unusual spirituality of thought and breathing a pure and humani. tarian spirit, and especially does the society thank him for his successful efforts in inaugurating this, the first sociable of the season, and regret that his engagements elsewhere prevent his remaining with us

elsewhere prevent his remaining with us longer as our speaker."

Bro. Wheelock, though invited to stay another month, had to decline, being engaged at Worcester, Mass. His mediumship has grown riper with years, and he is a speaker to be much desired by societies wishing to built up their strength. He realizes that the time for a constructive policy has come, and deprecates the iconoclastic spirit manifested by so many. We oclastic spirit manifested by so many. We understand that he is to be in Balston Spa in April, to begin building up a permanent society there.

Bro. Harvey Lyman is at Lake Pleasant much of the time now, assisting in building he new hotel. Dr. Amanda Harthan takes new rooms

in Gill's Art building in April. She is quite busy with her numerous patients. Dr. W. A. Towne, magnetic physician, has parlors at 421 Main street, and has been successful in the treatment of a number of severe cases here. Some of the old school physicians employ him to assist them in the treatment of patients too ill to be affected by medicine. They admit that his healing powers, by the laying on of hands. surpasses anything they have to offer to very nervous patients. The young doctor is acquiring a fine reputation as a healer

Mrs. S. S. Gillman, on Franklin street, I hear, is having quite good success as a test medium; also Mrs. Trask, on Hillman

Mrs. M. A. P. Clarke, on Greenwood street, the well known medical clairvoyant, is full of business as usual.

A large petition against the proposed "Doctors' Law," went to our legislature from this city. The sentiment here is pretty strong against it. H. A. B.

The moment you drive the devel out of theology there is nothing left worth speaking about. The moment you drop the devil the whole "scheme of salvation" has lost all its interests for mankind. You must keep the devil and you must keep hell .- Inger.

Woman and the Kouschold.

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

THE PERSONAL RECOLLECTIONS, FROM EARLY LIFE TO OLD AGE, OF MARY SOMER-VILLE, with selections from her correspondence, by her daughter, is the title of a book which contains the records of a remarkable character. I have thought that a brief sketch of its contents, might be of interest to many who have not perused this graceful tribute to a noble and beautiful woman. We shall find here the old idea refuted, that domestic and womanly virtues are incompatible with profound study or mental superiority. No one can read without interest of this fresh young soul, who, in her genuine-love of learning overcome numberless obstacles, and brought upon herself ridicule and misconception from her best friends and this, too, at a time when the three Rs. reading, 'riting and 'rithmatic, formell the entire curriculum of the best classes of society. Nor, were her works begun in early youth. Not until she had become the mother of two children, and a widow, did she find freedom to pursue her favorite studies.

Mary Fairfax, whose ancestors were kin to the Lord Fairfax who settled in Virginia, was born and reared in utmost simplicity. in the little seaport town of Burntisland. situated very near Edinburgh, in the year 1780. Her father, a naval officer, was absent on long cruises, and her mother, a lady of the old school, was much occupied in directing the economies of their little household. This left the imaginative child to wander at her own sweet will by the seashore, which she dearly loved; there she gathered strength and health, and that passionate love of nature which dominated all her after life. There she escaped from the long prayers and sermons of the old Scottish kirk, which she never had any sympathy with; there she gathered shells and seaweed, and learned to dearly love all the sights and sounds of the open air. Birds she caught and tamed, and an affection for them became almost a passion with the child, who was unwontedly shy and reserved among her kind. She became a kind of a wild creature, learning the habits of animais and birds, and surrounded with pets, which, indeed, she always kept about her till the day of her death. Her greatest trial was the kirk and catechism, until she was eleven years old, when for a year she struggled with the rudiments of learning.

At the age of fourteen she wished to

know many things, and so taught herself enough Latin to read Casar, and soon after begun to draw from nature and paint, with her little instruction. But, by chance, coming across some algebraic problem, she found the great study of her life. After some exertion, at the age of sixteen, she procured an algebra-she had never even heard the name before—and a geometry, and began to master them alone, following with a treatise on navigation. Her friends chided and laughed at her tastes, but with quiet energy she pursued the even tenor of her way, with no confident or sympathizer.

At this time she was possessed of that rare and delicate beauty, which she carried into extreme old age, so that she was called the "The Rose of Jedburgh. With a growing taste for science, she was still always disposition. She loved social life, and was not wanting in any domestic grace, making even her own ball dresses. Yet nothing interrupted her solitary studies, until the date of her first marriage. Then her husband, who disdained intellect in women, and the care of two young children, caused an interregnum of a few years.

After the death of her husband, Mr. Greig and one of her boys, she returned to her father's roof and sought solace in the study of astronomy and Newton's Principia. By this time she had learned French, so as to peruse recondite works in that language, and at the age of thirty-three, she found herself with an income sufficient to become the happy owner of an excellent library on mathematical and astronomical science. She sava: "I was considered eccentric and foolish, and my conduct was highly disapproved by members of my family. As I was quite independent, I did not care for their criticism. A great part of my day was occupied with my child and in study, then I played the plane for my father, quietly at home."

Her second marriage, with Mr. Somer-ville, did not interrupt the even tenor of her life. The relation was altogether happy. Mr. Somerville in every way sought to as sist her studies, ransacked libraries for references, copied her manuscripts, and was proud of her ability. From this time her star rapidly gained the ascendant. until she became eminently proficient in science and the fine arts, without abating one jot of all that rendered her lovable. Living in Edinburgh, as they did, which was the centre of great intellectual brilliancy, Mr. and Mrs. Somerville became known to all who were then prominent. They were intimate with Sir Walter Scott, and often dined with him, sitting around the very table on which the Waverly Novels were then being written. Her son's tutor was the living original of Dominie Sampson. About this time they became acquainted with Sir David Brewster, and made a life-long friendship with Sir William and Caroline Herschel.

On going abroad they were hospitably entertained by scientific persons, among them, M. Arago, M. de la Place, Cuvier, Biot, Marcet, de Condolle, Humboldt, and many others. attracted by all the profound attainments of this beautiful, modest and sweet natured woman. After enjoying much the trip to Rome, they returned to settle in London, where a host of friends gathered around our happy couple; happy in congenial pursuits, and in each other's companionship. Among them were numbered the literary lights of that period, Joanna Baille, Mrs. Opie, Maria Edgeworth, who says, of her, that "while her head is among the stars, her feet are firm upon the earth." Soon after settling here. Lord Brougham applied to Mrs. Somerville to write a work, to be published under the auspices of the Society for Diffusuer the auspices of the Society for Diffusing Useful Knowledge, giving a popular exposition of La Place's Mechanique Celeste, which, he said, not twenty people in England knew, except by name. Surprised at the request, she was yet brought to accede, and out of it grow the "Mechanism of the Harvary" has first book. the Heavens," her first book.

This book stamped Mrs. Somerville as the peer of any living student of astronomy, and brought her the honorary membership of all scientific associations of the conti-nent as well as of England. It was introduced as a text book into the University of Cambridge, which took the whole of the first edition, and the Royal Society of Lon-don, voted to have her bust, by Chantry, placed in their hall. By this time, it is needloss to say, her family had become reconciled to her exceptional tastes. On the loss of their fortune, Sir Robert Peel granted Mrs. S. a life-pension, so that during the re-

mainder of her life, comfort was secured. Her second book, Connection of the Physical Sciences, was equally well received. Writing was done in her sitting room, with her children studying and playing about her. She rose early, attended to the household wants for the day, taught her little ones three hours, then wrote before and after dinner, and devoted the evening to social converse. Her power of abstraction and concentration was extraordinary, her disposition gentle and obliging. These traits enabled her to be independent of solitude, since she could create her own in the midst of a crowd. One more book came from her pen, Physical Geography, and then she laid aside this work to expand her mind in other

Always an ardent lover of Natural History, she applied herself to Botany, Geology, Metallurgy, Conchology and kindred studies, collected cabinets, or painted from nature, always accompanied and assisted by her faithful husband. Again they sought the continent, where Mr. and Mrs. S. directed the education of their children, and continued their own researches into almost every branch of natural history. Forming the acquaintance of the American sculptor, Miss Hosmer, she writes of her with much admiration, and indeed she was destitute of jealousy or ill-nature toward any who did good work.

At the age of eighty, our heroine was separated by death from the kindest of husbands, a separation which she keenly felt. But from childhood rejecting the harsh tenets of her relatives, she had trusted in the universal love and wisdom of Deity, and looked forward with composure to a speedy and joyful reunion with her dear ones. But her serene, active and harmonious life passed in the judicious exercise of the mental, physical and affectional parts of her nature, carried her along twelve years farther. And it was after the age of fourscore, that she gave to the world her last elaborate work in two volumes, Microscopic and Molecular Science, an almost unparalleled example of vigor and intellectual effort.

About this period public opinion was strongly agitated upon the question of higher education and suffrage for women. It is needless to say that Mrs. Somerville, thoroughly feminine and refined as she was, took the greatest interest in all movements directed toward the well being of women, and always gently but firmly advocated their emancipation from all manner of big-otry. She was one of the foremost in welcoming John Stuart Mill's efforts, and in petitioning that universities might be open to both sexes. Hailing with delight the establishment of the Ladies College at Girton, she directed that at her death her large and valuable scientific library should be given to that institution. She lived to see great changes made, and used to say, that a woman of common intelligence at present, would have been considered a prodigy of learning in her youth.

So Mrs. Somerville passed her latest years, thoroughly fresh at heart, taking the liveli-est interest in every thing that advanced humanity, loving every body, and winning en-dearing reverence in return; constantly pur-suing themes which helped to interest and expand the soul, until she fell into a beautiful and painless sleep, that knew no waking till the glory of the life beyond crowned her aspirations. During these last years she often said that not even in the flush of youth had she been so happy. Her diary continned almost till the last, and it is as fresh and instinct with life as at the age of twenty. Foward the close she says: "I am now in my ninety-second year, still able to drive out for several hours, and though my memory of events is failing, not so with mathemati cal and scientific subjects. I am still able to read books on the higher algebra for four or five hours in the morning, and even to solve the problems. I enjoy reading all new discoveries and theories in the scientific world, and take as lively an interest as ever in passing events. My daughters support my tottering steps, and make the inirmities of age so light, that I am perfectly hadov.

That very autumn was her last on earth, but she leaves a bright example to women -not of scientific study, few have that aptitude, but for something congenial to tone and steady the mind, through change, mis-fortune and increasing years. The love and pursuit of some one avocation, if all testimony be true, will give the zest to existence which the idle and frivolous can never comprehend. It shall not only prove an elixir of youth, but a beautifier and invigorator, auch as no cunning chemist can supply. Above all, if rightly followed, we shall learn something of the goodness and wisdom of Deity, and of the immutable laws which are His exponents.

Book Notices.

THE HEALTH MANUAL, devoted to Healing by means of Nature's Higher Forces; including the Health Guide, revised and improved: Together with Brief Treatises on the Fine Forces, Vital Magnetism, in answer to Dr. Brown-Sequard on Nerve Force, and Chromopathy, the New Science of Healing by Light and Color. By Edwin D. Babbitt, D. M., author of Principles of Light and Color, Wonders of Light and Color. New York: Babbitt & Co., 5 Clinton place. Price, in Muslin, \$1; in paper 50 cents, sent free of postage. For sale wholesale and retail by the Religio-Philosophical Publishing House.

This is a work of 216 pages, 12mo., and is destined to be one of Dr. Babbitt's most use-ful productions. The important principles involved in self-healing, psychology and psychomany, are brought forward in their order, and presented as plainly as possible in the brief space allotted to them. Dr. Babbitt has a happy faculty of condensing his thoughts and making his point clear to the reader, and in the Health Manual has condensed many of the best thoughts of his other and larger works.

In the first chapter—the Philosophy of Cure—he strikes a heavy blow at the routine of politics, theology and medical practice as follows: "Men have worn the Medical, Political and Religious ruts so deep by centuries of travel, that they can scarcely see out, much less to get out, and the poor dear people, who are languishing and dying for some higher truths, must continue to suffer." Then after showing that disease is caused by the so-called remedies applied by physicians, and the fallacy of employing mercurials, narcotics and poisons in the treatment of disease, he proceeds to present the potent forces in nature at our command, which, with intelligent direction, can be made to subserve the interests of humanity. The Fine Forces, such as magnetism, electricity, vital magnetism, etc., when guided intelligently and controlled by a correct Will, are shown to be infinitely superior to gross and poisonous drugs and minerals, which according to many learned physicians, entail more diseases than they

In his chapter on Psychophysics, the Philosophy of Life, The Human Battery, and the operations of the brain in controlling disease in different parts of the body

cure.

are plainly presented. Psychology—its good effects and its dangers—is noted. Mesmerism, Clairvoyance—Philosophy and How to Develop it—Statuvolence, Psychometry, Physiognomy, are all treated in a vein of candor and made as plain as possible within the limits allowed for their discussion. Food, Clothing and Baths have also their appropriate notice, and much important information on these subjects is preant information on these subjects is presented.

Magneto-Gymnastics, Rules for Magnet. izing—How long to Treat, Where to Treat, and How to Treat—with Twenty-six Miscellaneous Points, are important chapters and should be carefully studied by old and young. These are followed by an extended chapter on Psychomany, with instructions for Soul-and-Hand treatment of special

The Family, Triumphs of Magnetism, The fine Forces, What is the True System of Medical Practice, A Brief Outline of Chromopathy, or the New Science of Healing by Light and Color, furnish interesting chapters to investigating minds. The work coucludes with twenty-one pages on Vital magnetism, The Life Fountain; Being an Answer to Dr. Brown Sequard's Lectures on Nerve Force. While it is far from containing all knowledge, yet presents glittering points of Truth which shine out, like well set diamonds, from every page.

No person who desires to keep pace with the progress of science, or to know more of the hidden mysteries of his own being and the workings of the Fine Forces of Nashould be in every public and private library and read by every youth in the land. The knowledge it would impart is worth more than gold—for it strikes the keynote of True Living, which leads to Health, Harmony and Happiness along the grand highway of knowledge.

D. P. KAYNER, M. D.

New Music.

We have received from the Chicago Music Company, the following Quartetts, composed by J. F. Fargo, all of which are fine compositions, and will, undoubtedly, be-come popular: "Never Again," "Always," "At the Foot of the Hill." Price of each 40 cents.

The poetry of these pieces is music of it-self. As an illustration take the following from, "Never Again."

I hear in the thicket the brooklets fall; A thrush on the files spray
Still sings as of old his sweet vesper song To the slowly departing day; And the fragrance falls from the chestnut trees, In the meadows where daisies blow, As it fell when the tender twilight came In the springs of the long ago.

The closing stanza is exceedingly sweet and touching:

Oh, dear was I to the the heart now cold,
And I know that she loves me still,
Tho' the stars softly shine on her grave to-night
In the lone church-yard on the hill.

A beautiful sentiment expressed with exceeding beauty.

"Love by Telephone," a serio-comic song arranged for the piano; words and music by C. R. Hodge, is an entertaining piece of humor, from the same enterprising pub-

Magazines for March not before Mentioned.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles: Correspondence; Editorial Notes; Miscel laneous Department; Grammar Department; Notes and Queries; Examination, College and Publisher's Departments.

Andrews' American Queen. (W. R. Andrews, New York.) This Magazine is devoted to Art, Music, Literature and So-

Andrews' Bazar. (W. R. Andrews, New York.) A Magazine devoted to Fashion, and Society Matters, and each number contains a Supplement.

The Young Scientist. (No. 14 Dey Street, New York.) A Practical Journal of Home

Generous Contributions.

In the JOURNAL of January 24th, were

published two letters, accompanied with

editorial remarks; one of the letters was

To the Editor of the Religio-Philosophical Journal:

from Christian Klinger, of New Braun fels, Texas, and the other had no signature attached, but was directed from Wilmington, Illinois. Both writers appeared to be old mediumistic Spiritualists, who were not able to pay for the JOURNAL, but were very anxious to have it to read. As an old mediumistic Spiritualist likewise, who sometimes feels, when able, like practicing one

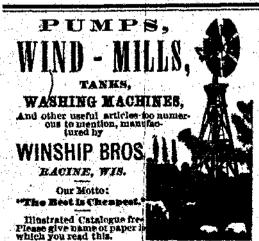
of the Spirit-land precepts of doing to others as he would like others to do to him. I enclose you herewith a postoffice order on Chicago (No. 48,497), for five dollars, for which you will please send the Journal one year to each of the above described parties. If: truth and purity do not accompany mediumistic power, then they had better never be used, or if used, not upheld or supported by Spiritualists. I approve of the course you have adopted to purify our cause, for if wheat and tares are inextricably mingled, better that the whole should be plucked up, so that the good and genuine grain alone shall be grown, and used to sustain the truth of spirit communication;

condemning. Respectfully yours, EBEN OWEN. -, Cal., Feb. 4, 1880.

To the Editor of the Religio-Philosophical Journal Enclosed I send a postal order for \$10 for the benefit of C. Klinger, of New Braunfels, Texas, and a poor man, E. Hooper, of Wilmington, Ill. Please let them have the Journal to the extent of \$5 each.

but speak sorrowfully and kindly even in

Yours most truly, G. H. CALVERT. R. I., Jan. 28, 1880.



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The Way to Find Out.

For many years Spiritualists have been making estimates of our numbers in this country varying from two to sleven millions, according to the temperament of the person estimating. We have at present no basis on which we can make an estimate that can be even approximately correct. The opportunity for obtaining the proper data now presents itself and in the only way that can render it worthy of any attention. The census of the country for 1880 should exhibit the strength of Spiritualism in America, and yet it will not come within a long way of showing the number who believe, in spirit communion, for every church society contains more or less members who fully accept spirit phenomena and are the regular patrons of public mediums, but who will write themselves down as Methodists. Episcopalians, Unitarians, etc., when the census taker makes his rounds. That the number of open and avowed Spiritualists may be known, is possible if every one will do his duty. Several months since we wrote Bro. Giles B. Stebbins, desiring him to con sult with the Commissioner and see if a series of questions could not be framed for use by the census takers that would bring out the facts we want, and we hope it may yet be done. The Texas Spiritualist, in an article on the subject, says:

This year the United States census will be taken and we mention the fact now, and ask every Spiritualist in the land, whatever may be his present church relations from prudential motives, to consider the propriety of answering truthfully and fearlessly, when called upon, that he is a Spiritualist We think it is always best to tell the truth. In this matter, however, there is much for the welfare of the cause of Spiritualism depending upon every believer in the spiritual philosophy honestly stating that fact to the assessor. Heretofore the orthodox churches and those who pander to them, have been disposed to sneer at us and treat us with contempt, assuming that a few fanatics only comprised the following of the spiritual doctrines. When the United States census shall show, as it ought to do this year, that we outnumber any other denomination, our power and influence will be felt, and we will no longer be treated as lunatics and fools. If Spiritualism is true (and every Spiritualist knows it is) it is time that every believer should boldly proclaim the same to the world, and thereby give the influence of his name and support to the cause.

'If every Spiritualist in the United States will this year honestly so state it to the assessor, the days of ostracism for this religion will have ended. Do not stop to see if your neighbor will be honest and vow himself truthfully as a Spiritualist, but be honest yourself, and then do what you can to encourage all other Spiritualists to take the same course, and whatever else may be the result, you will have the approval of your conscience in having been honest, and may safely rest assured that you have done some thing, if but little, towards popularizing and making respectable the most cheering religion and philosophy that has ever been vouchsafed to man. Be true to your convictions of right, let the consequences be what they may.

So far as our experience goes, there is little fear of ostracism or any other serious consequence in honestly avowing one's convictions on all proper occasions. If one respects his own opinions and does not attempt to force them unsolicited upon others, he will have little to complain of on the score of ostracism.

Advertising space in this paper is open to the order of all reputable advertising agents and we endeavor to accutinize closely the character of all advertisements offered and to admit none of an objectionable or questionable character, yet we do not hold ourselves responsible in any sense for those who make use of our solumns for business purposes. The intelligence and judgment of each reader must be his guide.

The daughter of Farmer Hawes, of Clayton, Contra Costa county, Callifors her voice three years ago from diphtheris. She was a devont girl and prayed for the restoration of her voice. A few days ago, when at Drayer meeting and thus fervently praying, her speech returned to her. At least so says the San Brancisco Post.

Editorial Notes of Travel Concluded.

Monday, February 16th, we left Philadelphia, carrying with us pleasant memories of our three day's visit and determined to return at the earliest opportunity to cultivate the friendships so auspiciously begun. The sixteenth of February is a day of spe cial interest to us: it was on this day, thirty-nine years ago, that we first saw the light. We can not recall very distinctly the particulars, but have no doubt the event was one of some note in the family, being the first arrival; in those days such affairs were not very common in Illinois and consequently we had the good fortune of being among the first-in the field; we have always endeavored to maintain the advantage thus given us at the "send off" and in our search for further light to keep well to the front, bearing steadily in mind the old Persian poet's injunction:

On parent's knees, a naked new-born child, Weeping thou sat'st, while all around thee smiled: So live, that, sinking in thy last long sleep, Calm thou may'st smile, while all around thee weep

In our pursuit of truth we have been led through trying ordeals and enjoyed exquisite happiness, even though scarcely more than past the half-way station of life's rugged journey. It seemed a happy omen that we should first enter the Nation's Capital on the anniversary of our entering life and our experiences in Washington confirmed the propitiousness of the co-incidence. Bro. Giles B. Stebbins, anticipating our arrival, had secured a cozy suite of apartments on the same floor with his own and assisted by his wife, gave us hearty welcome. Spiritual matters of mutual interest enlivened with anecdotes and reminiscences by our friend and a hasty run through the leading hotels, consumed the evening. On Tuesday, in charge of Mr. and Mrs. Stebbins, we saw many of the sights, calling upon Prof. D. Lyman in the Treasury building, who extended to us the courtesies of the building and inducted us into the mysteries of money making. We were shown how much care was taken to restore torn and mutilated currency sent here by its unfortunate owners for restoration; among the rest we noticed a two dollar greenback which had been quite fully materialized from a handful of mouse-eaten paper; though considerable still remained to be done to make it pass current, we were told the expense of restoration had already reached ten dollars. When Uncle Sam undertakes to help an unlucky holder of his currency he don't seem to mind the expense. We should rather have taken the owner's word for it that the mouse had demoralized his bill and handed him over a new one, but it seems "test conditions" are demanded and found in the end to be the only safe rule in the United States Treasury as well as in matters with which our profession has made us more familiar. When spirit phenomena shall be investigated with the same painstaking care and guarded in its manifestation with the same faithful and intelligent watchfulness as characterizes every step in the handling of the currency by government, then, and not till then, will it pass current with the general public. Counterfeits will still be sprung upon us from time to time, some of them difficult to detect, yet the confidence of the public will not be shaken and unlike our greenbacks the supply will be flexible, al-

Learning of our expected visit, and desiring as they always do on every occasion to show their deep interest in the cause of Spiritualism, and their kindly feelings toward those who are devoting their time in promulgating its saving truths,

ways adjusting itself to the demand.

A RECEPTION BY CAPT. AND MRS. CABELL was tendered us for Tuesday evening; when, for the first time, we met our hospitable entertainers and added to the already heavy burden of obligations accruing through the generous civilities bestowed at every turn on our travels. There is a sort of freemasonry among Spiritualists which draws them together in bonds of friendship stronger than the "three fold cord," and Captain Cabell is most happily fitted by nature and experience to fill the place of master of ceremonies and to make all who enter his happy home feel they "meet on the level;" while his worthy companion throws over her visitors a veil of ease and content that causes them to forget for the time that there is any other place on earth. After an hour of spirited conversation. Bro. Stebbins, at the request of our hostess, made a few felicitous remarks in that quiet, gentle strain so characteristic of the man and called upon us to reply, after which, Mrs. Shepard, the lecturer, arose and said: She desired thus publicly to extend to the guests of the evening her cordial welcome to the city and her sincere thanks for the good work that was being done by the RELIGIO-PHILOSOPHICAL JOURNAL. That at one time she was inclined to think the Journal too severe and uncompromising in its methods and policy, but additional, personal experience had shown her the error of her opinion, and, as a medium and public worker in the cause, she desired to now express her approval of the course we were pursuing. She was not fitted, she added, by nature or education to talk smoothly, or express herself fluently in her normal condition but on this occasion she felt as though she desired to be heard on her own account even if her language was not as well chosen as when under the direct control of her spirit guides. Continuing, she said: "Last night I had a vision in which I saw among others, Mr. S. S. Jones, who expressed his intense interest in, and approv-

his work on the paper; and held out to my view a lovely basket of delicately tinted flowers surmounted by a calla lilly, which he said he wished to present to his much loved daughter and her husband as a token of appreciation and as emblematical of the work in which they were engaged, a work which was bringing the sweet fragrance of hope to man and leading him along the paths of spiritual knowledge to that bright realm where exists such purity and sweetness of life and character as was typified in these flowers. "This scene," continued Mrs. Shepard, "Was as real to me as anything I ever saw, and to-day I had a basket of flowers arranged which in appearance is an exact duplicate of the one held up to my view in the vision, and I now have the pleasure of presenting it in the name of Mr. Jones to his daughter and her husband." At this point Mrs. Cabell uncovered a basket containing an exquisite bouquet of the rarest and most delicately tinted flowers. The feeling remarks of Mrs. Shepard, followed by this unexpected revealment of beauty. so completely carried us off our equilibrium that only with great effort could we make any response; knowing that had we the ready eloquence and descriptive power of an Ingersoll, supplemented by the deep spirituality of Mrs. Brigham, Mrs. Davis, or Mrs. Poole, we should fail to do justice to the depth of feeling wrought in us by this message from the "other shore," so faithfully and gladly brought by one of the chosen instruments of the Spirit-world. However, we haltingly responded sub-

stantially as follows: "In the name of Mrs. Bundy and for myself, I thank Mrs. Shepard for her generous act and for the fidelity with which she has executed what was evidently Mr. Jones's desire. The somewhat unusual selection of flowers before me is indeed symbolic, and expresses more truly and strikingly than language can depict, the work which I am trying to do to the best of my ability and in which I am so greatly aided by the hearty co-operation of my wife and thousands of earnest souls scattered throughout this country and Europe, as well as by the unseen hosts who have gone before and who with loving supervision attend us all. These flowers will fade, but their spiritual essence is imperishable, and their fragrance will ever be a sweet recollection to us. The flower gives up its sweetest perfume only when bruised, and so in times to come when bruised in the conflicts incident to this life, careworn and weary, the pressure on our hearts will open the chamber where lies the spirit essence of this gift, and the sweet odor will steal over our souls, calming the turnult, soothing the weary spirit and inspiring us to renewed efforts. Again I thank Mrs. Shepard for her beautiful gift, and also thank our spirit friend for giving

her the vision and message." The interest of the evening was augmented by short speeches from Mrs. Stebbins, Judge Case and Judge Coombs, and the pleasure greatly enhanced with readings by Dr. N. Frank White, Prof. Sharrott, Prof. Palmoni, and Mr. Eugene Jewell. Among the guests not before mentioned, were Col. Davidson (of the Republican) and wife, Col. Smith, Mrs. L. P. Anderson, Master Wella Anderson, Mrs. Morrell, Mr. and Mrs. Jewell, Mrs. Thayer, the flower medium; Mr. and Mrs. Metcalf, Mr. and Mrs. Williams, Mr. and Mrs. Sourdan, Mr. and Mrs. Steinburg, Major Chorpenning, Mr. and Mrs. Pratt, Mr. and Mrs. More, Mrs. Dickson, Miss Dickson, Mrs. French, test medium; Mrs. Post, Mrs. A. G. Riddle, and a large number whose names escape us at this distance of time. Capt. and Mrs. Cabell have our warmest thanks for affording us an opportunity to meet so many pleasant people and for continued courtesies during our stay in the city.

Having hastily inspected the capitol and listened to the buncombe of several members in each House of Congress on Tuesday, Bro. Stebbins on Wednesday morning guided us through the Smithsonian Institute and Department of Agriculture. He was then obliged to go to Baltimore, where he delivered a lecture in the evening on the life and labors of William Lloyd Garrison. Think of it, readers! An old abolitionist delivering an eulogy on Garrison in Baltimore! One need not be very old to remember the time when such an attempt would have raised a mob and likely have obtained for the foolhardy speaker a coat of tar and feathers, if not a ticket to the

"other shore." Verily the world moves. MRS. L. P. ANDERSON'S RECEPTION on Wednesday evening, given us by this popular and successful test medium as a token of her appreciation of the good work the Journal has done for her profession, was equal in numbers and interest to any that had preceded. Though the evening was stormy, few, if any, seemed to have been deterred on account of the weather. and Mrs. Anderson's tastefully arranged apartments on Pennsylvania avenue, were thronged by representative people from various sections of the country. The cosmopolitan character of the company increased the brilliancy of the entertainment and gave evidence of the universality of Spiritualism. Mrs. Anderson is a phenomenon herself; highly sensitive, delicately organized and of fragile mold, it is a constant wonderment to her friends how she can infuse so frail a body with so much animation and enthusiasm. When her spirituelle face is lighted up by the fires of inspiration, her mobile mouth, expressive eye and beautifully shaped forehead present a study that would enchant an artist. Master Wella assisted his mother in doing the honors of

beyond his years. The affectionate confidence existing between this mother and son is beautiful to see. Among the most notable guests was that old veteran, Major Thomas Gales Forster, who came up from Baltimore where he is living, to be present on this evening. Though it is more than twenty-five years since he began to speak the inspiration given to him, and though he is now getting within halling distance of his three score and ten years, his mind is as active and his interest in the affairs of life as strong as ever. He is not rusting out nor listlessly throwing himself on his spirit friends for all his growth; he believes in keeping abreast of the thought of the day, and his mental furnishings are bright and burnished, putting to shame many younger speakers, whose constitutional laziness impels them to use the spirit crutch too much in their feeble at tempts to climb the hill of knowledge. Bro. Forster's remarks on this evening were characterized by a force of logic and bril liancy of illustration seldom equaled and the company feit under obligations to Col. Smith for drawing him out when he least expected to speak.

Col. Smith in his remarks elequently portrayed the demoralization and danger incident to the practice of fraud and deception in exhibitions of what are claimed as spirit phenomena; showing how in his own case his skepticism was increased by witnessing form materializations, which he supposed were genuine, and soon after being shown conclusively that the whole affair was an outrageous swindle. He reasoned as thousands of others do, that if in this instance having carefully scrutinized the room and cabinet and finding, as he supposed, that all was right and honest no opportunity for trap doors or confederates, and yet had been grossly deceived by a confederate coming through a trap door, what warrant had he in believing in any of these manifestations occurring under similar conditions. Col. Smith's speech, based on his own experience, was a powerful argument, though not especially intended as such, in favor of the position taken by Mr. Stainton-Moses and the British National Association of Spiritualists in England, to do away with the cabinet and every appliance for obstructing a view of the medium; and of the Journal's stand that promiseuous dark and semi-dark circles are an abomination, and that the medium should sit outside the cabinet, if a cabinet is used, both for the protection of the observers and the medi-

Some fine singing and piano music, with humorous recitations by Dr. N. Frank White and Mr. Jewell, were enlivening feawere the following: Mr. F. W. Penwick. Maj. T. G. Forster, Mr. S. D. Spruce, from Baltimore: Mr. E. R. Sprigman, New Mexico; Dr. H. Colford, Cuba; Dr. D. G. Campbell, Illinois; Mrs. G. B. Stebbins, Michigan; Col. P. Porter, Creek Nation; Capt. W. Webster, New Zealand; Col. E. W. White, California; Mrs. Mary Dean, Ohio; Mr. E. Byrnes, New Orleans; Mrs. A. B. Hudson, England; Mr. O. N. Bancroft, New Jersey; Mr. E. M. Garland, New Hampshire: Dr. Geo. Gross, Mr. and Mrs. C. Laurie, Hon. W. A. Pile, Maj. Chorpenning, Hon. Chas. Case, Dr. Wm. McEwen, Mcs. O. W. Hechtman, Mr. and Mrs. Clendaniels, Dr. N. Frank White, Mr. and Mrs. A. Jewell, Mr. Wheelock, Mr. Eugene Jewell, Mrs. M. Sawyer. Miss Ida Sawyer, Mr. W. Jewell, Mr. D. Sawyer, Mr. H.V. Johnson, Mrs. G. Helmick, Col. J. C. Smith, Dr. J. Tanner, Mrs. M. J. Morrell, Mrs. A. Randall, Dr. R. and Mrs. Parsons. Mr. and Mrs. Metcalfe, Washington; and others.

Mrs. Anderson is doing well in Washington, and we often heard her highly spoken of. Mrs. French, the medium, is strongly commended by Mr. Stebbins and others; we regret that want of time deprived us of the opportunity to witness an exhibition of her powers. Mrs. Thayer's health is said to be so uncertain as to keep her out of public work this winter. Mrs. Shepard is lecturing with good success, and her zeal and unselfish devotion to the cause are worthy of emulation.

Thursday, the 19th, being the last day of our stay, was an especially busy one, and we now look back with astonishment at the amount of sight seeing and calling we got through with, and which would have been impossible but for the assistance of friends. A hurried call at the Pension Bureau enabled us to see those old wheel horses. Bros. Mahew and White, and to drop in for a moment on Dr. Hood; we have to regret not seeing our occasional contributor, General J. Edwards. Mr. Baldwin and others whom we had intended to meet and shall take them in on our next visit. In the afternoon we had a scance with little Hattle Helmick. a sweet retiring child, some twelve years of age, through whose medial power independ. ent voices are heard. We had often been told by Skiwaukee, in Mrs. Hollis-Billing's scances, that he was developing this little girl and that when we visited Washington he would try and talk to us in her presence; we have every reason to believe he kept his promise on this occasion. Those who have heard "Ski" will readily remember his pecultarities of expression and marked individuality, and these were prominently mantfested at this scance; Major Forster, Mrs. Shepard and others were present and highly appreciated the privilege. With watchful care for her health and judicious management in development, this child will, in time, be one of the most powerful instruments in demonstrating the truth of spirit intercourse.

departure, we found on our table a magnificent bouquet, the gift of Mrs. Anderson; also kind messages from many friends, and we regretted that inexorable duty obliged us to leave the city where so much hospitality and genuine good will was being extended. However, we realized that duties to our subscribers and the cause of Spiritualism, now called us homeward as strongly as three weeks before they had impelled us to our journey, and bidding adjeu to Mr. and Mrs. Stebbins, and other attentive friends, we took the train at 7.40 P. M. on Thursday, and at six o'clock Saturday morning arrived in Chicago to find our sweet little tressure, Gertrude, up and dressed and peering out of the window trying to catch through the gray dawn the first glimpse of the wanderers; the look of radiant joy and the loving embraces she showered upon us compensated for the enforced separation, and made us realize with overpowering emotions, what a treasure of light and love is a beautiful child in the home.

Thus ends our notes of travel, and if the reader shall feel that with such splendid material we ought to have written better, we can only say we fully agree with you but under the circumstances have done the best we could. With the exception of notes taken at the seance with Mrs. Pickering, we have written entirely from memory, handicapped by severe bodily indisposition resulting from a cold and with a thousand details of business to absorb our attention. There are no doubt many errors of omission, which we sincerely hope will be excused. We have at some length given our experiences, believing that all which can increase the knowledge of our readers as to the Movement in general, will prove acceptable. We realize most sensibly that the attentions so freely showered upon us, were inspired by the hearty interest of the people in the cause of Spiritualism and the JOURNAL; and every courtesy bestowed we feel was intended as well for our noble corps of assistants and contributors whom we represented.

Thirty-Second Anniversary of Modern Spiritualism.

PREMIUMS FOR THE BEST REPORTS.

In a few days will occur the Thirty-Second Anniversary of the advent of Modern Spiritualism; the day should be appropriately observed by public exercises wherever possible. and every Spiritualist family should make it a day of retrospection, thanksgiving and praise. We are glad to note extensive preparations in many localities for the coming event, and shall be glad to briefly chronicle the history of the exercises. We desire, however, to impress upon our correspondtures of the evening. Among those present | ents the necessity of the utmost brevity compatible with perspicuity in preparing their reports. Instead of sending us extended details of business matters pertaining to the meeting, of no interest to the public at large, let the accounts be lively, descriptive, historical sketches, interspersed with any important announcements or new and striking ideas advanced by the speakers, and such remarkable tests of spirit presence as will likely occur in many instances. By painstaking care the reports can be made interesting and profitable to our readers. The trouble often is that the one delegated to make up the report, fails to give the time and care to the subject which is necessary, and finds it much easier to copy dry details from the secretary's book than to attempt any intellectual effort. We will give a premium of five dollars for the best prepared report that shall be sent in, and one year's subscription to the JOURNAL for the second best; the conditions being that the reports shall be neatly and plainly written, and prepared in accordance with the general tenor of the foregoing suggestions. We will take the liberty to name as judges, Mrs. H. B. Champion of Philadelphia, Mrs. Jacob Martin of Cairo, Ill., and Dr. D. P. Kayner, Chicago, Thereports must be mailed to us not later than April 3rd, and as much sooner as possible. After they are published and the judges have decided, we will publish their award and pay the premiums.

The Doctor's Law.

One of the bills which the doctors have been thrusting before the various State legislatures under different forms, but all with the philanthropic pretense of saving the dear people from the quacks, has met great opposition in Massachusetts. There was strong determination on the part of the "regulars" to carry that State. We learn from reliable authority that: "They arranged the plot months ago. The elergy throughout the State were appealed to by private and confidential circulars for their support. The Social Science Association petitioned with probably several thousand of the most influential names in the State for an act of registration and good character, etc., on the part of the doctors The governor mentioned it in his message. The President of Harvard College, the President of the Young Men's Christian Union; the Episcopal Bishop of Boston, and officials from New Hampshire and Vermont, advocated it. They were allowed unlimited time to state their arguments to the committee: but when the remonstrants opened, they were cut down to fifteen minutes to each speaker." Mr. A. E. Giles opened and closed the argument for the remonstrants, in a most concise and satisfactory manner, leaving no word unsaid and thoroughly going over the entire field. He will publish his speeches in a tract and in those States where the bill is being forced forward, or where the infamous law exists, it will prove a valuable document, being a al of, the course of those who had taken up the evening and shows an aptitude far Returning to our quarters to prepare for magazine of arguments for its repeal.

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

Dr. Paebles writes us that his father has just passed to spirit life, at the ripe age of eighty-five.

Dr. L. L. Farnsworth and wife gave us a call this week, on their way from the West to Philadelphia, which city they intend to make their home.

Capt. H. H. Brown is now located at Willimantic, Conn. During July and August he would like engagements in the West, as he has a vacation during those months.

N. B. Starr, the spirit artist, will attend the Convention of Spiritualists and Liberalists at Battle Creek, Mich., March 23d to 29th. He will have some fine paintings there for sale.

B. F. Underwood, liberal, lectured at Hamilton, Mo., three nights this week and speaks at Burlingame, Kan., the 21st, 22d and 23rd; from thence he goes to Scranton, Iowa, for a week. Mr. Underwood has engagements occupying all his time up to May.

The Psychological Review, which Mr. Nisbet, of Glasgow, has been publishing as a monthly, during the past year, has been dissontinued with the March issue for want of support. It was an able publication; probably in its strength lay its weakness.

Miss Odell, a young lady residing at No. 430 Wabash avenue, a few weeks ago committed sulcide, drowning herself in the lake. Before her fate was known, her mother had awakened the sleeping household by her cries, and declared she had seen her daughter standing before her in a dream.

The Western Honey Bee, published at Lebanon, Mo., says:

"The Religio Philosophical Journal still graces our table, and we believe it to be the best spiritual paper published in the Union. Price, \$2.50. Address, John C. Bundy, Chicago, Ill."

Col. Eldridge is now in Texas, where he is doing a good work. He has lectured at Houston, Hempstead, Brenham and Austin, to good audiences. He is to lecture at Bryan, Bremond, Marlin, Waco, Corsicana, Dallas, Sherman, Danison, Fort Worth, Weatherford, Terrell, Marshall and Palestine. The Colonel's address is in care of Wm. L. Booth, Hempstead, Texas.

The Spiritualists lately held a convention at West Pawlet, Vermont. The attendance was large, and good feelings were manifested on all sides. The Granville Sentinel

"Dr. H. P. Fairfield took the floor, being controlled by the spirit of Sylvester Judd. His subject was, 'Ancient and Modern Spiritualism.' He proved Spiritualism by the Bible; would quote any verse he chose, and repeat it word for word, apparently reading it out of his hand. He spoke extempore for nearly two hours, and was often applauded, the house being filled to its seating capacity. He also requested the clergy to meet him in debate, but no arrangements have as yet been made."

Speaking of E. V. Wilson, the same paper says:

"Mr. Wilson read an extract from Ingersoll, after which he delineated characters and gave the principal events in their lives. Taking a knife, handkerchief or glove belonging to the individuals, he described spirits, almost every one of which was recognized. He made thirty-seven distinct statues in which only three were not iden-

Hudson Tuttle writes us from his home at Berlin Heights, Ohio, that he is to take part in the anniversary exercises at Cleveland, on the thirty first, and intends to visit his daughter in this city some time in April. It occurs to us that this would be good opportunity for those friends living at points on his route, who would like to hear one of his admirable lectures, to avail themselves of the opportunity, as it is seldom his business will allow him to get so far from home.

The Weekly Register, published at Monmouth, Ill., speaks in high terms of the lectures of Dr. Alice Stockham, of this city. The Register well says:

"Her lectures are scholarly, scientific and strictly from a physiological stand-point, delivered in plain, simple, chaste language. No mother should allow her daughters to grow to womanhood without understanding their own natures, and who more capable of imparting that knowledge than an educated, refined lady physician."

Mr. Hay Nesbit, a publisher at Glasgow, Scotland, and a devoted Spiritualist, whose imprint is often seen in English works on Spiritualism, writes:

"There is a decided improvement in every way in the Journal since I knew it first. Every good Spiritualist should be thankful for the exposures you make. Depend on it. the movement both here and in the States is in a sort of transition stage—a change for the better. Humbug and charlatanry must pass away and give place to sincere and en-lightened belief."

RELIGION AND PHILOSOPHY.—Prof. J. R. Buchanan will deliver a series of religious discourses at Clarendon Hall, 18th street, between Third and Fourth Avenues, every Sunday until further notice, at three P. M., beginning on Sunday March 14th, 1880. The themes of these discourses will embrace the fundamental questions of Christianity and Philosophy, and present a new view of religion, free from superstition and entirely in accord with science as well as the inspired teachings of Jeaus of Nazareth, So reads Dr. Buchanan's circular.

Mr. James K. Lewis, of London, who is an occasional contributor to this paper: seeks an engagement in America as amanuensis, secretary or clerk. He is twentysix years of age, and said to be well qualified, and can give English and American references from distinguished literary gentlemen and large business firms. We believe Dr. Peebles is well acquainted with

him, and would, no doubt, gladly answer any inquirles from those interested. Those desiring to correspond with Mr. Lewis may address him in care of the office of this paper.

Prof. B. F. Underwood took a trip to Little Rock, Arkansas, for the purpose of debating with Prof. Baier on sundry questions, but when he arrived there, the latter ignominiously backed down, and the rich treat anticipated by all parties there during the discussion, was suddenly dashed into nothingness. Prof. Underwood, however remained to deliver a course of lectures, which were no doubt highly interesting, but a debate with Baier, if he has an ordinary amount of brains, would have brought out in a marked degree Prof. Underwood's reserved force, and the contest thereby would have been rendered doubly interesting.

OUR COLLECTION OF PHOTOGRAPHS has lately been enriched by fine cabinet size pictures of the following named contributors: W. Stainton-Moses, of London; Dr. James Cooper, of Ohio; Mrs. L. P. Anderson, of Washington; Master Wella Anderson, Dr. Peebles, Dr. McLennen, of San Francisco; Mr. A. B. French, Mollie Fancher, Master Burt Whitney and sister and their father, Mr. D. Whitney, of Omaha. Our collection is constantly growing in interest and is open to the inspection of visitors. Mediums, speakers and all interested in the public work of Spiritualism, are kindly invited to add to the number.

E. V. Wilson, the noted Seer, will be at his home, Lombard, Ill., from the 18th to the 28th. He will speak in Harvel, South-Western Illinois, on Friday, Saturday and Sunday, the 26th, 27th and 28th, at 7.30 P.M., and on Sunday at 10 30 A.M. He will hold one public séance on Sunday at 2 P. M. He will speak in Sullivan, Ill., on the evenings of Tuesday and Wednesday, the 30th and 31st inst., and on Thursday and Friday, April 1st and 2d, 1880. Mr. Wilson will accept calls and fill them during April, May and June any where in the West; time to be fixed hereafter. To the parties in Wisconsin, Iowa and Minnesota, with whom he is in correspondence, let your answers be sent in early. His terms are reasonable and tests are given at every lecture. Address him at Lombard, Iil.

It appears from an exchange that the bells of St. Mark's Church, Philadelphia, were silenced by an injunction obtained by annoyed neighbors, and the Court of Appeals sustained the order. The result of that case has led to movements against church bells elsewhere. In St. Louis a chime in the Congregational Church of the Pilgrims has been attacked by two physicians living close by. These bells are struck every quarter of an hour, the number of strokes numbering 1,116 a day, besides the tune playing on Sundays and at prayer-meeting nights. The two physicians say, in applying for an injunction, that the noise is destructive of comfort and dangerous to health. The church officers reply that the chime is a fine one, and that the complainants would not object if they were not infidels, to whom any christian sound would be unpleasant.

Ausiness Antices.

The scalp is made clean and sweet by applying Hall's Vegetable Sicilian Hair Renewer.

COUGHS.—"BROWN'S BRONCHIAL TROCHES" will aliay irritation which induces coughing, giving oftentimes immediate relief in Bronchitis, Influenza, Hoarseness, and Consumptive and Asthmatic

Mas. D. Johnston, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits aspecialty.

SEALED LETTERS enswered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 8-cent postage stamps. Money refunded if not an-21-28H.

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 Come and help us in our nour or arisi. Metalic use two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, hox 64, Lombard, Dupage county, Ills.

E. V. Wilson.

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

[From Hon. Andrew Cornwall.] Ex.Member of Legislature, New York STATE, ALEXANDRIA BAY, J. n. 3, 1880.

I. H. Warner & Co. GENTS: I have been troubled with kidney difficulty for the last three years, and in October last had a very severe attack. I then commenced taking your Safe Kidney and Liver Cure and obtained relief at once. I have used two bottles and feel as well as ever, and I shall always keep a supply of Warner's Safe Kidney and Liver Cure in the house. Yours truly, A. CORNWALL.

The Ladies Favorite.—Among the many thousands of ladies who have used Dr. Pierce's Favorite Prescription and pronounced it their favorite romedy, because so efficient in the diseases and weaknesses peculiar to women, are many who are well and favorably known in the world of letters, as well as arises, musicians, and a whole host of names from the brilliant ranks of wealth and fashion. It is pre-eminently the ladies' Favorite Peculiar Peculia lon. It is pre-eminently the ladies' Favorite Preecription, its use while being far more safe and efficient, exempting them from those painful, caustic operations, and the wearing of those mechanical contrivances made like Peter Pindar's rator—seller's ratora—to sell, rather than to cure. KILLMORE, Ind., March 20th, 1878.

Dw. R. V. Pierce:

De g. Sir-Your Favorite Prescription has re-Store me to perfect health.
Yours truly, GRACE CHOATE. 422 Eutau Brest, BALTIMORE, Md.,

Da. R. V. Pinnon, Buffalo, N. Y.:

Dear Sir—My wife was a hopeless invalid for nearly 20 years. Your Favorite Prescription has Thankfully yours, R. T. McCAY.

PRIZE BUTTER AT THE N. Y. FAIR.-There was a very fine display of extra choice butter at the great luternational Dairy Fair. The packages that took the prizes were splendid samples of what gilt-edge butter ought to be, perfect in quality and color. Many of them were colored to a perfect. June that with Wells, Richardson & Co's Perfected. Butter Color, the use of which was universally recommended both by the makers and the butter

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 Bullding, 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. CURES EVERY CASE OF PILES.) 27-18

"I DON'T WANT A PLASTER," said a sick man to a druggist "can't you give me something to cure me?" His symptoms were a lame back and disord. ered urine, and were a sure indication of kidney disease. The druggist told him to use Kidney Wort and in a short time it effected a complete cure. Have you these symptoms? Then get a box to-day—before you become incurable. It is the

cure; sale and sure. Consumption Curad.—An old physician, retired from practice, having had placed in his hards by an East India missionary the formula of a simple vegetable remedy for the speedy and perman-ent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases has felt it his duty to make it known to his suffer ing follows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German,

stamp, naming this paper, W. W. Sherae, 149 Powers' Block, Rochester, N. Y. 275 28 500w THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. Morrison, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

French, or Eaglish, with full directions for prepar-

ing and using. Sent by mail by addressing with

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

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

Address, MRS. M.C. MORRISON, M. D. 26.20tf P. Box 2519, Boston.

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 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. Reduced Railroad Rates.

All parties expecting to attend the Annual Meeting of the Michigan State Association of Spiritualists and Liberalists, which takes place at Battle Creek, March 23rd to 29th, in order to get reduced railroad rates over all the lines of the roads announced, will be obliged to go on the 22nd or 23rd.

A. B. SPINNEY, President.

Spiritualist's and Medium's Meeting.

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

Rassed to Spirit-Life.

Passed to the higher life at the residence of H. G. Hotlister, Delavan, Wis, on the5th inst., HENNY MALLORY, age

Bro. Mallory was born in Connecticut, in 1800, came west and settled in West Delavan. Some years since his whole family passed to the other shore, and left him alone. He was an early investigator of the spiritual philosophy and became convinced of its trath, and he was always ready to give a reason for the hope within. He has gone to meet loved ones in waiting. Z. Houghton.

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Australia.

Auniversary Meeting.

The Spiritualists of Wonewee will celebrate the Thir-The Spirituaness of wonewor win celebrate the universary of modern Spiritualism in their Hall, in the Village of Wonewer, commencing Friday, the 26th of March, and closing Sanday, the 5th. An invitation is extended to friends in adjoining towns to come and help swell the chorus of our redemption from theological thralldom,

By order of Committee, C. Spoonen. Wonewoo, Wis., March 1st, 1880.

Michigan State Medium's Medical Association.

The Executive Board of this Association are requested to meet; also the Board of Censors at Battle Creek, March 21th, 1830, at Spiritual Hall, 2p. m. for basiness purposes, 62 2

Celebration of Anniversary Day in Cleveland, O.

The 22ad Anniversary of the Advent of Modern Spiritualism, will be celebrated in Cleveland, with unusual festivity, on Marche the 21st, in Halle's Hall, 533 Superior St. The friends from all parts of the State, or State, are cordially invited to participate with us in this Annual Jubilee, and as is as possible will be entertained by the resident friends here. The exercises commence at 18.39 A. M. and continue during the day, concluding with a grand exhibition by the Calidren's Progressive Lycenum, and the usual anniversary ball. Many prominent speakers and mediums will be present. The Grattan Smith Quintette (yocalists) of Painesville, O., and the distinguished poetess, elecutionist and character actress, Mrs. Emma Tuttle. The anniversary address will be delivered by Hudson Tuttle, the well known author and lecturer. Come friends drop melness for one day and have a good time. good time.

For programmes apply to Tillie H. Lees, Secretary, 165

Cross St., Cleveland, O. Toos, LEES, Pres. 1st Society, N. S. DIXON, Conductor C. P. L.

Convention of Spiritualists and Liberalists.

The fourteenth annual meeting of the State Association of spiritualists and Liberalists will take place at Stuart's Hall and Hamlin's Opera House, Eattle Creek, Michigan, commencing Wedaesday, March 24th and closing Sunday, March 28th. Some twenty five or thirty of the most distinguished speakers and mediums are expected to be present. Mrs. Otic Childs Denslow, assisted by the Battle Creek Choir, will furnish singing for the occasion. Railroads will give the following reduced rates: Northwestern Grand Trunk, 2cts. per mile each way. Tickets good from March 22nd to April 1st, inclusive. Grand Rapids and Indiana, at rate of one fare and a third for round trip tickets, from March 22nd to 31st inclusive. Michigan Central, two cents per mile each way, March 22nd to 31st, inclusive, Chicago and West Michigan delegates will pay full fare going and I cent per mile on returning, if members of the State Association, with Secretary's endorsement on card. Fint and Perc Marquette, round trip tickets at the rate of two cents per mile. The following hotel rates can be seemed at Battle Creek during the convention: Potter House, \$1 25 per day; American House, \$1,00 per day, meals under the Opera House, alt hours, at 15 cents per meal.

Commattee of Arrangements, Battle Creek:

A. A. Whitney, Chairman. G. S. Cole. Dr. J. V. Spencer. R. B. Cumming. ABNEB HITCHCOCK.
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DR. A. B. SPINNRY, President.
MISS J. R. LANE, 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.

B.

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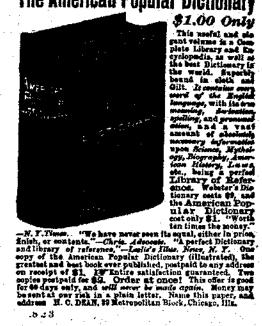
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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Spirit Alchemy.

Each kindly action is a fadeless flower, That beautifies our home in realmanbove, And through the dimness when the death clouds Will rise a guiding star each word of love.

The tender tone and sympathetic sigh, Whose sweetness penetrates the heavy heart, Live in efficient strains which cannot die,— Return in richer music whence they start.

The word of Truth, which lights the path of gloom Remains the centre for a thousand rays, That will for aye the speaker's soul illume, In spirit splendor on its upward gaze.

By spirit alchemy will sorrow's tear Be formed in pearls for the immortal crows; Each struggle for the right will gems appear, More bright and beauteous through the world's cold frown.

JAMES KINNERSLEY LEWIS.

Immortality.

To the Editor of the Religie-Philosophical Journal: I have seen several articles in the Journal upon the subject of immortality, and, as sure as words are signs of ideas," the authors, every one of them, he they editors or otherwise, have their minds fixed in their use of the term immortality, upon something other than that which is implied in its use, as it occurs in the New Testament Scriptures. And the question in my mind, that I am anxious to see satisfactorily settled is, Is that term misapplied in the New Testament, (I will say, by Paul, for he is the only New Testament writer that uses the term at all, and it doesn't occur in the Old Testament any where,) or by our modern logicians. I assert (and I am ready to prove the assertion true) that it is not used to day, not even by Spiritualists, to convey the same idea that Paul

evidently intended to convey in its use. Until we rightly apprehend an author, Paul or any one clse, in the use of the terms he employs in setting forth his ideas, we are poorly qualified to criticize them, a work that a great many Spiritualists seem very ready to do by Paul's writings; having been betrayed into error as to his teach ings, by accepting orthodox (f) interpretations of his language as correct. If we always understood the sense in which speakers or writers employ the terms they use, there might, and doubtless sometimes would be room for criticising their language, quite as often, perhaps, as there would be for crit-leizing their ideas, as there may be in the case of Paul's use of the term immortality, and which is the question now at issue in my mind. I believe that Paul's use of the term has been almost universally misapprehended by orthodox christians, and nearly everybody else; hence it has been pretty unanimously agreed that it is difficult, if it be possible, to prove the doctrine of immortality or future life, true from the Old Testament Scrip-tures. I believe that the principle contemplated by Paul in the use of the term immortality, is forcibly taught in the Old Testament, and yet without any special allusion to a future life; and so, also, in all the cases of his use of this term immortality. If the same principle is not taught in the Old Testament that Paul intended to inculcate in the use of the term immortality, though it be in different terms, it follows that either immortality is not the crowning spirit of the gospel, or that the gospel of the New Testament is not a fulfilling of the prophecies of the Old; one or the other, else further still, immortality in its proper sense, is not the object, or subject rather, of the revela-tions of the New Testament.

I will not attempt here to show in what terms ight in the Old Testament, that Paul contemplated in the use of the word immortality, for you may still be not prepared to give it your attention, or if attention, sufficient credence to place it before your readers; and time is too precious however desirable immortality may be, (and it is something to be attained unto. See Romans 2, 7.) to be thrown away for naught.

You are at liberty to publish the matter of this communication if you see proper to do so. In fact, I would be rather pleased that you should, for the reason that I wish to see this question thoroughly ventilated, and it might provoke some one in whose abilities you have more confidence. than you have in mine, or whose influence will give more weight to your columns, and hence a larger income to your coffers, and thus this important subject be brought to the attention of your vast corps of intelligent readers. It has been said, that "The agitation of thought is the beginning of wisdom" And I say that this wisdom "is immortality," a thing alluded to by Paul as pertaining to God alone, "Who only hath immortality," etc. (See 1 Tim.6-16.)

J. B. CONE.

Letter from Lyman C. Howe.

To the Editor of the Religio-Postosophical Journal:

Your good letter met me here to-night on my return from a short tour of labor. I sent you a card from Horse Heads, N. Y., where I spoke Wednesday eve. I was called back from Waverly, N. Y., to attend the funeral of I. V. Mapes, of Pine City, Pa., whose remains were interred yesterday. He was seventy-five years of age. He graduated from the Methodist Church to Spiritualism some twenty or twenty five years ago. He was a Methodist minister of bright talent. He has been a vigorous, earnest and effective writer and speaker for the new Gospel, for many years. He was the principal motor in organizing and working up to a stupendous reality the great annual meetings at Elmira-Eldrige Park-where ten to fifteen thousand people assembled about the 20th of August each year, to learn of the spiritual philosophy. Since the death of Dr. Eldridge the Park has not been accessible, but the annual gatherings attli occur—the last at Horse Heads. Prof. Mapes has acted as "Editor-at-Large" for many years within a limited sphere, and his sterling charac-ter and rare talents opened the secular press to him, and he freely discussed the pros and cons of Spiritualism, and met the enemy with such vigorous and unanswerable arguments, as to compel silence or acceptance. He was rather conservative, but stood boldly by his convictions in private and public alike.

The funeral was held at his late residence in Pine City, Pa, and a large audience, embracing all shades of religious faith, were there in testimony of their deep regard for the man who dared to be right and do right, and to express his honest convictions. Bro. John Ruclyft, of Waverly, N. Y., was chosen to conduct the services, but he learning that I was in reach sent a dispatch for me, and insisted on my delivering the address. On learning that such was the wish of the friends. who would have sent for me, had they known my whereabouts, I consented. My text was: "Death is but a kind and gentle servant, who, with noiseless hand unlocke life's flower encircled door to show us those we love," This is quoted from the poems of Julia Scott, own sister to Hon. O. H. P. Kinney, of Waverly, N. Y., who wrote as a Universalist many years ago, and her inspirations clearly led the way to the philosophy of Spiritualism, which at that time was not known. I speak here to morrow and then make a visit at home, where I expect to be for ten days.

C. Elisworth writes: Go on in the good cause and the angel world will bless you for what good

J. D. Moore writes: I am well pleased with the Journal and appreciate the spiritual food it contains.

Robert Aken, sr., writes; I like your style of giving humbugs their just dues. Cut closely and shove them to the wall,

H. G. Anderson writes: I prefer to go with out all other papers, rather than do without the JOURNAL. Your course suits me exactly.

B. Ely writes: I am well pleased with the JOURNAL, and would feel lost without it. I hope you may never falter in the good cause.

Brooklyn (N. Y.) Spiritual Fraternity.

Prof. S. B. Britten who had been announced to give the opening address before our Fraternity this evening upon "Materialization," was unable to keep his appointment, owing to a trouble with the bronchisis, affecting his voice; his lecture is therefore postponed until April 3rd. As Bro. B. did not send us notice in season to procure another speaker, we decided to make our meeting one of "Personal Experiences." Mrs. Hope Whip-

ple was the first speaker, who said:
"Although I have not been able to meet with you as often as I would wish, owing to public duties in another field of labor, I have a deep interest in this Fraternity, and am gratified at the success of your movement, and predict a much wider influence than you have expected, and that many other fraternities will be organized all over the land in the same fraternal spirit in which your meetings are conducted, and I know that the reports thereof published in the RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light, are read the processing interest and I hope they will be with increasing interest, and I hope they will be continued. You have an important work to do in this grand spiritual center from which is to arise the beautiful Spiritual Temple so often prophesi-ed through many mediums, and I can wish you a hearty God speed in your noble undertaking. You will find in the coming time that 'you have build-ed wiser than you knew.' In the brief space al-lotted me to night, I shall not be able to give you my experiences, but I wish to announce to you that Mrs. Isabella Beecher Hooker is about to take the public platform as an advocate of Modern Spiritualism. Mrs. Hooker is to speak in the Academy of Music in your city, March 15th, on The Present Duty of American Women, and while this lecture may not be termed an address on Spiritualism, it will be imbued with the philosophy of our faith, and one which will, I trust, find a hearty response with every one who may hear it.

hear it."

Judge Wm. Coit followed, saying, "Many years ago when I was a younger man than I am now, I read Swedenborg's work, 'Heaven and Hell,' and to show you how deeply interested I was in it, I sat up all night to read it, and in that early day of my experience, I will say it made a profound impression on my mind and shaped my religious life. Subsequent avariances showed me wherein life., Subsequent experiences showed me wherein Swedenborg did not see clearly and correctly, but this work and all of his published writings as well as the many manuscripts left unpublished, justly entitle him to rank as one of the greatest Seer's that any age has produced. Allusion has been made here to night to the position of Henry Ward Beecher and other public men in regard to Spirituslism. Believing it fully in private, they from matter of policy forbear to announce publicly their adherence to an unpopular faith. I do not condemn Mr. Beecher for he may be able by this very course to educate his large congregation in the philosophy of modern Spiritualism in this in-formal way, and, perchance, this course may be the wisest, but I have great admiration for public men who have accepted the facts and philosophy of Spiritualism, and who are not only able and willing to advocate it, but are strengthening the active workers in the cause.'

Judge Coit gave an interesting account of a re-cent visit to Washington, and of a conference meeting which he attended, and he spoke of the deep interest manifested there in our Fraternity, and that its articles of association were heartly commended, and that a deep interest was expressed in the published reports of our meetings. "There is a deep and general interest in the cause in Washington among refined and cultured peo-ple, and he believed that in the near future a new impetus would be felt all over the civilized world, and as a sequence more wonderful phases of mediumship, and a large increase in acknowledged

believers in modern Spiritualism."

Mr. Thomas S. Tice followed. Bro. Tice said: "Some publicity has been given in a local paper published in this city, in regard to a circle held by Rothermel and Keeler, two professional mediums, of which I was a member, and as I crificised the proceedings as leaving a doubt in my mind as to the genuineness of the tying of Keeler in the cabi-net by what was claimed to be the work of disembodied spirits, I have this proposal to make: I will place one hundred dollars in the hands of a committee. The friends of Keeler who believe him to be honest, and the tying to be the work of spirits, to place fifty dollars also in the hand of the committee. I will tie the medium Keeler, and if he is untied by the spirits, he shall have the whole of the money. I have made this proposal to the mediums, and I now publicly make it, and f they are genuine, they will be willing to test their powers in this public way. You all know that I want genuine and honest phenomena—none other is of any value whatever, and any medium that practices fraud or deception, should not be encouraged or endorsed by any of us."

D. M. Cole was the next speaker: "Mr. Beecher has been mentioned here to-night as standing in an anomalous position. I question if it would be wise in him to announce publicly his acceptance of Spiritualism. Would the world be benefited? You will remember when the plague raged at Marseilles that it was said that physicians did not know the remedy, and that it was necessary that some one should sacrifice himself—who would place himself with one stricken by the plague. Death was sure to follow, but it was argued that science and the world was to reap the benefit. A young physician did sacrifice his life and the remedy discovered; but was he called upon to sacrifice his life in this way? and would not the open avowal of Spiritualism by Henry Ward Beech-er, destroy his influence and usefulness? I do not know that I am any nearer a belief in the individuality of the spiritual phenomena than when my attention was first called to Spiritualism. You know that I accept its philosophy, and I wish to find and believe in the individuality of the communications. I believe in the inspiration of the divine spirit, and more now than when I was connected with the christian church. I know that I am better for becoming a Spiritualist in this broad sense; am more charitable, and while you know that I differ widely from you on some points, I never had any thing but welcome from Spiritual-

Dr. Olmestead followed and said: "Something throws us out of the old way. Born, educated and a member of the Presbyterian Church in the strictest sense, I became a Spiritualist in somewhat of a similar way that St. Paul did. In 1850 I was practicing medicine in the western part of this State, and I had a complicated case that required much thought, and while on my way to my patient. I heard avoice, clear and distinct, directing me to place my hands on the temples of my patient. I began to question, and again the voice came and I recognized it as that of my father who had been dead for thirty years, directing me to attend immediately to my patient. I followed the instructions of the invisible voice, and my patient im-mediately began to improve. This led me to in-vestigate the phenomena of Spiritualism."

Dr. O. related many other interesting personal experiences and closed with the admonition for us to all strive to live according to our highest and best intuitions, and we would be then fit for

the kingdom of heaven in the life here and now. Wm. H. Von Swartwout, of New York City, was the last speaker. He said: "I have been much interested in the remarks of the previous speakers, and while in the few minutes left to me I can not give much of my experiences, I judge that we are all seeking for the truth. In my experience I find that the truth is revealed within, and as we are infused with this fraternal spirit which seems so largely to characterize your meetings, so are we blessed. In recent travels in other nations and blessed. In recent travels in other nations and among other people, I find that this spirit of human brotherhood, exists everywhere, and in the great desert of Sahara, with the wild Arab I found this spirit, and also found spiritual phenomens. We are no longer divided into sects and creeds. Allusion has been made here to night to the phenomena. They are but the key to the higher, and there is no limit to the property field. there is no limit to the power of God, and whoever ls born with this spirit of love, is born of God. The spirit of love gives us the key to unlock the universe. I have seen in the light a cloud form and a materialized spirit materialize and dema-terialize; heard the voice and conversed with it." In answer to a question the speaker said, "Others saw the spirit and heard the voice." The speaker closed by reciting a poem given to him by inspira-tion, forcehadowing a new flag typical of the reign of love on earth; this flag had a blue ground with a red and white stripe. Surrounding it in the center were rays of the sun or central spirit, with two white doves, and this flag was inscribed as the "Banner of Love."

The chairman rend a very interesting letter ise, "I will come in to him and sup will from H. Phillips, of Toronto, Canada, manifesting he with me." (Rev. 3 chap. 20 verse.) a deep interest in our meetings and saking for in-

formation so as to establish a fraternity in that city. Our meeting this evening was largely attended and a very deep interest manifested.

S. B. NICHOLS. Brooklyn, N. Y. March 6th, 1880.

Letter from an Ex-Universalist Clergyman.

To the Editor of the Religio Philosophical Journal: Under date of February 28th, 1880, in your valuable Journal is an article from the facile pen of our "Pilgrim," the extensive traveler, author and lecturer, Dr. J. M. Peebles, in which he "assumes the responsibility to appoint Rev. J. H. Harter, of Auburn, N. Y., to conduct and install Revs. Austin, Fiske, Foster and some twelve others of like lik into their respective churchal offices." Allowed the space in your columns to say to Dr. Peebles. me space in your columns to say to Dr. Peebles, and others "whom it may concern," that the notorious Reverend gentlemen to whom reference has been made, are entirely outside and beyond my ecclesiastical jurisdiction, as they are yet in the fellowship and ministry of an organized, ex-isting religious denomination which I abandoned years ago for a higher, better, grander and more glorlous work.

We have in the United States about forty-seven million inhabitants, of which number only about twelve million belong to the church, thus leaving thirty-five million precious immortal souls out-side of church relations. It is to this vast multitude of human beings in our country that I am giving my time and attention. I am paster of Jacob's branch of the Church of the Divine Frag-ments, located wherever a fragment of humanity can be found, and I am constantly installing pas-tors, deacons and members of this church, and dedicating them, physically, organically, intellect-uelly, morally, secially and spiritually to work for their own good and for the good of humanity. In this way a living, working church is made of each individual, from which he cannot be expell-ed, as no man can expel himself from himself. In this respect I think existing, organized churches in error when they expel "an unruly member."

It is generally conceded that the Church, as a

body, has moral and spiritual power; that it has a reforming influence; hence I urge that in case a member is so unfortunate as to stumble or fall a memoer is so unfortunate as to stumble or fall or "haug on the ragged edge," the church instead of expelling, should lift up, should strengthen and reform that member; that the church "ought to support the weak." (Acts xxi, 25); that the "strong ought to bear the infirmities of the weak."

If the church deem it best, let the wayward member be reduced in degree or rank, till he is "least in the kingdom," but let not that member be turned out or expelled entirely, for in that case, numerous and various agencies for his reform are

cut off.

The hospital is the place for the sick man—the school is the place for the ignorant boy-the church is the place where the morally weak should be made strong—the minister's family is the place where bad children should be made better; and hence it is, that the good Lord most always sends such to be born in the ministerial household where good and plous influences can so

readily reach them! The churches as a general thing, select or re-cruit members from my vast congregation and in case they are turned out or expelled, I frequently find them much worse than they were when they left, thus giving me a vast deal of extra labor to reform and put them again in a proper condition

where each is a church unto himself.

I do not question the authority of Dr. Peebles commission me for special work in the great field of reform, but in the instance before us, he evidently does not fully understand my mission. In case Austin, Fiske, Foster, Hayden, Beecher and scores of "others of like ilk," should be turned out or expelled from their respective denomina. tions and thus be thrown into my province, I will do what I can to "gather up the fragments that remain that nothing be lost." (John vl. 12). J. H. HARTER,

Pastor, etc.

To the Editor of the Religio-Philosophical Journal:

Letter from Michigan.

Our rostrum here has been well supplied with peakers, such as Bro. Burnham, of Saginaw, and Bro. Geer, of Minnesota; the former is a Hercules in sound ressoning, and the latter comes to smooth down and make ready a people prepared to follow the lights of the new—or rather the old
—gospel dressed in a new garb, and prepared to
suit all those who are on the progressive plane.
We had through the month of December, Bro. J. M. Allen to occupy the rostrum. Bro. Allen is a good man, laboring for the purifying and upbuild. ing of the cause of the angels. He was accompa-nied by his genial and kind-hearted wife. May they live long to carry truth to the homes of the hungry and famishing souls of humanity. Here I wish to say that our speakers are, with a few ex-ceptions, turned off with a mere pittance. They are not paid for their time and labor, and why is

Our spiritual community is, as a rule, made up of the wealthy class. I know some here who are wealthy, who are enjoying all the salvation that comes from freedom of thought and certainty of immortality, and angel or spirit communion, yet they never, or but seldon, are found at our meetings, and as for helping with their dollars-never! And so it is everywhere. Speak to them about it and they will tell you, "Oh! the spirits are attending to that matter. They are doing the work. I will not give my money, that I worked hard for, to support those that won't work." Well, maybe lecturers do not work, but our opinion is the reverse. Suppose that spirits are doing the work, have we no interest in helping them? Can we not by our efforts, properly directed, prepare the soil in which the angels may sow the good seed? Yes! Though we have counted our years only by tens, yet if each one who has received the good word, and accepted the truth, had put their shoulder to the work for the uplifting of humanity, thousands now down in the dark ruts of old theology, and floun-dering about in the quagmire of Materialism, would be free to shout the glad hosannahs, and work with us, but now selfishness rules the hour. Just as soon as a man has the load of hell lifted from his shoulders, he then becomes selfish, miserly and mean—just as though none were to be saved but his precious self. I feel, as I presume others do, like going into some church where I can again throw the dirty pieces of old splitfoot at them, until I can convince them that all other souls are as precious as theirs. Any persons who have by the combined efforts of the langels and humanity, been made to drink at the fountain of eternal life, of that stream that never runs dry, and will then shirk the responsibility of future work, they are cowards and sneak thieves, spiritual tramps of the worst and meanest kind, and that which they have should be taken from them? Thank God, it is being taken from them in many cases, and they are allowed to drift back into the dismal waters of doubt, and finally land in the ranks of Materialism. So you see if I have not got an old fashioned hell to hold them over and plunge them into, I have got the next best thing, Materialism.

We will all go to the Michigan yearly convention, at Battle Creek; I have business there this time. S. A. Thomas, M. D. Sturgls, Mich.

An Expression of Gratitude.

To the Editor of the Religio-Philosophical Journal: Having derived much satisfaction and spiritual light from your valuable paper, I can not refrain expressing my gratitude, and at the same time hank your very able correspondent, Judge E. S. Holbrook, for his brave, true and common sense article in your issue of Feb. 14th. One such article in my humble opinion is worthy of our high-est commendation. Is it not high time Spiritual-ists lived above being satisfied with the too often vague and unsatisfying wonders of the scance room? God bless the noble workers in the cause of truth, and raise up an army of such writers and workers as Judge E. S. Holbrook, C. W. Cook, Sarah E. Somerby and many others who are trying to teach people to look to the God within to make and keep the temple pure and holy. Then we would indeed find the fulfillment of the promise, "I will come into him and sup with him, and FAMMIR HIGGS.

The Present Opportunity.

During the past week the Illinois Press Associa-tion held a two days' session at the Grand Pacific Hotel, Chicago, which was well attended, very many of the influential journals of the State being represented. It was our pleasure to be in attend-ance both days, and to note with genuine gratitude the courteons and prompt recognition on the part of this association of woman's work and place in journalism. In fact, we do not believe there is a journal in the State that does not number at least one woman among its corps of cor respondents, and when we made a suggestion in regard to special departments devoted to the industrial, educational, and philanthropic interests of women, the response was earnest and prompt. And now is the opportune moment for women throughout the State to make their influence felt

When you meet with a good suggestion, when you think a good thought, when a suggestive fact is brought to your notice, when you hear of a good deed, of a brave act, of a helpful endeavor, make a short note of the same and send it promptly to the editor of your county paper, marked "for the women's corner."

Your papers in Illinois have this week offered to set apart a column for such facts, and in undertaking this additional work in connection with the chairmanship of a committee of the Illinois Social Science Association, to whose province some work like this belongs, we earnestly ask the co-operation of every woman in the State and the

Please send promptly accounts of your woman's clubs, parlor conversations, temperance meetings, neighborhood readings, what you are doing in your neighborhood toward securing the school suffrage for women, how many of your women take an interest in school matters, what interest is felt in regard to sanitary science, industrial

schools, etc., etc.

We have given opportunity to ask the co-operation of the press in regard to our school-suffrage petition, and received many assurances of assist ance. If every woman interested would send a few thoughts upon the subject to her local paper the work of educating the masses upon this question would be comparatively light .- Mrs. Elizabeth Boynton Harbert in the Inter Ocean.

Mrs. Harbert's timely suggestions are useful to readers in other States as well, and we hope they will be acted upon, not spasmodically, but with that steady persistency of purpose which can alone achieve success.

Mr. Bergh Against Viviscotion.

ALBANY, N.Y., Feb. 19.—Henry Bergh'delivered a and address before a joint committee of both houses to day advocating the passage of a bill to abolish vivisection. He cited cases where living dogs had been "cut to pieces" merely to illustrate the paipitation of the heart. From long and close observation of the carrier rate has we set times observation of the canine race, he was at times tempted to believe that these animals possessed souls, for he discovered in their intelligence the phenomena which existed in himself. Whatever conclusions might be reached on that point, it could not be denied that animals possessed the sense of feeling, for feeling did not depend on intellect. After applying a most thorough system of torture to an animal, what was gained? Three surgeons were of one opinion, and the remainder of the party disagreed with them. He thought the inevitable consequence of perusing works treating of medical science, was astonishment at the con-flicting opinions of its disciples. Great dicoveries in medical science, he contended, were not made by vivisection. Harvey, to whom had doubtfully been assigned the discovery of the circulation of the blood, had left on record the fact that it was reflection which led to the discovery. He used magnifging glasses, and thus saw the pulsations of the heart in the transparent bodies of insects. Mr. Bergh characterized the slaughter of animals by viviscetion as useless and wicked, and "a demoral-izing spectacle to a rising generation."

To the Editor of the Religio-Philosophical Journal.

In his article on conditional immortality, published in the Journal of Jan. 31, 1880, friend Case favors me with the following cavalier notice: "My friend Swan hews close to the mark on one or two unguarded statements made by me, which need never have entered into this discussion. Since it would require too much space and detract from the many points at issue to reply to him in full, while I concede nothing, I will grant him the little outside skirmleh line he has gained until such time as I shall be able to present my more mature

I think I attacked the fundamental thoughts of Mr. Case's theory; at least, it was my endeavor to do so. What merit there has been in the discussion, it is not for either of us to say; and I am willing to leave the subject with the readers of the JOURNAL. Meantime, I will wait patiently for the book of Mr. Case, and presume it will well repay perusal. I may hint, however, that it is not necessary for him to cumber his volume with answers to statements that "need never have entered the discussion."

W. G. SWAN.

Healdsburg, Cal. Chas. A. Andrus writes: I send you s copy of the by-laws, etc., of the Society of Flushing, Genesse Co., Mich. Officers: Rev. Chas. A. Andrus, President; DeWitt C. Ashman, Secretary for the ensuing year. We start with a good membership. Dr. Spinney, of Detroit, gave us grand aid in February. Mrs. H. Morse spoke for us the 7th of March, with good results. J. H. Burnham is engaged for the last Sunday in April. We intend to make it warm for our christian friends who engaged the notable McQueen, (a fine christian gentleman as they claimed) to assist us in the good work of advancing free thought, searching after and applying truth. He proved a great help to us, and all who listened to his miserable attempt at exposing Spiritualism, went away thoroughly disgusted with his failure to expose anything. He leaves them (as is generally the case) with faces as long as the moral law, feeling the full force of being sold so cheaply at their own bid. He got what he came after (their money), and quietly stole away, doing us no hurt whatever. The cause moves grandly on in this State, and with the aid of such good old papers as the Journal, we can face the strong current of opposition, and with a moral power, by united action, make ourselves known as true reformers fledged with truth and facts that cannot be put

Conjugal affinities, Mrs. Spence and Re-LIGIO PHILOSOPHICAL JOURNAL "...showed us that we were not forgotten by you...Our life here gildes along so smoothly, so quietly, that wife and I find ourselves, when we stop to think of it, growing old. Would you believe it? Yet it is so, and "what is the odds, so long as we are happy?" and that we are; secure too, in the love that has existed so many years, without a jar, be-tween us. Do you remember that Mrs. Snence tween us. Do you remember that Mrs. Spence used to call us "affinities?" Dear Mrs. Spence, do your ever see her? and if you do, please give her our kind love, and say to her, that if I've not been quite converted to her ideas on non-immortality, I at least, can not conceive any posible use for millions of humans in the future, that this

world could spare to its profit.

I was glad to meet your name as well as hers, in my favorite paper, the Journal—(the Bonner I have done with; it is published too much in the interest of convicted humbugs as mediums, to suit me longer.) I like the Journal under its present manager, and wish I was able to extend its circulation, but all I can do is to pay in advance for myself. I have very little money to spare, but I think that paper as necessary to the mind, as food to the body."—Extracts from Providence letter to L. B. Sayles.

S. F. Gordon writes: The Journal I must have as long as I stay in the body. MI. J. Ayres writes: I like the Journal very

much, and want it as long as I can see to read it. A. Clark writes: Yours is a glorious paper, the bank given we approve your course; keepon, hear up and he applause. The not discouraged; the darkest hour is just before course. The local Court Circular. day. The angel world will sustain the Journal.

A Child Curiously Malformed.

ROSENDALE, N. Y., Feb. 19.—Joseph Yaple and wife reside in the Village of Accord, on the Delaware and Hudson Canal. Two years ago a son was born to them, with no apparent external auditory passage from the auricle of the ear to the membrana tympani in bony canal. There is no roof in the mouth of the child, yet it hears, talks, laughs, and masticates its food as easily as other children do at the same age. The general health of the child at the present time is good.

T. Wilkins writes: The determination you To Wilkins writes: The determination you manifest in cleansing Spiritualiem of all its impurities, the unflinching manner in which you push the battle for truth, the strength with which you wield the sword of the brain, and your persistency in ridding Spiritualism of the frauds and impostors who have so long made one corner of her cloak their home and means of subsistence, is winning for your and the deep old Lorentz and the deep old the winning for you and the dear old Journal a name you may be proud to carry to the "land of sweet repose," and in the memory of the embodied and disembodied spirits forever dwell.

D. Sipe writes: The JOURNAL still comes to us here, bearing words of soberness and truth.

W. F. Lewis writes: All hall to the glorious old JOURNAL, and long may it live to carry sun-shine to the hearts of suffering humanity.

Mrs. Ada M. Dodge writes: The dear Journal, I should feel lost without it. I am pleased with the course you are pursuing. You are elevating Spiritualism to a pure and high standing. Go on with your good work.

Notes and Extracts.

God is the sent of the universe.

Spiritualism is as old as humanity. Thomas Paine said, "To do good is my re-

Spiritualism has thus far been regarded as an laterloper by thetheologians.

Spiritual freedom does not hold itself subject to the dictations of the materialist. Orthodox Christianity threatens men with

eternal torments in the next life for wronge they may do here.

Inspiration is, in all ages, the response to prayer—it is just that amount of the divine which each soul can hold. All things themselves are good; the misuse of things themselves divine is the originating cause

of evil, which is inharmony. A man who believes in spirit-phenomena and runs from seance to seance without leading a bet-

ter life is a mere wonder-monger. Nature knows nothing of honor, justice, truth, faith, moral purity and obligation. Man and God do. So that God is in man as he is not in physical nature.

A brave man thinks no one his superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiv-

Not a spirit lives who can tell you all there is to learn of Spiritualism. Its lessons come slow, but in every word there is matter for deep thought and reflection. Spiritualism teaches men that no thought

or act of theirs can be indulged in without the same being known to some friend or foe in the other world

Materialists argue as they may, and use all the force they can, that

Imperial Casar, dead and turned to clay, Might stop a hole to keep the cold away; Religion, if it is to have any influence upon

mankind, must become to them a knowledge. It must be interwoven into the life forces, and become a part of the, individual Between the Infinite and the finite there is so far as the human mind has been able to penetrate,

a shoreless ocean, stretching out into space, kissed by the clouds at the east, west, north and south wherever the mind can reach. There is ever the guardian angel walking by our side, watching in our sleeping hours. It may

be an angel of love, and purity, of thought, or one loving to do evil. It is with us to say of the angels, se with mortals, who shall be our companions. Mind should blend with mind, and aspiration with aspiration; respect the conscientious convictions of every person, no matter what their convictions may be, for by so doing you challenge the love and respect of every honest person.

With the saint and savere; with the berbarian and civilized, there is still the same voice; and the greater the degree of intellectual and moral development, as Cicero informs us, the more certain and fixed is that voice and hope within the soul.

Reason ever moves in advance. It is the lamp sent from God to light mankind through the cir-cuitous paths of life, and by reflecting a light a lit-tle in advance, gives assurance to the traveler that beyond the present environments are conditions greatly to be desired.

Spirits of deprayed natures, who have entered the spirit-world with vengeance in their hearts, sometimes through the possession of strong mes-meric power, and favored by opportunity, are able to wreak it on the objects of their hatred in this life.

These signs of the times point to the evolution of a more rational system of religion, the funda-mental principles of which will be twith univers-al acceptation by those who devote thought to subjects affecting the moral and spiritual welfare of humanity. Art in every age and clime, born of inspiration,

leaves far away in the background all conceptions generated by the ignorance and strife of men, and leads the spirit out into a contemplation of humanity and its attainments which must awaken dsponsive thrills in every human breast. The spiritual nature expands as it gains knowl-

edge and goodness, and as it grows in intelligence it becomes able to impart unto others. The pleasures of the physical life are incomparable with the spiritual. The first law in spirit-life is love, and this gives an earnest desire to do good to all-Man must live in society to be either virtuous, useful, or happy; the social atmosphere is to the mind what air is to the lungs. While an individual

cannot exist to virtuous ends out of society, he cannot exist in a right frame in it, if the moral atmosphere with which he is surrounded be deeply contaminated with vice and error.—Combe. A spiritual being, whose mind has been properly formed in earth-life, is attracted by his love and sympathy into the society of certain angelic beings, and then, by their guidance, he is led on to various stages of spirit life, and by this means he is able to compare the different states, and to select

such society as he considers will be most conducive to his wellare. Augels that once promised to advance the principles of truth through the means of the

church have now foreaken her; for, alas! when the churches closed their doors against the spirite, they had to search for other sources to illumine the minds of men, and thus carry conviction to all; and, therefore, from time to time you have what are termed reformations.

Guardian spirits possess the faculty of prevision to the extent that by an effort of the mind they are generally able to foresee any immediate danger which may threaten our interests or the safety of our persons, and they endeavour to im-press, and, when our minds are not closed to their influence, often succeed in impressing us with a sense of inpending danger, and sometimes of the precise character of it.

Was this Second Sight or What?-It is not often that a clairvoyant comes off so tri-umphantly as did a young lady named "Louie," who claims the possession of second sight, at Not-tingham the other day. It appears that Mr. Wil. liam Nicholl, a well-known man on the turi, without absolutely expressing disbellef as to the young lady's powers, declared himself sufficiently incredutions to offer Louis a five dollar note provided she could tell its number and name of the bank on which it was drawn. The challenge was lostant ansonely accepted, the correct number and name of the bank given without a moment's hesitation and the note was handed to the fair artiste amid much applause. The lady certainly deserved it.—London

Modern Spiritualism,

REPLY BY

REV. A. A. WHEELOCK, UTICA, N. Y., To a sermon on Modern Spiritualism, presched Sunday even-ing, October 20th, 1878, by Rev. C. H. GARDNER, Ructor of Trinity (Episcopal) Church, Utics, N. Y.

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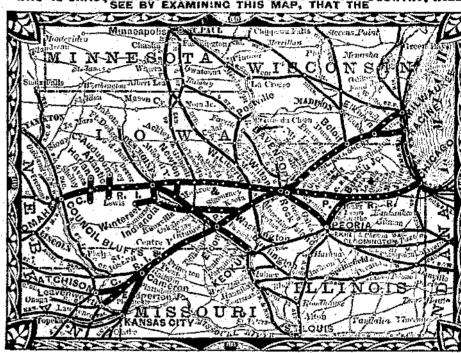
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CHAP .6.—The Higher Heavens (continued).—Subday Observance; Titles and Nam s in the Heavens: The Personal Appearance of Spirites; Language in the Heavens: Provision of Spirites; the Insane in Spirit Life.

CHAP .7.—The Higher Heavens (continued).—Wherein Spirits Heavens; Children in the Heavens; Admials in the Spirites the Insane in Spirit Life.

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Coechiston.

The Suther, in his introduction, says: "The problems of the agent ave been, what are we will be the came of the a CONTENTS.

The medical in our Business Affairs? There is Room in God's Universe for All.

Conclusion.

The author, in his introduction, says: "The problems of the ages have been, What are we? Whence came we? and Whither ages have been, What are we? Whence came we? and Whither are we bound? Of these the last is the most momentons, and it is the object of this work to sid in the solution of this problem, so that other investigators may be assisted in advancing astep further, and in their turn enlighten the paths for others who may succeed them in appoints the paths and mystries of that world to which we are all hastening, and of which even alittle knowle ge may be of service in preparing us for our introduction to it.

The medium who has been the charnel of communication with my sprit there to is Grankes B. Kranke, of Brooking, N. Y. who is controlled exclusively by two Ind an apiries, and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a clerkyman, who entered spirit life half a century since, inchert falle Owen, and George Hearty Bursard; the latter in this life having been a cotton and shipping merchant at New Oriessa, from which place he passed to spirit-life about forty years ago."

[10th, 12mo. Pricoking, Astage 10 years.

2. For sale by the Heligio-Chiosophical Publishing House, Chicago.

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have advanced, in relation to the manner these forces act as developing forces; such as, "A greatly expanded sphere of being— inconsciously magnified, animated and harmonized, with other superior faculties of power-the perceptions of enlarging life confinued. There are no ansisthetic processes indicated in his narrative. In all developing processes, there must be the quickening and energizing touch of some positive and superior battery power, the "laying on of hands," or the "stroke" over the place, upon another who is negative and recipi ent, before that "greatly expanded sphere of being" is realized and the mediumistic are awakened and exalted to the realities of a new and spiritual life.

This sending subjects to distant places where they would observe certain facts and things, and when out from the influence they thought they had actually been there, describing what they had seen, etc., was not in my opinion performed without the exercise of psychological power. This I have witnessed, and in a case where

the subject remained in his normal condi-tion. He described the house, the room, the number of persons in it, their age, sex and the particular thing they were doing. When a subject does all these under the electrical exaltation, without any mesmeric or psychological influence, I think I shall be ready to acknowledge, "a new and startling discovery. Coldwater, Mich.

Immortality.

BY OLLANDO C. BROWN.

To the Editor of the Religio-Philosophical Journal.

My esteemed friend, J. Murray Case, says, "Please, write one article for the Journal, on the subject of Immortality." I will comply with his request, but will not agree with him nor many other writers for your Journal, upon this important question. In speaking on this subject, the word immortality is used as having reference to the soul, and the words soul and spirit will be used synonymously, as I do not intend to discuss the body, the soul's use of it, or the resurrection of the body.

First of all, let your author and every reader of this article acknowlege that there is a creator of all things, whom we call God. I shall not attempt to be wiser than God, nor more scientific than the language I am compelled to use for the expression of my ideas.

Secondly, we must not forget, no object we can name, no subject on which we dwell, but in it there are things we can know, and things we cannot know; in other words, the finite and the infinite. The fact that the wisdom of God is in everything, and that we arrive at that wisdom so soon in all our investigations, naturally cause us to discover our own feebleness and want of knowledge, and instead of stopping short at the point where our wisdom ends and God's wisdom continues, and acknowledge here is God, we begin our speculations and theories, and soon find ourselves lost on the sea of thought created by that almost uncontrollable faculty—imagination. Now, all laws, regulating the perpetuation of our race, embody the wisdom, goodness and justice of God, neither of which can we fully comprehend, and yet neither of them dare we

Wisdom is manifested in the fearful and wonderful endowments of the soul. Goodness is manifested in the great happiness human souls obtain when they obey law. Justice is manifested in the excruciating pain, torment and misery, self inflicted by disobedience to law. I do not stop for proof; these propositions are axioms which no more need to be proved than to prove the sun shines.

What is the soul? We answer in the language of another: "Soul, that vital principle in man, which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, adores, imagines, and aspires after immortality." Observe, the calling into ex-istence of this great vital principle called soul, did not depend upon its own volitions.

The soul's endowments, its existence, the time when, and place where, called into being, each was determined by its Creator - God; and as none of these did not depend upon the soul's volitions, but are creations and gifts from Almighty God, so by the volitions of God the soul's immortality is determined; and it is well to notice that the question of immortality has not been so much discussed by your correspondents, as the question, "Has the soul the power, by its own volitions, to destroy its own immortality?" I accept the fact that the soul is immortal, and I follow the reasonings of my predecessors, and of this they can have no cause to complain. Then can the soul destroy its own immortality? Others affirm, I deny. The first proposition is, that as no creature having animal life is given power to call itself into being, so no creature is given the power to annihilate its own existence; the Alpha and Omega of the soul is with God. The next thought to which I direct attention is, that change in conditions of the soul, so far as we can observe, does not destroy conscious identity, but rather, if we can learn anything from death-bed scenes, whether of the pure or of the bad, the powers of the soul act with more intensity the nearer they approach what the Spiritualists term, "The Spirit land," but what I call for the pure, heaven, and for the bad, torment, hell.

Again, if it be true, at death, any soul disintegrates, and becomes atoms of unconscious being, it follows that God cares more for dumb matter than for conscious, intelligent souls; because it is a long established truth, matter changes its form but never loses its identity; therefore particles of matter are more precious with God and better protected by his laws, than is the soul which we are taught loses its conscious identity, all of which is contrary to fact, reason, and common sense. This theory can not be true, because in God's universe we nowhere, even in the midst of the greatest changes, find any evidence of cessation of existence, but to the contrary. God never begins with the greater and developes downward to the lesser, or until he obtains nothing or causes cessation; but evidences as multiplied as are the objects that surround us on every hand, prove to us God's mode of procedure is to begin with the lesser and develop upward to the greater, hence we cannot believe the soul disintegrates and passes into a state of unconscious

I do not believe the soul that sinueth passes into unconscious existence, because this would prove the existence of a state of chaos or rest, a place which neither scientist or materialist have ever yet discovered in the world of matter or of spirit. True, change is a fundamental law in every department of God's government, but change is never cessation or annihilation of any creature passing through the de-grees ordained by our Creator. It is true, also, each change of the soul, is a condition coerc-ed by the law that the soul has chosen to other or disobey; but neither its obedience or disobedience prolongs or shortens its existence Duration of the soul's existence is a prerogative reserved by the Creator, but condition of existence, that is, the choice of happiness or misery during existence, is left to the free

will of the scul. God's sovereignty prolongs duration, but man's free agency determines the soul's conditions of happiness or misery.

Again, we do believe in the continued conscious existence of all souls after death, irrespective of conduct in this life, because the several conditions of development in which we have formerly existed, in the womb, in-fancy, manhood, and old age, are not more different from each other than the difference of change by death. We shall continue in a state of conscious existence hereafter, as different from that of the present, as the present is from those states through which we have passed already, as proved by our conscious existence while in those former's tates. Our conditions change, but the soul's conscious ness of thought, feeling, judgment and individuality, our common sense witnesses in it no change. Another proof, that however much we disobey those laws, which would promote our happiness or bring upon ourselves suffer-ing, we cannot destroy the soul's conscious

existence. The soul's continued conscious existence is proven by the truths we discover among those creatures we call of the lower order, where we see the most wonderful changes, such as worms into flies, "wiggles" into toads, birds and insects bursting shells into higher life, and inasmuch as other creatures in God's universe change their corporeal bodies from one form to another, however much they obeyed or disobeyed the natural laws of their being, we find no cessation of conscious existence, and in every case in an ascending scale, therefore who dare deny to man this favor that God grants to the lower order of creatures, i. e. eternal conscious existence? What! the doc trine of eternal existence of all lives of both higher and the lower orders of life! !

Brethren, possess your souls with patience and learn not of me, but of God in his creations, so numerous and varied around you.
As we have just seen, God teaches through the revelations we see all around us, in the lower order of beings, as well as in the revelation of inspiration of this doctrine, and I am examining what God does—not man—therefore let God be true and every man a liar, I can neither comprehend God, his wisdom, goodness or justice; nor can I comprehend the mystery of this doctrine, but this fact that I or a million of men do not understand, can-

not annihilate the truth. I know one of your correspondents, has, in substance, held up to light the offensive character of the creeping louse and the wriggling magget, but even if we look at them only in their habits, we have not found a degradation so low, as that of the man endowed with such high gifts, whose vicious habits are such that he will go "creeping" into the houses of silly women, and "wriggling" drunken along the streets in a manner far less intelligent, according to his endowments, than a creeping louse or wriggling maggot. The scene in one case is disgusting, but in the other it is loathsome beyond the power of language to describe. So do not look so much at the habits of each, as at the creature itself, and then consider it in the light of a God-endowed existence with all the wonderful mechanism, symmetry and perfections adapting it for a better life, and it becomes a question of great debate even among the so called wisest of scientists, which body has in it the greater number of mysteries, that of the louse and maggot, or man; all show the handiwork of God, and if our Creator is will-ing to magnify his wisdom in these orders of being, why should I affect a disdain for His handiwork, and affect a modesty too holy for the consideration of them? What is this but and a purity more pure than God?

Let me here remark, that because God has so ordained the laws that perpetuation of race, genus or "kind," is now performed by gen eration, rather than by direct creation, will not help my opponents in the least to sustain their false theories, because there is no less of God's presence, wisdom goodness and justice toward the creature, in the one case than in the other, and my opponents are as much compelled to go back to God on their theory as I with mine.

Concerning the lower order of beings more generally condemned to cessation of their conscious life I offer the following reasons for their eternal conscious existence, taken from the writings of one of the ablest authors of the present century:

First. The brute creation never sinned against God, nor are they capable of it; and consequently can not be justly liable to pun

Second. But the whole brute creation is in a state of suffering; and partake of the common infirmities and privations of life as well as mankind; they suffer, but who can say they

suffer justly?
Third. As they appear to be necessarily involved in the sufferings of sinful man, and yet neither through their faults, nor their folly, it is natural to suppose that the judge of all the earth, who ever does right, will find some means by which these innocent creatures shall be compensated for their sufferings.

Fourth. That they have no compensation here, their afflictions, labors and death, prove, and if they are to have any compensation, they must have it in another state.

Fifth. God, the fountain of all goodness, must have originally designed them for that measure of happiness which is suited to the powers with which he had endowed them, But, since the fall of man, they never had the happiness, and in their present circumstances never can

Sixth. As to intelligent beings, God has formed his purposes in reference to their happiness, on the ground of their rational na-tures. He has decreed that they shall be happy, if they will, all the means of it being placed within their power; and, if they be ultimately miserable, it is the effect of their own unconstrained choice; therefore, his purpose is fulfilled, either in their happiness or misery, because he has purposed that they shall be happy, if they please; and that mis-ery shall be the result of their refusal.

Seventh. But it does not appear that the brute creation are incapable of this choice, and it is evident that they are not placed in their present misery through either choice or their sin; and if no purpose of God can be ultimately frustrated, these creatures must be restored to that state of happiness for which they have been made, and of which they have been deprived through the transgressions of

Eighth. To say, that the enjoyments they have in this life, are a sufficient compensation, is most evidently false; for, had not sin enter-ed into the world, they would have had much greater enjoyments, without pain, excessive labor and toil, and without death, and all those sufferings which arise from its predisposing causes. Nor does it appear that they have much happiness from eating, drinking and rest, as they have these only in proportion in which they are necessary to their existence. as the slaves of men. Therefore, allowing that they have even gratification and enjoyment in life, they have much less than they would have had, had not ain entered into the world; and, consequently, they have been deprived of the greater portion of the happiness designed for them by the bountiful Creator.

Ninth. It is, therefore, obvious that the gracious purpose of God has not been fulfilled forts we had distraction and dissension; in-

in them, and that, as they have not lost their happiness through their own fault, both the beneficence and justice of God are bound to make them a reparation.

Tenth. Hence it is reasonable to conclude that as from the present constitution of things they cannot have the happiness designed for them in this state, they must have it in an

Dear reader, compare these brief, broad truthful arguments with the long, narrow, false reasonings already published in the JOURNAL, on the subject of "Limited Immortality," and are they not as the arguments of a master logician, compared with the incoherent babblings of the imbecile?

But it is objected that if the lower orders of brute creation are continued in a state of hap-piness after death, it will follow that every object in the vegetable kingdom must be re stored also, because there is no line of demarcation between the two kinds of lite. To that we reply, it may be true. Man cannot draw the line of demarcation, where, among the orders, animal life ends and vegetable life begins; but the Creator knows quite well every being in existence, hence the soul or spirit of every snimal from man, the highest, down to the lowest; indeed so low as to be incomprehensible to man, yet each alike are recognizable by an infinite allwise Creator; the consideration of which fact refutes all there is in this argument, because all we undertake to sustain is the eternal existence of all animal

Having thus presented reasons for the con tinued existence of all animal life after death, we now return again to the question, is it pos sible for the soul to destroy its own immortal ity? One writer affirming this doctrine say in substance, that souls violating the laws de grade themselves, and finally disintegrate and form many particles of spirit, which go to en-rich other spirits. To that we reply there certainly is some power which reports our every emotion to the seat of intelligence, and we raise the question, if it be true the spirit does disintegrate, then, which are the thinking cogitative particles of spirit, containing this seat of intelligence after disintegration takes place? Or is it true that each particle of this spirit body is endowed, alike, with this seat of intelligence after disintegration; if so, there is as much intelligence in each particle of spirit, separated from the heel, as there is in the particles separated from the head, of the spirit; therefore, each particle of spirit is also a particle of the thinking-cogitative-or seat of intelligence; they are co-ordinate and connate: without the one there is not the other; hence, occording to this theory of divisibility, there is as much intelligence, thought and judgment in the great toe of the disin-tegrated spirit, as in its head—all of which are contrary to our apprehensions, knowledge and experiences; and remember, if our op-ponents select any specific particles of spirit containing the seat of intelligence, we cannot permit them to annihilate these particles in order to obtain a state of unconscious existence. Such are a few of the indeterminable difficulties into which this maudlin theory plunges its advocates.

Again, the doctrine, that because the soul violates law in this state of existence, therefore it destroys its own immortality, cannot be true, because God's government is uniform in every department of the universe. If man can violate the laws of God, and destroy his immortality, then, if God's government be uniform, it follows each of the other order of beings, whether higher or lower than man, have the same possibility; hence, if it should conclude to violate God's laws ordsined to govern them in that sphere to which they belong and thereby destroy their own immortal ity, then, and in that case, there is a possibility that at some future time, God's universe will not contain a single immortal being. A logical conclusion we unavoidably obtain by this false mode of reasoning, so monstrously absurd that its mere statement is sufficient to condemn it.

In conclusion, the sharp incisive critics will quickly perceive their vindictive sneers (far more full of rash boldness than sound reasoning) at "creeds," has not deterred me from pressing into service creedal truths, when or where they will serve my purpose. They are not taken because they were in "creeds." but, because—

'Truth, the eternal years of God are hers!' I know, that old truths, eternal monuments of the wisdom of the past, are perfumed with the odors of a buried world, offensive in the extreme to the learned bigots of our day, who, limiting all genius to their age, all discoveries to their instruments; all thought of their being, and all wisdom to themselves only, they stand within the temples of modern egotism. where, from their own censors, rise the perfumes of self-applause, while the modest student going in quest of true wisdom, will avoid them as he would a pestilence, and gather together the old truths, as he garners the new, never forgetting that principles re-

main forever. Just as the light in the eternal stars twinkled there thousands of years ago, so there was on the bosom of the universe then and there, the grand old truths which are to day and will be forever.

True, in the past, the wisest had their faults and in the present the wisest their folbles but he who ignores and sneers at the wisdom of the past, can never fully understand and adore the wisdom and glory of the present. Columbus, O.

NOTES FROM ENGLAND.

Mrs. Hollis-Billing-The National Association of Spiritualists-Dark Circles.

To the Editor of the Religio-Philosophical Journal: It will, I am sure, interest your readers to know that prior to Mrs. Hollis-Billing's departure from among us, she was presented with an address, a copy of which I send you, signed by twenty representative names on behalf of the great body of English Spiritualists whose sympathy and good wishes Mrs. Billing enjoys. This address was presented at a public meeting over which I had the honor to preside, and which was the most influential and representative gathering of Spiritualists that I have seen for a long time. I have the pleasure to send you a detailed account of that meeting, trusting that you will select therefrom any words that may interest your readers. You will see that there was much heartiness and unanimity pervading the meeting, and that universal good wishes for Mrs. Billing's safe journey

and speedy return, were expressed.

Mrs. Billing came to us at a time when Mrs. hilling came to us at a time when Spiritualism was suffering from that general depression which has beset the movement in your country as well as in our own, and which seems of late to have settled with baleful shadow on all things human. We were depressed and divided amongst ourselves. A paralysis had seized upon our efforts, or, at least, it required more than usually strenuous exertion to make head-way against opposition. Instead of peace we had a sword; instead of harmonious efstead of peaceful development and progress, it needed all our efforts to neutralize the effects of discord and repeated exposure of fraud in connection with the most widely known phenomenal side of the subject.
The Slade case had left in the public mind a certain very unjust, but not less decided opinion adverse to Spiritualism. We had opposition to contend with from without dissension within our ranks, and superad-ded was the general feeling of depression that sensitives know when discord is in the air.

During all the time that Mrs. Billing has been with us that condition of distress has remained unchanged; and the late melan-choly event at our association—the seizing

choly event at our association—the seizing of the spirit form—has not contributed to make matters any better.

Nevertheless Mrs. Billing has continued quietly and unobtrusively working through all, and her harmonious relations with all parties were fitly testified to by the presence of a very representative body at her farewell soirce. It would indeed have been difficult to gather such a body of Spiritualists as voluntarily assembled there on any other similar accasion just now. No doubt there are speakers who would command a large are speakers who would command a large audience from their own following, but this meeting was not confined to any section of opinion. It was thoroughly representative.

As I have mentioned the state of Spirit ualism in England, may I add that what I have said applies entirely to its public state? In private it is spreading far and wide, and striking its roots deeper and deeper into the religious life of many who regard its phenomenal presentation in public, its bickerings, dissensions and petty squabbles, and above all its repeatedly proven association with imposture, and (short of that) its frivolity, absurdity, and silliness in some of its best known aspects, with utter abhorrence. This is, they say, not the Spiritualism we know. If it were we would have none of it, for we do not believe that such phenomena, even when genuine, can do any thing to raise or ennoble man. On the contrary they can at best only minister to curiosity, and bewilder and perplex those who strive to fathom the mystery that sur-

rounds them. No doubt that is an extreme view; but if is one that has prevailed, and which is be-coming a fixed idea with many very staunch Spiritualists. Such have their faith rooted too deep to be stirred by the storm that these exposures raise. They believe on stronger evidence than any that such scances can give; and their faiththeir knowledge, I may say—is independent of such accidents of fraud and folly as the public gloats over. But none the less they detest these methods of investigation that make such exposures possible. They have no fancy for being connected overtly with them; and they complain strongly of the bar and hindrance that they are to the spread of true and enlightened knowledge on the subject. They are irritated, impatient, disgusted, but not in the slightest degree that are their our branchedge. gree shaken as to their own knowledge.

Hence comes the seeming anomaly that while public Spiritualism is discredited, private faith grows stronger and roots it-self more firmly. None knows the extent to which the subject permeates modern thought, except a few who are behind the scenes. I am inclined to believe that when Spiritualism emerges from the crisis thro which it is now passing it will be found to purged itself of much that now shocks and disquiets some of its adherents.

For, surely, its best known manifestations are frequently disorderly, and the methods of its most enthusiastic investigators are such as, in many cases, to give full scope to that delusive action which is characteristic of the methods of those spirits who are nearest the plane of matter, and who, I firmly believe, are responsible for what so perplexes us, and for which these mediums so sorely suffer.

One good will come out of this last shock to our faith. The National Association resolved at the first council meeting after the event, to discontinue at once in inquirer's circles the use of any cabinet, curtain, or method of separating the medium from the view of the circle. I trust that such a resolution will commend itself to the reason of every intelligent person. It was due to the movement, to the association, to the investigators, aye, and to the medium too, to act at once in such a way as to prevent any recurrence of what we all so much deplore. I trust that that example will be widely followed. If it be, one of the pitfalls that beset the path of the inquirer, will be swept away, and one of the most fruitful causes of bewilderment will be removed from the mind of experienced Spirit. ualists who would fain know the how and why as well as the bare fact.

W. STAINON-MOSES, M. A. London, Eng., Feb. 20th, 1880.

Sugar from Sorghum and Corn-Stalks-Valuable Facts from Washington.

[From the Detroit Post and Tribune]

Through your columns I wish to reach the farmers of Michigan and call their attention to a matter of great practical value and importance—the making of sugar from sorghum and cornstalks. Without going into details I will briefly tell what I saw and heard in three visits to the agricultural department, made solely to get facts. I saw the Hon. W. G. Le Duc, the commissioner, Mr. Peter Collier, the chemist, Mr. F. L. Stewart, a Pennsylvania farmer, who has experimented for some years with practical success, looking over all the apparatus used there in sugar making, saw and tasted the sugar, and therefore knew whereof Laffirm.

For years syrup from sorghum has been made, of fair quality, yet with a raw taste but the making of sugar has been deemed almost impossible. We have heard of small quantities made from corn, potatoes, etc., but now for the first time we learn that sugar making from sorghum and cornstalks, of quality and fiavor equal to cane sugar and in quantities equal to a sup-ply of our vast consumption, is entirely practicable. Without going into figures it is safe to say that this discovery is to be of more value to our country than all the gold and silver mines from Maine to the Golden

Mr. Stewart had been experimenting for some time, and the commissioner enlisted the able and enthusiastic, yet carefully scientific, services of Mr. Collier, the chemist of the department. He is full of interest, vigor and clear judgement, is a brother in law of President Argell of our Michigan University, and seems negatively sitted for University, and seems peculiarly fitted for these valuable researches. Why has not sugar been made before from these products of our soil? Simply because the sorghum has been cut in a green state. The cutting and grinding of the stalks, after the ripening process had wrought a chemical

change in the juice, made the crystallizing the sugar entirely feasible. Sorghum from its flowering state to deed ripe will produce sugar, but not before its flowering. Cornstalks will produce sugar when the ears are fully "in the milk," and not before. The juice of sorghum yields 13 to 15 per cent of sugar, the juice of corn-stalks about 12 per cent., of beets 12 to 18 per cent. All per cent., of beets 12 to 13 per cent. All kinds of sorghum answer, the amber variety, ripening early, best for Michigan, perhaps. Sorghum and beets yield about the same per acre, from 10 to 15 tons, the sorghum giving rather the most sugar and being the surest crop. Corn is fitly ripe for grinding the stalks three or four weeks earlier than sorghum, so that it might be well to raise both, have a longer time of sugar making to work up one crop after sugar making to work up one crop after another, the same apparatus serving for both. Sorghum will probably be mainly raised, but that is for future experience. The apparatus now used for grinding and pressing will serve, and the added appara-tus for crystallizing the sugar is not expensive. In the work at the department they have used several tons of sorghum and corn stalks, and all their apparatus, from grinding to the sugar, costs only \$150. Less than \$200 would not up the apparatus for a farmer to make his sugar from 10 acres of sorg-ghum, twice or three times that sum would serve for a large mill to make up the stalks for a neighborhood, and this sugar has been made by the carload (some 20 tons) at a mill costing less than \$10,000. A "plant," full apparatus, for making cane or beet sugar, costs from \$50,000 to \$100,000. These sugars can be made with profit, and surely the sorghum and corn sugar should be with this much smaller cost of outfit. Mr. Collier thinks it safe to count on

from 1,500 to 2,000 pounds per acre of sorg-hum suger, and the average crop of cane sugar per acre last year in Louisiana was 1,350 pounds. Corn staks will probably yield over 1,000 pounds to the acre. I saw 50 jars and several barrels of the sugars sorghum, corn and beet-and vinegar and alcohol from the molasses and skimmings, which will be of some value. The sugar, in color and appearance, was like the best brown sugar (unrefined), such as we all used a few years ago, before refined sugars were made. It polarizes or refines into pure sugar as well as the best cane sugar. I tasted several samples, free from any raw or cane taste, and equal to the best in that respect spect. I saw the ripe corn picked from the stalks and yielding at the rate of 69 bushels, shelled, per acre, and saw and tasted the sugar, made from the stalks after the corn was picked, and yielding at the rate of 960 pounds to the acre. I took samples of sorghum sugar from a barrel, made by A. J. Russell, Crystal Lake, Ill., who made 46,000 pounds and readily sold it in Chicago at from 9 to 10 cents a pound. I also took samples from a barrel of the same kind, made by Seth H. Kenney of Minnesota, who made several barrels of the sugar and 7,500 gallons of syrup, which would yield 12 pounds of sugar per gallon. I give the plain facts, which I carefully gained, and from which intelligent farmers can figure and which intelligent farmers can figure and estimate. Mr. Collier said he thought that experience and the improvements it would bring would give results beyond his statements, as he gave only what they had done with simplest apparatus and as a beginning, but if we take off a quarter or so from his results, there is still margin left for a great and paying industry all over our land, Within 10 years Michigan farmers should produce, say \$6,000,000 worth of these sugars yearly, and our country should get more than its own supply, and so save over \$80,000,000 a year now sent abroad for our sweets. For further information send to the commissioner of agriculture here for his reports, or for his "Sugar from Maize and Sorghum," remit \$1 to F.L. Stewart, Murraysville, Westmoreland county, Pa. His book is good, up to its date. Some later improvements (as for instance the disuse of sulphuric acid, then held as necessary) can be learned from later works. Documents be learned from later works. Documents from the department here cost nothing, and doubtless the next yearly report on agricul-

ture will include this subject.
GILES B. STEBBINS. Washington, Feb. 28th, 1880.

A \$1,000 GUARANTEE.—Warner's Safe Kidney and Liver Cure will positively cure Bright's Disease and Disbetes; and it is guaranteed that it will also cure 99 per cent. of other kidney diseases, 95 per cent. of all liver diseases, and will help in every case without injury to the system, when taken according to directions, and the sum of \$1,000 will be paid to any person who can prove that it has failed to do this.—H. H. Warner & Co.

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