

Ernth Mears no Mask, Pows at no Human Shrine, Seeks neither Place nor Applanse: She only Asks a Hearing.

VOL XXVIII

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#### MRS. EMMA HARDINGE-BRITTEN.

- Her Lecture on Mediumship, Its Uses and Abuses, at San Francisco, Cal.
- SPIRITUALISM & SCIENTIFIC RELIGION-MEDIUM POWERS TECHNICALLY EXPLAINED.

Before commencing her lecture, she first

ing wonders with as much system as in years gone by. Christian missionaries have witnessed their natural magic and pro-nounced it diabolism. The chemists of early science were feared as sorcerers. All forms of faith claim to be founded on revelation, which must imply immortality or life bevond.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

Spiritualism stands coeval with the ages Its modern forms of phenomena are now being industriously resolved by the best scientific talent of the age into a new and higher expression of known and inflexible law. Any thorough understanding of the science of Spiritualism requires a critical examination of mediums through whom its phases come. All past and present spirit-ual phenomena manifest to any earthly person have always required the co-incident

PRESENCE OF TWO EXCEPTIONAL INDIVID-UAL BEINGS;

UAL BEINGS; one in the Spirit-world, who is yet alive to material influences; and one on earth, whose magnetic pores are wide open to obey the impressions of spiritual forces. Such beings are now exceptional in their constitutions, and little understood, even by themselves. No phenomena known at the present day can take place without the simultaneous presence of two such mediums, who should be in harmonious conditions of mind. Ancient Hebrews rejoiced and trusted in their specially endowed prophets, who stood

their specially endowed prophets, who stood higher in national estimation than simple priests. Hindoo sacred records are the words of prophets preserved by priests. The inspired prophets of Persia stood foremost above all priests. Chaldean soothsayers gave place before a nation's prophet. In mighty Babylon, Daniel, prophet of the Most High Spirit, was a born medium, so developed as to be a prophet by nature. The various phases of Spiritualism, displayed in the mission of prophets recorded in the Holy

the peculiar organization capable of being controlled, to receive and impart messages conveying intelligence, between dwellers in spirit spheres, and earth's dwellers in flesh. WHEN MANKIND BECOMES MORE PURIFIED

there will be more exalted mediums. In this examination we have the comparatively first principles of matter, force and spirit to deal with. Matter is vitalized by force. Spirit is will, and, when manifest by force. enters into different atoms, which take it up in its general unorganized state. Death disorganizes all forms of spirit atoms in vegetable life, but cannot in any race of mankind. Human brains are the complex batteries which organize a subtile animal magnetism, more refined than mineral magnetism, and less so than spiritual. On these personal character is inscribed. All its traits variously result from accretions of force, which quicken local atoms into activity, and result in expressions of character. exactly corrresponding to the condition of the material acted upon. By the repeated stimulus of laborious study artistic and other tastes are developed, while other brains absorb force in organs that stimulate muscular development of the body, determ-ining color, length and firmness of limb. For purposes of illustration look at three classes purposes of inustration look at three classes of matter; First. Absolute force is in every organism. It has two modes—positive and negative, or attractive and repulsive. When force, gathered together by higher powers, charges the receptive organs of negative mediums such consisting persons are made mediums such sensitive persons are magnetized. Where these charges remain, and cluster around organs of the physical brain, the endowment

STIMULATED MEN TO PROGRESSIVE ACTION, as great statesmen, generals and successful men, who, if they realize the secret of the power they are using, may carve their up-ward fortunes from lower walks of life. Many have found their so-called luck has forsaken them when their disobedieuce to an inward monitor has broken the attraction that brought them higher power. All persons around home circles are active bat feries, physically emitting dessed or evil emanations, according to their character and condition. Force, stimulated in tissues, becomes a magnetic healer. Bitleh scientists admit that force must escape when death disorganizes our desit; and, as force is indestructible, it must live and continue to act. Force individualizes man. whatever his outward condition. As the same powers, which are patent on earth, exist in the next life beyond, the soul of man, when withdrawing from flesh, takes all its characteristic force, which continues to sur-round it, and becomes manifest as its spir-itual body. Second. Force is a fluid, ever itual body. Second. Force is a fluid, ever seeking an equilibrium; and some varieties of mediumship, absorb its negative quality. Such appear nervous, or often strange and incomprehensible. They are harps unequal-ly strung, and may give forth exquisite music under master hands. They are like flowers, perpetually parting with their aura. Third. The neutral class of common life, who are neither magnetizars our mediums. who are neither magnetizers nor mediums. All nature is tending irresistibly to an equilibrium; and towards the day when all shall behold their faithful teachers, and through them, perceive a true reflection of the overrating Spirit of Induity.

gifts there exist successive gradations, exactly coinciding with the individual character of the earth medium, whose co-acting spirit medium is necessarily just what af-finity of personal character is sure to attract. Those in simple magnetic affinity to the purely spiritual rarely come to possess phys-ical gifts, but physical mediums are more liable to develop into the intellectual. All powers of mind are ever stretching upward for control. The third class unite the two, and all individual forms result from some specialty of organism and strictly conform specialty of organism and strictly conform to law.

#### HIGH AND HOLY SPIRITS

have patiently witnessed the uses and abuses of these powers by a blind and su-persitious world. Whole spheres of the Great Physician's angelic legions await as ministering spirits your first token of will-ingness to be advanced. They cannot in-terfere with your free will without destroy-ing God's wift to man but they are even ing God's gift to man, but they are ever ready to give to those who ask. The ascents of eternity continually unfold new phases of thought and action. The mani-festations of modern Spiritualism offer facts, not theories, in proof of immortality, and lead our steps toward that great temple of spiritual science where all must learn for themselves. This is a glorious use. Its abuses result from that want of pure enlightened morality, lack of honor, justice and good faith that pervades the world generally at this time. Spiritualism naturally ripens such seeds as exist in human souls. It is coming to control popular thought, and exhibit much now hidden in humanity by an exhausted condition of society. Spiritualism simply unfolds character as the sun unfolds a bud. Some craven vultures, unable to realize what a holy and sacred gift inspiration and spirit mediumship is, use it unworthily to simply trade on life's best and tenderest feelings. Until the gen-

#### **REV. JOSEPH COOK.**

5 \$2.50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTS.

#### His Lecture on The Scientific Triumphs of the Biblical View of the World.

NO.4

#### Boston Transcript.

The closing lecture in this season's course was delivered at the Old South to-

day. After prayer by Rev. Dean Gray, Mr. Cook took up the consideration of his main subject, "The Scientific Triumphs of the Biblical View of the World."

An account of certain experiments observed by himself was given by Mr. Cook, who said-No one knows how shy I have all my life been of quacks, but of all quacks, the theological quack, the quack who stands between man and his fear of heaven and hell, has had the bulk of my loathing. In the library of Mr. Epes Sargent, last Satur-day, I consented to meet a psychic. I took with me my family physician and my wife, and the friend of hers, a lady who herself had performed psychic experiments for Mrs. Stowe, and that lady's husband. Of the nine persons present, five were unbe-lievers. The experiments had satisfactory and unsatisfactory results. The following were satisfactory: Satisfactory Points. 1. Five strong gas jets, four in a chan-delier over the table and one in a central position on the table, were burning all the while in the library where the experiments took place. the library of Mr. Epes Sargent, last Satur-

took place.

2. At no time were the slates taken from the sight of any one of the nine persons who watched them. The writing was not produced, as was Slade's in London and at Leipsic, on slates held under a table.

2. The utmost care was taken by all the observers to see that the slates were perfectly clean just before they were closed. 4. During the first experiment, nine per-

knows all needs of earthly lives; who feels in human hearts the timid wish that long-ing speech fails to utter; whose timiest atom of speechless stone yields sermons of lofty wisdom to discerning eyes. Him she implored to make all stronger to do, wiser to know and more patient to bear life's varied visitations necessary to develop the divine purpose. She then said:

Spiritualism is a scientific religion. Our age is a utilitarian one, and every instant a time of judgment. Spiritual science is the logical sequence of all physical science, attainable by analysis of material things. Spiritualists accept as universal all princi ples correctly determined by physical sci ence, from material forms, manifest to physical sense, and by projecting them farther orward, continue the analysis beyond the range of material senses among the undetermined quantities and imponder. able forces manifest only to the finer senses of the human spirit. Portals closed to ignoor the human spirit. Fortais closed to igno-rant blindness yield to scientific methods of approach, and are preparing to swing wider open; to let all realize they have liv-ed before in a state of evolutionary progres-sion; preparing for earth-life among tangible objects, even as we now live, preparing for life in spirit spheres, and that every step, known or unknown to human souls a the time, is a mathematical advance according to the eternal sequence of infinite law.

#### THE HUMAN SOUL MUST LIVE AND ADVANCE FOREVER.

And every act, according to its force, de velops a resultant joy or sorrow, and can bring neither more, less, nor any other re-gult. The breath of life animates our flesh for a few brief moments, compared to two infinities, that bind the soul's past development and future destiny.

Spiritualism makes no war against any existing principles of religion, but urges such as neglect to keep step with tramping ages to humbler lives of greater purity. ages to humbler lives of greater purity. Religion is moral, progressive science. Its foundation stones are laid by God, who is a spirit, and revealed by spiritual utterances through mouth or pen of holy prophets, moved by divine inspiration. Ancient rev-elations were exactly gauged to the under-standing of the age and people to whom they became apt illustrations of wise laws, beneficently adapted to the condition of mental growth and knowledge at the time. Much recent stupor, contention and embarmental growth and knowledge at the films. Much recent stupor, contention and embar-rassment arise from modern interpretations of ancient forms of expression, quite simple and necessary as metaphoric illustrations in an atmosphere of primitive ignorance, but liable to mislead those skilled in our exact sciences, a knowledge of which God has since given to the world that all who desired mov advance in nowar and wisdom desired may advance in power and wisdom by gaining a clear understanding of their immediate surroundings. Divine princi-ples are written by the infinite all over the nniverse.

#### EARLY REVELATIONS

have been ignorantly ascribed to either miracle or a suspension of known law. Neither can be correct, for no law estab-lished by the Infinite can be broken; hence everything incomprehensible to man is but some higher manifestation of law then un-known, which man's existing growth of knowledge rendered him incapable of un-derstanding. Thus intricate results of ana-lytical chemistry are often popularly flus-trated by the simple analogy of imperfect parables or necessarily symbolized by some known objects. A belief in the possibility of miracle implies a partial knowledge of God's law. Hindoo ascetics still devoutly practice ancient rites in Central Asia, work. miracle or a suspension of known law.

ible, differed in degree from any amone the ordinary priesthood. Amid the changed conditions of later times, Isaiah's fearless prophecies ignored laws taught by Moses, for

#### PROGRESS MARKS EVERY AGE

of earth's history. Later prophets never conformed to earlier styles of utteraise, whose flowery and unavoidable imagery having blossomed and borne fruit in their proper age, were consigned to disuse as necessary relics of an evolutionary history.

Greece, during two thousand years, had her destinies shaped by sybils, sung by Vir-gil and quoted by Ovid. They were always women who were called to serve the oracle, because of their peculiar susceptibility to delife influences. We are told they were generally selected from peasants, ruddy in health, pure in life and uncontaminated by communion with the world. They sub-mitted to long and frequent fasts in prayerful spirit, and indulged in frequent asts in prayer-ful spirit, and indulged in frequent ablu-tions. Delphic oracles were assisted by in-haling certain mephtic vapors at the mouths of caverns. Thys the Pythian oracle of Apollo, or the Sun, inhaled the vapor of nitrous-oxide gas while standing beside a tripod. Their/modes have been different at all times. Virgil records ten sybils in suc-cession who served the oracle of Apello. The history of the most famous Cumzan sybil, differs in that no mortal being upon earth selected her. but the natural unfoldment of her own special gifts of medium-ship drew the wisest and best to listen to the words of wisdom uttered through her, the words of wisdom uttered through her. She dwelt in a cavern, and her exalted phase of mediumship was pure and spontaneous, and higher than other Grecian sybils. Her utterances ruled the fate of armies and guided the destinies of nations. She in-scribed words of wisdom on palm leaves, which she scattered to enlighter and im.

prove mankind. In Greece, where laws of prophecy were best studied.

#### THE PROPHETS WERE MOSTLY WOMEN.

which she scattered to enlighten and im-

and these conducted their temple worship. In Judea prophets were mostly men. al though some women were inspired. In our age of exact analysis its modus operandi comes wholiy within the dominion of laws capable of clear demonstration to minds capable of clear demonstration to minds familiar with the attained results of mod-ern science. Modern Spiritualism now claims its divinely ordained place among the exact sciences, and shrinks from no possible test honestly applied within those conditions of law by which, in common with all known things, it is wisely and be-neficently hedged about. It is being de-veloped as a sift to bless suffering humaniveloped as a gift to bless suffering humaniity, and in its present phase presents itself as a purely spiritual science, which mankind may study and now understand. All its known manifestations reveal matter as servant of soul, subject to be acted upon by fluids, gases and imponderable principles of reasonable force, the highest of which is spirit, acting in harmony with the Supreme Intelligence. Man's five material senses, with his higher sense of perception, illuminwith his higher sense of perception, mamin-ed by an influx of light, are now transform-ing superstitious hypothesis into spiritual science, capable of exact demonstration. Every living creature in God's boundless universe is the subject of silent spiritual influences. All breathe in daily spiritual food. Without the presence of spiritual in-tallicences, the wealth of human thought. telligences, the wealth of human thought, instinct and impression would be wanting, and human progress would pall and wither. We must not venture on any unproved hypothesis. Among the ancients, natural me-diums were considered superior to any whose development was simply cultivated. Persons as ordinarily constituted, have not

IN THE GRAY DAWN OF A NEW SPIRITUAL EPOCH,

the advanced corps of mental telegraphists have imperfectly succeeded in bridging the chasm, using such human instruments as were found able to respond. Hereafter many will be properly prepared by spirit influence, and better results will naturally ensue. Many suitable mediumistic children are rapidly growing up, whose active force gives off by exhalation the pabulum necessary to accomplish demonstrative phenomena; but spirit telegraphers are forbidden to cause any drain from use until their growth is attained. When this dynamic material is drawn from grown persons only the excess they produce should be used. In sick chambers diseased persons, so thrown off their equilibrium as to be unable to prooff their equilibrium as to be unable to pro-perly retain life's forces, temporarily expel pabulum suitable for such spirit use. All manifestations require equally suitable me-drums in spirit-life. Two classes of medi-ums on earth;each comprise great varieties. First, those whose outward exhibit bettery. physical life produce a suitable battery, whose power cozes out and enables the chemists in spirit-life, operating through their mediums, to use it as car earth chemists use copper and zinc. Spirit power manifests forms of expression by using the aura of the medium in spirit-life as copper is used, and exhalations from the physical body of the medium on earth as the zinc, To these unequal substances, a force con tained in the atmosphere is adapted by

#### THE WILL POWER OF A SPIRIT TELEGRAPH EE'S BRAIN.

for use as the solution, whose action, in de-veloping a uniformity of media, causes a tiny detonation, as when atroospheric pres sure collapses, a condition earth chemists call a vacuum, and walls of earth's air come suddenly together under pressure of neurly fifteen pounds to a square inch. The second class are psychologized by spirits, who pour their magnetism into mediumistic minds, which they control by impressing mental impulses, moving muscles automatically to speak, write, express music, etc., and thus manifest intelligent communication. Some mediums include gifts of both classes, and between the lowest physical to the most ex-alted inspirational forms of mediumistic

eral character of spiritual life is deepene in many mediums

FRAUDULENT AND UNWORTHY EXAMPLES, will exist. Ignorant and thoughtless or determined investigators, anxiously seek won-ders for amusement. Spirit circles unfold power, by centering magnetism; and one deceitful mind may eject, like a puff-ball, seeds of fraud into the pabulum of the air. Strong psychology, exercised by positive minds, may stimulate weak and receptive mediums to answer their expectations, being sufficiently powerful to neutralize the sourit control. The seeker after spirit communication should aim to be as passive as DOSSIBLE.

Mrs. Britten protested vigorously against dark circles, denouncing them as injurious to health, as they attract spirits of grosser quality, whose unwholesome presence is degrading and dangerous. Mediums made sensitive at every magnetic pore are the martyrs of to-day. Being liable to be psychologized for evil as well as good, they often suffer as the general public cannot appreciate. Act kindly toward them, and, by bringing good influences to bear upon them, surround them with a better and holier atmosphere. Spirit circles should be churches, and every one a step nearer to (hud. Circles do not aid mediums once roa. Circles do not ald mediums once properly developed. They should be posi-tive to all earthly influences, and only nega-tive to spirit power. All powers may be abused. The phenomena of Spiritualism are almost as experimental to spirits as to us. United action is establishing a com-munication which will soon unfold new and important morel and scientific revelations important moral and scientific revelations to the world. Let all who study the Great Spirit in his works be faithful and true to the impressions of their highest nature.

#### In Joseph Cook's Parlors.

On Monday evening last, an invited com-pany met for the ostensible purpose of ex-changing views upon the subject of "Wo-man's Suffrage." Our invisible reporter being present, however, informs us that the leading thought in the minds of a large ma-inity was that of wander and inquire rejority was that of wonder and inquiry respecting the statements made by Mr. Cook at his noon lecture in the Old South Church of what he had recently seen of the phenom-ena of Spiritualism. Venerable clergymen whispered to each other of what they them-selves knew in regard to this "modern her-esy," and timidly said, "Perhaps there is comething in it after all;" and though Bronson Alcott spoke pleasantly of Wo-man's Suffrage, and the distinguished vio-linist, Ole Bull, chimed in a tuneful word, and Mrs. Julia Ward Howe and other ladies spoke nobly for the subject, this did not avail in the least to keep the train of thought upon the right track, for about two-thirds of it would switch off to the psychic branch. -Banner of Light.

## The Hancock (Iowa) Independent says:

"The RELIGIO-PHILOSOPHICAL JOURNAL is an advocate and exponent of Spiritual-ism, and probably the best of its class pub-lished. It is a paper of unexceptionable tone, fair and liberal, and at least deserving of the liberality it so generously extends to others. Specimen copies can be seen at this

Thinkers are scarce as gold, but he whose thoughts embrace all his subject, pursue it uninterruptedly and fearloss of consequences, is a diamond of enormous size .-Lavater.

clasped each one hand or two, over and under the two slates. The psychic's hands were among the others, and he certainly did did not remove his hands from this posttion while the sound of the writing was heard.

heard, 5. While a dozen hands in full light were tightly clasped about the slates in the first experiment, we all distinctly heard the peculiar grating sound of a slate pencil moving between the slates, I said "Hist!" once or twice; and, in a nearly perfect si-lence, we every one of us heard writing go-ing on between the surfaces. Afterward ing on between the surfaces. Afterward we saw the fragment of pencil which was used, and we noticed that it was worn by the friction of writing. 6. Each observer had written on a scrap

of paper given him by the psychic the name of a deceased friend and a question addressed to the person named. All the scraps were folded into tight small pellets and placed in a group on the table and then mixed, until I could not tell my pellets from others in the collection. Half a dozen names were correctly given by the psychic, while the pellets remained unopened. One of the two pellets which I had thrown into the group contained the following words: the group contained the following words: "Warner Cook. In what year was my father born?" The psychic, who certainly had not seen me fold or write the pellet, for he was not in the room at the time, told me correctly the name it contained, which was that of my grandfather. I thought this perhaps merely a case of mind reading. The psychic wrote on the slate, "I wish you to know that I can come. I do so long to reach you. W. C." I thought this perhaps were fraud, although I was told it came from a spirit. spirit.

The psychic, however, began to suffer, or assume singular contortions, and said they were the results of the efforts of a spirit to communicate through him. I very much doubted whether he was not acting a part, and watched him, as all the rest of the company did, very closely in every one of his motions. He placed two slates on the table before him, and a hand, paim downward, on each slate.

ward, on each slate. He seemed to be making a strong effort of will, and said he could not tell whether the experiment would succeed. Biting a small fragment, not much larger than four or five times the size of the head of a pin, from the top of a slate pencil, he placed the bit on one of the slates, and called on us all to see that both surfaces were clean. This we did in the full light, to our perfect satis-faction. The psychic then shut the slates with the fragment of slate pencil between them, and required us all to grasp the edges of them, and required us all to grasp the edges of the slates. He drew my hands into a position near his and made several strokes over the back of one of them. Meanwhile, his face showed strong efforts of will; his whole countenance energized; he seemed to be in an agony of volition; his features changed their expression to one of great vigor and determination; and yet, while this look was kept up, he was shedding tears. It was in this mood of the psychic that the audible writing began; and when it was finished he returned to his usual state.

7. The writing found on the slates when they were opened was in response to my question, and was as follows: "I think in 1812, but am not sure. Warner Cook." This date was correct. The doubt expressed in the reply did not exist in my own thoughts, for I knew what the date was. During the writing I was not thinking of the date, however, but very eautionaly watching the psychic to detect fraud. 8. In the second experiment the psychic

Continued on Mable Page.



#### A SERMON.\*

Which Shows How Inflated Discourses are Evolved from Scanty Texts.

BY THERON.

## "Mary had a little lamb, Its fleece was white as snow, And overy where that Mary went The lamb was sure to go,"

In the whole range of English literature, there is not to he found a verse possessing such a dulcet flow of rhythmic sweetness such exquisite beauty of poetic imagery, and such a profound power to thrill the deepest and tenderest sympathies of the heart, as the verse that forms the subject

of the present discourse. Poetry includes all that is to be found free and diffused in knowledge and in art; but in poetry beauty is intensified and knowledge condensed. Thought is trans-mitted with an instantaneous vividness that illuminates the goal with the suidness that illuminates the soul with the splendor of dazzling significance. In each verse, as in a gem, are beauty and value in small compass. Poetry is concentration.

Beauty, feeling and significance are crys tallized in the verse I have selected for my text. The exquisite taste of the poet is, in the first place, manifested in his selection of the name of Mary. What tender associations cluster around that same. It has been the name of our mothers, our sisters, and our female relatives generally, and, indeed, of other people's sisters who have been dear to us. The name is memorable in history, and is hallowed in Mary, the mother of Jesus, who must have been the embodiment of all that is lovely and good in woman. The mysterious is an element of the sublime, and the character of Mary has been exalted into sublimity from the fact that she was enveloped in an inscrutable mystery, inas through as she was at the same time a virgin, a wife and a mother. Upon none other of her sex has ever been conferred so amazing a prerogative, and from the time of the phenomenal and un-precedented formation of Eve from a rib of Adam down to the present hour, no other woman has been blessed with the consummate ability to be a virgin, a wife and a

mother at the same time. There were Maries who occupied an anomalous and unenviable place in history, as Mary, Queen of Scotts, and some who were notoriously evil, as Mary de Medicis and Bloody Queen Mary, of England. I wish, however, to call particular attention to the fact that the name "Mary" is, in itself, in no manner accountable for the evil conduct of those who have disgraced it. The probability, indeed, is that if such contumacious and wicked women had not been named "Mary," that they would have been much worse than they were.

A peculiar beauty of the name is to be found in its orthographical construction. It is composed of the smooth, fall, consonant "M" followed by the melodious vowel "A," succeeded by the resonant consonant "E"-the gentle trill of which gives such a grace to elecution—and the word termin-ates with the short sound of "Y," giving it a delicate and pleasant finish. How de-lightfully is the admirable taste of the peet displayed in the selection of a name that is in its very utterance harmonious, rhythmical and dignified rhythmical and dignified.

The Mary of the poet is evidently a child radiant with the light of youthful beauty, and fascinating the senses by her ve grace, while she wins the heart

idence and fidelity: "Everywhere that Mary went the lamb was sure to go." Such was the lamb's love for Mary, such his conidence in her gentle nature, such his fideli-ty to her, that he accompanied her every-where. It certainly must have been very agreeable to Mary to have this specimen of mammalian innocence and beauty continually following her, and showing its love in the exuberance of its delightful frisking, and its fidelity in the persistence of its con-stant attendance.

stant attendance. My friends, we should endeavor to emu-late the beauty of the character of Mary and the fidelity of her lamb. We should study to attain perfection in all the virtues and to do this we must believe in Jesus. We cannot be virtuous unless we do, and if we reject him we shall never see the light of heaven. Vain is the language of those who say that if a man is an honest man a moral man a just man a good neighman, a moral man, a just man, a good neigh-bor, an affectionate father, and an example of excellance in every possible particular that he is worthy of eternal life. I tell you that no man is so worthy unless he believe in Jesus and is a zealous member of a church.

The purpose of the preacher is to tell you what you should do to be good, and not how to do it. We do not teach people how to be good; how to cultivate their moral sentiments and restrain their propensities. To do so would require a thorough comprehension of man's nature as an animal, an intelsion of man's nature as an annual, an inter-lectual and a moral being. It would also involve the construction of a formulated system of scientific morality. With these things we have nothing to do. We preach Jesus and him crucified and that is sufficient for every purpose. In the beautiful verse which I selected

for my text you find inculcated, love, puri-ty and fidelity. Ponder upon these things, my friends, and may their contemplation aid in the salvation of your souls.

\*It is quite a common thing for an orthodox minister in preaching from a text, to distort the sense in such a manner as to evolve from it irrelevant conclusions that mannerss to evolve from it irrelevant conclusions that are not warranted by the language of the verse or verses selected to form the theme of the discourse. By insti-tuting an unlooked for comparison here, by an eloquent-ly worded appeal to the prejudices of his audience there; by a display of learning in this place and a skil-ful cophistry in that, and by many an artifice of pulpit oratory, he manages to extract from the text a meaning corroborative of the dogmas of the creed he has been educated to preach, and induces his hearers to helievo that they have enjoyed a nourishing mental feast, when, in reality, they have only been inhaling evangelical gas.

gas. This estirical sermon shows how a text can be twist-ed to suit a purpose. Its publication is not intended as a slur upon the christian faith, in any sense; but merely to show up one of the tricks resorted to by some ministers.

LIFE WITH THE SPIRITS.

#### By Ex-Clericus.

#### [Continued from last Number.]

It was through Mrs. Hayden that I first learned of the interest of Queen Victoria, in the subject of Spiritualism; and she had the information directly from a lady of the Queen's household, whom she met at a scance holden at the Lord Chancellor's. This lady told Mrs. Hayden that the Queen bad on comprising some of them while the part had, on surprising some of them whilst making experiments around a table, expressed an interest in what they were doing, and the wish to join them in their efforts. This was comparatively early in the Queen's life, before those severe afflictions of a later day had been visited upon her. In these later days, there is good reason for believing that ons of Spiritualism have been

my call. After taiking a while with her, the thought came suddenly into my mind— after the usual manner of spirit-impression —to invite her to go with me to Mrs. Hay-den's, telling her that I thought she might thus receive something which would af-ford her some comfort. My invitation was accepted, and we soon found ourselves in Mrs. Hayden's calm and cheerful presence. Mrs. Hayden's caim and cheerful presence. The raps came quite promptly—joyfully as it were. My friend was invited to ask questions, which she did, and got replies that seemed so real aad satisfactory, that she was soon overcome with emotion. Her spirit-daughter was declared to be present, with other dear friends, and now came a most interesting and striking test. With touching earnestness the mother said to her spirit daughter, "Were you with us the oth-er evening when we were looking at the stars and talking about you !" "Yes." Mrs. Hayden's calm and cheerful presence. "Yes."

"Can you tell me what it was that your little brother said about one very bright star ?" "Yes."

"O, if she will but do that! I should then feel that it is indeed my darling daugh-

The alphabet was called and the sentence, "Sissy's star," was spelt out, much to the astonishment and joy of the mother, who said that these were the exact words used by the brother at the time; to his child fancy it was Sissy's star because it was so bright and twinkling. Other interesting communications and tests were received, and when that mother went back to her home, it was with a heart from which the sharpest agony had been removed, never again to return.

But perhaps the most pleasant of all my privileges of Mrs. Hayden's mediumship, was what sometimes took place when I would make a friendly and social call upon her. It was more especially then that my own dearest ones in the spirit life would come into vividly conscious nearness to me. This was particularly the case with my spirit children, who, with a lively band of child spirits—including especially those of Mrs. Hayden herself—would gather around us for something like a regular frolic. Their favorite amusement was to make some kind of playful use of the raps. On several occasions I have heard an almost perfect imitation thus given of a shower of rain falling upon the roof of a house. First would come a few scattering drops, then a rapid increase, until the climax of the shower would be reached and then a gradual dying away of the sounds until the rain was over, and we could almost see in imagination, the clear sky breaking through the opening clouds. Of course more mature spirits must have been present, assisting on occasions like these.

I might add still more of my interesting experiences of Mrs. Hayden's mediumship, but I must hasten on to other matters. She was, on the whole, the most satisfactory test medium of the kind I have ever known. Her visit to England had resulted so satisfactorily that, at about the time I gave up my public hall in Boston, she departed on a second mission to that country, and a large farewell meeting of her friends was held at which she received the highest commendation of the speakers, both as to her moral and social worth and the excellence of her mediumship, sentiments which were embodied in an address to the people of England, and signed in behalf of the meeting, by Allen Putnam and A. E. New-ton, the chairman and secretary. This was on the 27th of March, 1855.

#### To be Continue?.

rotten leaves dead. Presently the man was joined by another, also young, who asked, "Is it done?" He nodded, and together they lifted the body and carried it away out of her sight. After a while they came back, found the burdle of Sunday finery and the shoes and stockings, all of which were stained with blood. There was a ruin-ed old mill near the road; they went into it, lifted a loose board in the flooring, put the bundle, shoes, etc., with the hatchet, under-neath, and replaced the board. Then they separated and went through the woods in different directions. The farmer's wife rotten leaves dead. Presently the man was different directions. The farmer's wife told her dream to her husband that night; the next day (Sunday), going to a little country church, she remained during the intermission between the morning and afternoon services. The neighbors who had come from a circuit of twenty miles to church, gathered, according to their homely habit, in the churchyard to eat their lunch and exchange the news. Our dreamer told ner story again and again, for she was impressed by it as if it had been reality. After the afternoon service the congregation separated, going to their widelyscattered homes. There were thus many witnesses ready to certify to the fact that the woman had told the dream the morning after the murder was committed at a distance of forty miles, when it was absolutely impossible that the news should have reached her. There were no telegraphs, we must remember and no railways in those days-not even mail carriers in those secluded districts. When the story of the girl's disappear-

ance was told over the country at the end of the next week, the people to whom the dream had been repeated recalled it. Nowadays the matter would serve as a good material for the reporters, but, the men of those days still believed that God took an oversight even of their dreams. Might not this be a hint from him? The Rev. Charles Wheeler, a Baptist clergyman of Washing-ton, well known in Western Pennsylvania and Virginia a generation ago, and Eph-raim Blaine, Esq., a magistrate, father of the present Senator from Maine, and as popular a man in his narrower circle, drove over to see the woman who had told the dream. Without stating their purpose, took her and her husband, on pretense of business to the Diversion form. It must be business, to the Plymire farm. It was the first time in her life that she had left her own county, and she was greatly amused and interested. They drove over the whole of the road down which Rachel Plymire had gone.

"Have you ever seen this neighborhood?" one of them asked.

"Never," she replied. That ended the matter, and they turned back, taking a little used cross road to save time. Presently the woman started up in great agitation, crying, "This is the place 1 dreamed of?" They assured her that Rach-el Plymire had not been upon that road at all. "I know nothing about her," she said, "but that girl I saw in my dream came along here, there is the path through which along here, there is the path through which the man came, and beyond that turning you will will find the log on which he killed her." They did find the log and on the ground the stains of blood. The woman, walking swiftly, led them to the old mill and to the board under which lay the stain-ed clothes and the hatchet. The girl's body was found afterward huried by a creek was found afterward, buried by a creek near at hand. Rachel's lover had already been arrested on suspicion. It was hinted that he had grown tired of the girl, and for many reasons found her hard to shake off. The woman recognized him in a crowd of other men, and startled her companions m more c out another young fellow from the West as his companion in her dream. The young man was tried in the town of Washington for murder. The dreamer was brought into court and an effort was actually made to put her on the witness stand; but even then men could not be hung on the evidence of a dream. Without it there was not enough proof for conviction; and the jury unwill-ingly enough, we may be sure, allowed the prisoner to escape. It was held as positive proof of his guilt that he immediately married the sister of the other accused man and removed to Ohio, then the wilderness of the West.

rung themselves, faintly at first, then with full force and in concert. In vain did we examine the bell ropes, they were motionless; we even saw that three of them were without cords, and perhaps had not been rung for a century. They continued to ring in this way until morning. On the next and following nights the noises were redoubled; for three weeks they sounded like blows of hammers on the barrels in the

cellars. In vain did we arm ourselves and descend there; as we approached the noises gradually died away, and when we arrived in the cellar we found it perfectly quiet as it is usually in those subterranean places. As soon as we ascended the noises commenced louder than ever, and at the same time a frightful racket resounded through the upper halls, which froze us with terror. Imagine two or three hundred dishes clattering down the stone stairs and a sound like clanking iron and chains; add to this harsh screeching volces and piercing cries, whist-lings, knockings to the right, to the left, on the ceiling, on the furniture, fine sand and stones thrown about and falling on us (notwithstanding the doors were securely clos-ed)-finally frightful howlings on every floor of the house, and you will have a faint idea of what happened in that manner every night for three consecutive weeks. During a repast the very massive dining table began to move and turned slowly around on itself; then it raised itself up and stood on one end, while violent knockings like loud blows of a hammer were heard on the underside of it, seemingly near the middle. During this time the dishes were rattling During this time the dishes were rattling and clattering about, jumping up and fall-ing down with a great noise. Then we questioned it for more than an hour, the hammer strokes replying to our questions in four languages, and with perfect intelli-gence. What do I say? Did we not hear that table howl and imitate in a horrible fashion the death-rattle of a victim of fashion the death-rattle of a victim of strangulation. Those powerful and ghastly sounds alternated with the questions asked. The spirit told us that he was a criminal of the olden time, tormented in the very

place where he had committed his crime, In fact, this chateau has a legend of a crime perpetrated at the entrance of a subterraneous passage, which is in disuse, having been closed up by an iron grating. This table scene was re-enacted several times, but never with a similar intensity, and the direct writing obtained more than a hundred times with the same success!

We know that since Baron Guldenstubbe this is not a new or astonishing experience, so I will merely state that all that was necessary was for one of us to place a note in any part of the chateau, to receive a few moments afterward a reply written in red moments arterward a reply written in red pastel. These replies were for the most part vain threatenings, which were rarely carried out. I recognized in them certain cabalistic signs. Now I come to the facts of the apparitions; and, first, to those who will say to me, "You thought or imagined you saw them," I simply reply, "No, we did not think we saw, but we did see." I can-not force you to believe my resital only I not force you to believe my recital, only I assure you upon my honor that I invent absolutely nothing, and more than this, more than twenty of my friends will affirm that they have witnessed these scenes. I will state, then, that after the fourth night during a pouring rain and by the feeble rays of the moon which was nearly obscured by clouds, we all saw a gigantic spectre stalk majestically over the large lawn, for more than five minutes; he walked there groaning and moaning. It was only nec-essary to manifest a desire to see this supernatural being who measured twenty feet in height, to have him appear. At that time In height, to have him appear. At that sime all the noises in the house would cease, and if we cast our eyes on the solitary avenues of the park, we could see him perfectly, al-though the darkness was sometimes so great that we could not distinguish the trees and tall pines. The spirit kept at a distance and seemed like a phosphorescent column in the human form. His wailings column in the human form. His wailings softened our hearts toward him, and he seemed to be touched by our commiseration. More than fifty times we contemplated this troubled phantom by moonlight, but it was not prudent to approach it. My friend J-, of D-, received a violent blow on the face which caused it to bleed several minutes. I was attacked by a shower of stones without knowing from whence they came. I wore an armor which protected me from their blows. I should never finish if I attempted to relate all that passed in this mysterious manor. Little by little these demonstrations became more calm, and finally less frequent. At the time of writing these very strange phenomena certainly occur, but I repeat, they are now fleeting and vague; perhaps we have one in about every three weeks. However, I will say that some special circumstance is needed to attract them, and I feel sure that the noises would return should the spirits be provoked ever so little. There is an outline of the facts. I will mention as witnesses of them, the entire family of D., with the domestics, Messrs. Saladin and H., of M-, Mr. B., former tutor in the chateau and priest; also there were several other reliable persons whom I think useless to name. All those people saw and heard. Now, discuss as much as .you will, rationalists and savants, and try to explain all this by your science. In vain do you ring in our ears the big words of modern medicine, hallucinations, spectromania, hysterode, monopathy and others similar, which are nothing but absurd evasions, and which have about as much value as the following explanations: Opium produces sleep, because it possesses a soporific virtue. Sen-na purges in virtue of its purgative proper-ties. Can you not see that you are invent-ing words, and nothing but words without explaining anything? But I cease and refer you to more ample works on these subjects. am merely relating facts, and do not attempt to prove anything. Strong-minded gentlemen, do not presume upon your strength, and remember the words of your honorable colleague, M. Arago ; "He, who outside of mathematics, pronounces the word impossible, is wanting in prudence." · PROFESSEUR TAHED LEVY.

## MARCH 27, 1880.

by her innocence and goodness. What a lovely picture! Youth, beauty, grace and innocence all combined in Mary. True the author does not give us a detailed description of her, for with the felicitous tact of the true poet he leaves to the imagination of his reader the joy of supplying those ex-cellencies which the mind can pleasurably conceive as existing in Mary in a most ex-alted degree. That her disposition was most affectionate, cannot be doubted, otherwise she never would have had any lamb; never would have made a pet of that de-lightful animal that from time immemorial has been the emblem of unsullied innocence.

Now this brings us to the consideration of the lamb. Jesus was called a lamb because he was offered as a sacrifice in expiation of the sins of those who were living when he was on earth, and those who have lived since. As to those who lived before he was on earth the authorities differ, but that does not enter into the consideration of the present subject. Mary was the mother of Jesus, and behold how appropriately the poet has associated Mary with the lamb. Of course it is not intended to convey the idea that the lamb in the poem had anything to do with cleansing the sins of Mary. She, bright and beautiful as she was, was a sinner, and if she had died suddenly in all the ner, and if she had died suddenly in all the glow of her beauty she would most certain-ly have gone to hell if she did not believe that Jesus died for her; and her friends when they died would be edified by seeing her in torment, and their happiness would be increased by knowing that they were spared, although many of them had led bad lives, while Mary, the young, the good, the beautiful-but the unbelieving-was in beautiful-but the unbelieving-was, in consequence of being stained with original sin, writhing in eternal agony. The lamb, as I have said, had nothing to do with expiating the sins of Mary-nothing at all, He or she was merely Mary's companion. The poet is particular to tell us that "Its fleece was white as snow." What a lovely comparison, and how original! White as the beautiful snow! White is an emblem of purity and, doubtless, Mary took pains to wash her lamb and preserve unsullied the whiteness of its snowy vesture, and pre-vent her pet from being annoved by the irritating stacks of parasitical insects that so often infest the fleeces of perty lambs as sins torment the best natures. We should endeavor to purge ourselves from sin and emulate the stainless whiteness of the fleece of Mary's lamb.

We can see Mary laughing amid the flowers while the lamb gyrates around her in graceful gambols. We can see her among her playmates a queen, loved by all for her amiability, and the lamb decorated with blue ribbons sharing in the admiration bestowed upon his young mistress. We can see her at home the pride and joy of her parents, dutiful and affectionate; while the lamb behaving in-doors with decorum is reposing in a corner of the cheerful room.

The poet having drawn the impressive picture of Mary and the lamb, next gives us picture of Mary and the lamb, next gives us a pleasing and wholesome lesson of fidelity. Here he conveys the excellence of his thought. The beauty of glowing words, the melody of cadenced rhyme, and even cplendor of gorgeous imagery would not be truly poetry, did they not all combine and interweave their excellencies to form the superb setting of a gem of thought, for thought is the soul of poetry. Here the author of my text shows his

Here the author of my text shows his power in the lesson he conveys of love, con-

her chief comfort and support in her afflictions.

The scances of Mrs. Hayden, while in England, were held mostly among the up-per and more influential classes, whose members were too polite to treat her with open suspicion ; yet they were often quietly on the watch for some indications of a "Yankee trick." But a perfectly open and lady-like frankness on the part of Mrs. H---, a trait essentially belonging to her character, seems to have soon disarmed her visitors of their suspicion, and rendered them more open to a fair examination of the phenomenal intelligence that was ever seeking an expression through her extra-ordinary capacity. The puzzled visitors would sometimes enter into a conversation with her somewhat as follows:

"What kind of a table does it require for your purpose?"

"Any table will do—one about as well as another." "Could you have the raps on our table, at

our own house?" "Certainly there would be no difficulty in

that." "But what preparation should we have to make for you?"

"None at all; I am ready to go with you now, if you wish it."

By this fair and open method of meeting suspicion, even captious skepticism could not but be greatly modified; and it was probably owing largely to this perfectly ingenuous manuer of Mrs. Hayden, that her success in England was so widely extended, especially among the leading intellectual classes of society.

After her return to Boston, I had many a pleasant time at Mrs. Hayden's usual séances, which were open to all investigators. On these occasions, I have witnessed incidents of the most interesting and touching character, one of which I find lingering in my memory with especial vividness. A venerable and fine looking gentleman was present, in whose behalf the rapping re-sponse came unusually prompt and loud. was not till after the lapse of some time during which many interesting responses had come to this noble looking old man that the others present found out that he was nearly dear, and that hence came the extraordinary efforts of his spirit friends who themselves knew very well the fact, Often have I seen persons in deep habili-

ments of grief enter Mrs. Hayden's rooms. evidently hoping, and yet fearing as to what might be the result. In almost every instance of this kind, some striking proof of the reality and nearness of a loving pres-ence would be given; and then would the aching heart find relief in tears-not of sorrow, but rather of joy for that which had thus come to them.

On one occasion, I took a dear friend of my own to Mrs. Hayden, under circum-stances of deep and painful interest. This friend had just parted from the visible presence of an interesting and only daughter, about 6 years of age, and the heart of the poor mother was left sadly desolate. She had, however, if I remember rightly, two boys still left to her; but the pet of the family had vanished from her vision, and she seemed inconsolable at her loss. I had called to see if I could not say something to belp the afflicted ones in their great trial. She (the mother) had known but little of the new claim and methods of spirit com-

munication, but she was not especially op-posed to the idea, as was her husband, who fortunately, was absent at the time of

A Dream-If it Was a Dream.

The following strange dream-story is published in Lippincott's Magazine, and can only be rationally explained by the fact that some persons become highly mediumistic during sleep:

There is, an inexplicable story—which I believe has never been published—among the traditions of the fat, fertile hill country of Western Pennsylvania, the most unlikely quarter in the world to serve as a breeding place of mystery. It was settled almost wholly by well-to-do farmers from the north of Ireland, economical, hardworking folks-God-fearing too, after the exact manner described by John Knox, and having little patience with any other manner. Not a likely people, assuredly, to give credence to any fanciful superstitions, and still less to originate them. The story, in-deed, has a bold, matter-of-fact character in every detail which quite sets it apart from relations of the supernatural. I have nev-er heard it explained, and it is the best authenticated mystery in my knowledge.

Here it is in brief. Among the Scotch-Irish settlers in Washington county, in 1812. was a family named Plymire, who occupied a comfortable farm and house. Rachel, the daughter, was engaged to a young far-mer of the neighborhood. On a Saturday evening in July, having finished her week work, she dressed herself tidily and started to visit her married sister, who lived on a farm about five miles distant, intending to return on Monday morning. She tied up her Sunday gown and hat in a checkered handkerchief, and carried her shoes and stock-ings in the other hand, meaning to walk in her bare feet and to put them on when she came in sight of her destination, after the came in sign of her usernation, after the canny Scotch fashion. She left home about seven o'clock in order to have the cool even-ing for her walk. The road to the farm washonely and unfrequented. The girldid not return home Monday, but no alarm was felt, as the family thought her sister would probably wish to detain her tor a few days; and it was not until the latter part of the week that it was found that she had never been at her sister's. The country was scourbeen at her sister's. The country was scour-ed, but in vain; the alarm spread and ex-cited a degree of terror in the peaceable, domestic community which would seem in-inexplicable to city people, to whom the newspaper has brought a budget of crime every morning since their childhood. To children raised in those lonely hamlets and hill-farms murder was a far off, unreal horror. horror.

The girl had left home on Saturday at seven o'clock. That night long before ten o'clock (farmers go to bed with the chickens), a woman living in Green county, about forty miles from the Plymire farm, awoke her husband in great terror, declaring that she had just seen a murder done, and went on to describe a place she had never seen before-a hilly country with a wagon road running through it, and a girl with a bundie tied in a checkered handkerchief, and shoes and white stockings in the other hand, walking briskly down the grassy side of the road. She was met by a young man -the woman judged from their manner the meeting was by appointment; they sat down on a log and taked for some time.

The man at last rose, stepped behind her, and drawing out a hatchet, struck her twice on the head. She fell backward on the wet, A Haunted Castle in the Nineteenth Century.

[From Revue Spirite.]

[Translated for the Religio-Philosophical Journal by Mrs. Mary M. Crepin.]

The readers of the Revue may have read in a recent number an article entitled, "Faits de prevision," and signed "Algol." As a fervent propagator of the spiritualistic philosophy, and especially as an eye witness of these facts, I wish to testify in favor of the truth of these relations of Algol, and to add some details of those extraordinary phenomena which occurred daily before our eyes for the space of a year. I throw them out as a triumphant challenge to our illus-trious leaders of positive and materialistic schools, the most part of whom take a very weak and gloomy pleasure in relegating to the domain of impossibilities, all great questions of God, of the soul, and of spiritīslity.

I am certain that if this recital should happen to fall into their hands, they would not fail to shrug their shoulders with disdain and to smile with pity on us whom they fancy to be the victims of hallucination or maniacs. What matters it? Because there are blind people, does it follow that the sun and the stars shine with a feether light? Listen then, O you who are puffed up with vain glory, and reject *a priori* everything which according to you is not susceptible of scientific explanation. Listen, I say, you who believing yourselves greater minds than Aristotle overthrow all logic by taking for the basis of science this mon-

taking for the basis of science this mon-strous absurdity: A posse adactum valet consequentia ! The castle of D, in the neighborhood of St. A, of which Algol writes, has, I think, for several centuries been visited by the in-habitants of the other world. As proof of this statement I will mention the nocturnal noises which were heard by the mestar of noises which were heard by the master of the house, and what is more, the sighs and groans which several times a month disturbed the sleep of his guests. They have been heard and they certainly can still be heard with sufficient distinctness to preclude all idea of hallucination. These were about the only phenomena which were observed until the year 1878. At about nine o'clock of Easter night of that year, mysterious lights appeared in the shadowy alleys of the park. They were red, vacillating and bizarres, and were visible for more than an hour that evening. When we approached them they instantly faded away. To these extraordinary occurrences others followed, which left them entirely in the shade. From the first night all the bells in the house, from the largest to the least, were rung, or

Note by Editor of Review :- Several of our corres-pondents tell us that the recital of Mr. Taned Levy is very trathful, and we insert it by advice of our friends.

As the sweetest things put into sourives-sels sours them, or put into a bitter vessel embitters them, so murmuring puts gall and wormwood into every cup of mercy that God gives into our hands. The murmurer writes Marsh upon all his mercies, and reads and tastes bitterness in them all, As to the hungry soul every bitter thing is sweet, so to the murmuring soul every sweet thing is bitter.-Thomas Brooks.

The plainer the dress, with so much greater lustre does besuty appear. Virtue is the greatest ornament, and good sense the best equipage. Seek these first.

Tears like rain-drops have a thousand times fallen to the ground and come up; in flowers.-H. W. Beecher.

## Woman and the Kousehold.

MARCH 27, 1880.

#### BY HESTER M. POOLE. [Metuchen, New Jersey.]

#### A LITTLE WHILE.

A little while, my friend, a little while, And sullen Winter yields his frigid sway, Though now there comes a long and dreary fil-Of leaden days, and o'er heads no smile Of the pale, sickly sun lights up our way Sometimes to you and me Come hours so bright and free, That we can wait, and walting smile alway.

Dear heart, be patient but a little while, For now all things take their long night of rest; Without, the snow is stretching many a mile O'er desolate hills, whose rocky, ice-bound

crest Holds no warm nook fao flowers, no feathery nest Of gladsome singing bird, Whose trills, whenever heard, Awake in us such youthfal, jocund zest,

A little while, dear one, a little while! We only wait the coming of our Spring: And though the path is long, let us beguile The way with hope, let faith bear us on wing So strong she faiters not, until we bring With lower's computied stread With love's compulsion sweet A life so full, 'tis meet That waiting thus, all gloom away we fling.

A little while, my friend, a little while! The earth bears seeds deep in her faithful heart, In the dark mould they lonely wait, meanwhile For the glad sun, through the long weeks apart. Then, when they feel the quick, electric smart Of the God's ranturous kiss That wakes to life and bliss,

Each softly climbs, to find the other's heart.

A little while, dear one, and we shall bloom! Our lives shall find their fulness in the Spring Which Nature gives to all. Is there not room In the eternities above, for gloom

Somewhat to shadow with its darkling wing The rapturous flood of joy which Love will bring, When death has lost its sting

As. on victorious wing

We soar, to find in Heaven eternal spring.

One of the most hopeful lights which dawns upon woman's horizon, is the more enlightened view which society at large takes of marriage. True, there is enough of earthliness still stifling the ethereal fire, enough of passion and selfishness and greed, to taint a great share of the very springs of life. But in looking back over ten years, we can see even in that comparative space, a change in many respects.

Until a late date, the term "old maid" was one of contempt. No career opened to an unmarried daughter, but menial occupation, teaching and millinery. To step out-side of this pale, was to undergo social os-tracism. No matter what her talents or acting for a purpose. The old method of force was relentless revenge; an eye for an eye, a tooth for a tooth. This was the out-growth of the passions. It was brutal reaspirations-she may have not felt the sweet necessity of domestic affection, but she must shape her course, so as to marry, or lose all consideration and dwindle into nonentity with advancing years. All her little stock of attractions and accomplishments were stored and aired for one unexpressed purpose. Society took its cue from men's appreciation of women. The girl felt from her cradle, an indefinable atmosphere of expassion. Now, let us with wisdom add to this the power of love. Let us not say we pectation and coyness-of desire to attract and yet not to seem to desire. She was not in open market, no master could bid for her hand, yet in Christian families the sale of bodies and souls went on. Marriage, more than at the present day, was a commercial transaction. The maiden was spoken of, in a narrow way, as one who would make a good wife," instead of a larger term, "a good woman." Among well-to-do people, the best words that could be spoken of her Sne 18 a 2000 WOLKEL. similar terms would a man speak of his horse or oxen. Society is a tyrant still, but woman is partly emancipated from the tyranny by just those measures and women whom it has denounced as "strong minded," as though to be weak minded were a virtue. By their efforts avenues are opening on every hand and women quietly step into them, and while no one is made worse thereby, many lives are made glad and helpful. Two generations ago, the renowned Dr. Lardner scientifically demonstrated to his admiring listeners that it was ridiculous and absurd to imagine that a steam vessel could ever cross the Atlantic. Before his words could be scattered over a doubting country, a ves-sel arrived in New York which had actually crossed the Atlantic, and several' more have followed. Just so with women. Physicians asserted that none but themselves could minister to the sick, and while they were declaiming, Mary Putnam quietly went through the College of France and confounded all the professors. Doctors of Divinity preached from the words "Women must keep silent in churches," and directly Phebe Hanaford, Celia Burleigh and Mary Livermore began to minister acceptably from the platform. One strong hold they could not evade-the law was enthroned in honor high above their capacity to understand, and loi scores of women lawyers are practicing at the bar and one has even been admitted to the sac-red precincts of the Supreme Court! The platform is open to but few from its very nature, but a variety of pursuits are gradually unlocking their jealous doors suit-able for as many tastes. Nor is domestic life at all the sufferer by this enlarged area. If there are those who evade family cares, it is not those who desire to do something worth doing, but the idle, luxury-loving and fashionable, who crowd boarding houses and hotels, and ignore all duties but those which minister to pleasure. And it is this crowd who go to swell the ranks of mercenary and loveless marriages; they are those whose frivolous souls are hungry and yet know not what they want, and not those who try to do something and do it well. O race of unmarried women, who have struggled, faded and gone out of this unwelcome existence, how my heart weeps over your loneliness, your unspent affec-tions, your wasted capacities! Deprived of your birthright for want of opportunity, cramped by narrow social restrictions, dependent upon unwilling relatives for homes, with unused and frequently brilliant capacities, you were the target of odious jests, the synonyms for daily martyrdom! It was not enough that you nursed the earnestest affections of life, through perhaps your own delicately pure and unworldly capacity for a consecrated love you were made to pay the penalty of your refinements or your misfortunes. Sad as it-was to be an "old maid," there was sincerity in the sadness, and some of the noblest and best of our sisterhood have been found among those lonely women who chose to walk alone, unless their steps could pace with true companions. How much better such a pathway, than to be bedizened with the trappings of a marriage made for material ends? That, which is but a respectable name for legal prostitution, taints and blights the very germs of the spiritual na-ture, which it is the object of this life to cultivate.

can and should be-of the holy sacrament which it may become to the earnest, pure and loving-of the unutterable peace and blessedness of those who are truly joined together in spirit as well as in form. The conjugal principle has been too much discussed by lips stained with foulness, by the shifting and unstable, by the selfish and sensuous, such as can not understand the divinely tender and consecrated beauty of true marriage. The ideal has been made actual, and dwells among us, and the num-ber will increase precisely in proportion to the unfolding and harmony of human nature,

The Rule of Love and Wisdom.

I believe in the law of Love, but I also

believe in the law of Justice. I pity the

sinner, I loathe his sins; I love the erring, but I cannot force myself by the sympathy I

feel, to call their errors by any other name.

best.

made subservient.

destroyed.

upon the human race, both by day and by night; both in their reasonings when awake and their "dreams" when "asleep." So long as educated physicians practice vivisection on animals, let not intelligent

people think it monstrous that our pleasant dreams and visions may be the work of ed. ucated spirits seeking further knowledge, vivisecting the human minds brought, by whatever means, within the sphere of their power. Who shall undertake to limit the processes by which the Divine Teacher illuminates and advances the intelligences-"fits children—and by which they may all arrive at "perfect judgment," by which they may be "made wise unto salvation."

BRONSON MURRAY. New York, March 12th, 1880.

#### Heads and Hearts.

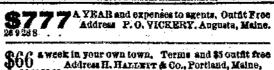
## CELIA P. WOOLLEY,

[From the Unity.]

There is right and wrong in the world, and to hesitate to call each by its true name, is to confound the distinctions of language and of thought. The optimist cries to me: "Hold your peace, everything is right and for the I like that latest word from Mr. Savage "It is not the heart's business to lead the Do not censure; do not criticise; do head, but the head's business to lead the not blame I Love all as brothers!" Nay, I heart;" and I am far from sharing those apprehensive views of rational religion would say to the optimist, "Everything is wrong; there is nothing right." Man, naked, which discover in it a growing tendency to cold intellectuality. We can never have too much intellectuality. The liberal pulpit defenseless, savage, thrust into a wild, brute world countless ages ago, had it to conquer and himself to re-create. Tell me all is right! Let me unroll the panorama of hiscan never over estimate its high opportuni ty and obligation to present to the world tory, and reveal its interminable stream lost in the mists of ages, broadening, deep-ening down to the present, thick and purple with human blood! Oh! the agony, the the latest investigations of philosophy, science and ethics, and their practical relation to the duties of life. Its relation to the multitude of waiting souls who attend upon pain, the torture, the endless martyrdom that arises from that blood-stream, a quiverits ministrations, is first that of teacher, and afterwards that of friend and comforter. ing fog of human agony! By this terrible experience man was re-created, and nature History shows us only too plainly the position the church has occupied in all past ages with regard to the mental growth of the Whatever is, must be, and such was nec-essarily the order of development through world. The degree in which she has helped on the cause of human progress is exceed-ingly small compared to the measure of inwhich the race was forced to pass, but to say that it was right, is to destroy language and make words a meaningless jargon. fluence she has used against it. It remains Wrong existed, wrong exists, and our chief efforts are put forth in making it right. How shall we do this? By love guided by wisdom, which leads to justice. Will this be by force? Aye, by the strongest and most relentless force in the world. If a planet swerve from its orbit, with what energy gravitation holds it in place and with iron hand clutches it fast and bends it to its will. So of the individual, when he swerves from the path of right the force of love and jus-tice must hold him fast; not with brutal strength of passions, which burn and torture and kill, but with firm intelligence,

at first are quite as apt to be fraught with pain as pleasure. That faith which is de-termined by a continual prying into the state of one's feelings, which persists in a forced and violent exercise of the various faculties of the soul in order to keep itself in a perpetual state of spiritual glow and satisfaction,—is not ours. We do not, or ought not, to pretend that religion concerns the heart more than the head: that the heart more than the head; that the emotions are any higher or more trustworthy incentives than the convictions of reason. Culture is as much a part of true religion as good works. That may sound extravagant, but let it stand, for by culture is meant the perfection of the whole man-the slow, harmonious development of the head and heart, the former taking such slight precedence as belongs to it by right of its superior skill and sagacity in the time of emergency. If I am in sore trouble or danger, I do not seek the counsel of one who through excessive sym-pathy shares my doubts and fears, but turn to one of courage and resolution, who can do my thinking for me for a space. The great trials of life do not pertain more to the affections than to mental strife and perplexi-

ty. The heart suffers because the head has blundered, or rejoices because the head aphappiness than sound judgmnt and good sense



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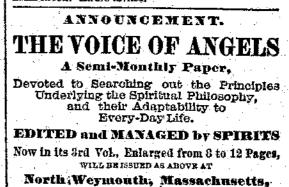
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for the liberal church of to-day to decide whether the old order shall be reversed, and religion place itself in the van of civilization, rather than keep up a halting and unwilling place in the rear. If she is to do this, she must not be afraid to think, nor to bear the consequences of thinking, which at first are quite as apt to be fraught with

hence may be thus influenced. The germs, but what are we to do until these germs expand? Will you have us gather the

I shall not now speak of what marriage

hour he is taken from the jungle? Or does he by a thousand arts, prepare the way, and by degrees through wisdom gain his end? The most wretched criminal may be reclaimed, will be in the ages of future life, but that is not saying his past is right, his crimes blessings, and his sinestepping stones to perfection. Society cannot be lacerated by wrong doers while love is reforming them. If men will not respect the rights of others, they must be restrained and the restraint must be exerted by force. This force may be softened by love. HUDSON TUTTLE.

taliation. It did not reason or reflect-it

the good of all. If a man commit crime,

the law deals with him with cold impar-

tiality, free from every taint of revenge or

will rule by love alone; we know we can

not. The loving and lovable, we may. The

unloving unlovable we cannot. Aye, say you, all men have the germs of these and

golden apple while the seed has not even

begun to expand? What are we to do while

we wait? The tiger, even, may be tamed,

but does his keeper go into his den the

The new doctrine of force is restraint for

#### Communication from a Spirit.

#### To the Editor of the Religio-Philosophical Journal:

Several years ago an excellent lady of this city, who was also a medium, but not always willing to admit the fact, in its fullest sense, was passing her summer vacation in one of the lovely villages on the Connecticut River, when the following quaint message came, written under her hand, as she assured me, and I believe, without her own intelligence acting. It certainly does not lack in originality and its point is just as valuable to day as when it was uttered to the medium:

"You who are determined to annex yourself, neck and heels, to our service, hold your head up! Repeat the Lord's prayer and then consign the fear of ridicule to oblivion. 1, Archie Young, come here this day to stand between you and mortal comprehension and to sift the spice of spirit seasoning over the human pie of life, and send a little relish for heaven among the tight laced hell believers among whom I lived for forty-nine years. I was crippled and my mind was tortured from the time I was born, with the fear of the devil and a recitation of the catechism. I have been in spirit life fifty-two years and have learned a little since I have been there. I do not try to force man or woman into faith of their own free agency, but I go back to that old world and edge myself about the pulpits and beg a hearing until I am actually able to impress the preachers and cause them to say things which, the strictest begin to think, sound heterodox.

"I am a spirit, yet I am a man, composed of the mental and spiritual. I take all that I can honestly obtain from both sides. We all draw upon earth for information, and deposit it in the bank of heaven, where it is sorted and weighed and paid back to us with the interest of perfect judgment, by which we are made wise unto salvation. am not out of patience because all the world don't believe us. We can wait, for time is long; but it would make the foolish people happier to know that they have got certain foot hold when they cross the ferry of dissolution. If you look you will (find my name on the stone in the old burial ground. A. YOUNGS."

It may be well to add that the lady (Mrs. Juliette T. Burton, now deceased) soon after hunted the burial ground and found ter hunted the burial ground and found the stone with the name. I think she said it was of an old pastor of the church there. What a text for reflection is the passage, "We all draw upon earth for informa-tion." How decided the harmony with all existence subject to our sight! How decid-edly, too, we learn by observation of that part of nature which is below us, and what more likely and reasonable than that spirits do learn by observing and by practicing do learn by observing and by practicing

It is true that, more carefully speaking, most of these distinctions made between head and heart are as unprofitable as they are unnatural. You cannot set one over against the other and decide which is at all times the very best, any more than you can define those subtle mental differences which distinguish the sexes. Each is indispensable to the other and they work well togeth-er, when the head is kept well supplied with its fit nutriment, and the heart not allowed to run riot over domains where it does belong. Only for the present and some time to come, I would lay greater stress on the head, as comprising the elements most to be relied upon in the present juncture of thought and affairs.

As liberal religionists, devoted to the "faith of reason," let us not be forever digging up the seeds of our religious affections, to see if they are beginning to sprout. Let us give ourselves time to grow, for, to quote again from Mr. Savage, "emotion is called out by those things that we have long as-"emotion is called sociated with. It is our business to find out what is true and let the heart come arter, and learn to love, and venerate and worship the truth."

## Magazines for March not before Mentioned.

Health and Home. (P. Sweet, M. D., Boston, Mass.) A family and medical news-paper, devoted to the best interests of mankind.

Andrew's American Queen. (W. R. Andrews, New York City.) Devoted to art, literature, music and society.

St. Louis Illustrated Magazine. (No. 720 Olive St., St. Louis, Mo.) Contents: Nashville, Tenn.; "Oh, Come to the West Love;" A Story of the Olden Times; Probation; Fashions for March; Divided; Timely Topics; Manners of the Girl of the Period; The Postman's Knock: Poems of Fannie Isabelle Sherrick; Writing Under Diffi-culties; Our Purchasing Agency; Editorial Miscellany.

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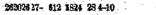
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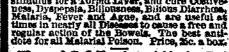
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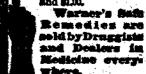
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#### CHICAGO, ILL., MARCH 27. 1880.

#### Rev. Joseph Cook on Spiritualism.

Rev. Joseph Cook, of Boston, whose lecture on the investigations of the German philosophers, made in the presence of Dr. Slade, we published a short time since, has been investigating the subject of Spiritualism under such conditions as gave him evidence of a force causing "motion of matter without contact;" he relates succinctly the particulars in his closing lecture, which will be found in another column of this paper.

Mr. Cook presents the matter with all the candor we could expect from one whose whole metaphysical training has been concentrated along the line of theological dogmatism. It is a hard matter to cut loose from the ideas in which one has been grounded and rooted from early life, and particularly so as to the religious ideas in which one has been reared, and to which all other ideas have been shaped or inclined. We could not therefore expect Mr. Cook to accopt modern Spiritualism without reserve, or to receive it at all only as it in some degree conformed to his former opinions, or to what he regarded as established facts in theological history. We must, however, regard his courageous investigation and public presentation of the phenomena, in following the precedent of the illustrious German philosophers, as an advance step among the clergymen in this country and one which can not fail to impart a new impetus to the growth of Spiritualism among church going people. Let Rev. Joseph Cook amuse them by denominating the manifestations of Spiritual ism "psychic force;" we shall offer no objections. Let the church loving people once come to understand that there is a soul-force which can operate unseen by the physical eye, and produce writing by its invisible power between closed slates-that it can do this while the slates are in the hands of the Rev. Joseph Cook, bound together with brassclamps and held away from the medium, and a world before unknown to them will be opened for their exploration. When once they have witnessed the phenomenon, no cry of evil spirits can cause them to desist from further advance in their investigations; they will go on until they have demonstrated that what Mr. Cook denominates the superhuman on the one hand and the supernatural on the other are relegated to the same sphere of causes and must, of necessity, have a similar ori-

to be above, beyond and outside of nature. Then it logically follows that if the phenomena of psychic force to-day produce certain parallel results to those he denominates supernatural in the past, both must be produced by the same psychic force and consequently what he claims as supernatural must be under the domain of natural laws, as is psychic force.

We are unable to understand on any other hypothesis than we have already named how, with these facts before him, he can assert that "The most important duty of the pulpit in regard to Spiritualism is to insist on the distinction between the merely superhuman and the strictly supernatural, and to show that spiritualistic communications, even if real, are merely superhuman, not strictly supernatural and so cannot come into rivalry with those christian miracles which imply creative power."

If he will carefully gather the history of modern Spiritualism he will find a parallel for all of the so-called miracles of the Bible, even to the causing the lame to walk, the deaf to hear, the blind to see, and the seeming dead to be raised again to life. The psychic force which can cause "motion of matter without contact," can vivify matter also. "It is the spirit that quickenoth; the body profiteth nothing." John 6th, 63rd. Mr. Cook's "general conclusions" are as lame as his logic. No really representative Spiritualist concedes there is any thing supernatural about the phenomena. It is not Spiritualism that "has a divided voice and teaches every form of doctrine held among men;" but the educational inflaences of those old doctrines in which men have been reared. They have taken hold of the new Savior of the world-Spiritualism-with one hand, while with the other they still hold on to the "traditions of the elders and doctrines of men," and Spiritualism is charged with their shortcomings, growing out of their former connections,

the influence of which still adheres to them like barnacles to a ship. Prostitutes are known to attend revival and camp meetings, to be forward in expressing their convictions and proclaiming their conversion; joining in the exercises with unwonted fervor in order to delude and lead away their votaries. Would Mr. Cook allege this to be the effect of the religi ous teachings inculcated in those meetings? Again, we will suppose that some of those persons are magnetic sensitives, and while under the magnetic influence of the preacher and the prayer circle really become imbued with a desire to lead a better life, and honestly profess a change of heart and unite with the church, but afterward follow the former ways of life. Will Mr. Cook say it is their religion? Would Mr. Cook esteem it fair in us to state in this relation, that the religious influences and exercises of the Christian people had "been especially effective in stimulating in half-educated minds and coarse natures infidelity in faith. and libertinism in morals?" Or that christianity, "When accepted as a source of relígions knowledge, leads its votaries into practical mischief and often into moral ruin ?" Mr. Cook's charge against the trustworthiness and morality of psychics, requires more than a passing notice. Those whom he denominates psychics, are the world's sensitives, whose brain and nervous forces are so delicately strung that they vibrate, under the influence of all the magnetic' waves which flow over them, as the strings of an solian harp are made to vibrate harmonies in the gentlest breeze, or to wall the discords of the storm. The "guardians they need for their own good and that of society" are a higher soul cultivation and a purer morality in that society, together with more honest motives, loftier aspirations, and a nobler devotion to truth. Mediumship implies a go-between. In Spiritualism it signifies one en rapport with mortals and immortals, through whom intelligent messages can be conveyed from one to the other. In this condition mediums are subjected to the influences of both worlds. When men-when ministers of the gospel—can entirely free themselves from selfishness, from trickery, from every thought of deception and fraud, from every immorality, then it will be time for them to charge to Spiritualism, per se, the tendency to produce fraud and immorality, if they still find it among mediums. The history of the earlier church was marred by all the evil practices of the nations and peoples who espoused the doctrines of the church. The spirit Jesus, when he appeared unto John, upon the Isle of Patmos, and showed him the mystery of the seven stars and the seven golder candlesticks as relating to the seven churches and their angels, found in those churches, members who held the abominable doctrine of the Nicolaitanes and also, "them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." He also complained of them because they suffered "that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication." Did christianity have "a divided voice" in its infancy and are its one thousand six hundred different sects a unit to day? Was the Church in its earlier years free from practical mischief and the grossest immoralities? and do the criminal records of our country demonstrate its laymen or its clergy are free from "libertinism in morals," frauds, impositions, felonies and crimes? If not, why should Mr. Cook expect those who have left the churches, carrying with them the | in Washington, D. C. He may be addressed supernatural. To be supernatural implies | vileness gathered therein, to at once be re. | at 207 Pennsylvania Avenue.

generated by Spiritualism? Spiritualism teaches that errors cannot be blotted out except as they are outlived; and only then by constant endeavor to rise into purer and more exalted conditions, and by noble and unselfish acts of goodness done to others. Mr. Cook's concluding assertion and illogical deduction "that the trustworthiness of the communications caunot be proved that even if their reality be admitted, al that is established is the existence and agency of evil spirits," shows the desperate make shift to which the clergy are forced when confronted with the indisputable evidence of the truthfulness of the spiritual phenomena. Does death change the spirit! We know that here, as it is commonly expressed, it takes all manner of people to make the world; then, if they are not changed by death, we will have all manner of people in the Spirit-world; and before they have progressed, like will seek its like, and evil spirits here will attract evil communications from that class over there.

Those whom Mr. Cook pronounces as un trustworthy and immoral, have all, or near ly all, been members of churches and have brought their vagaries along with them. Moses' distribution of the "thirty and two thousand" Midianitish virgins by command of the Lord-(Numbers 31st--35, 40 and 41, 46 and 47); the recorded doings of Abraham. Noah, Lot, Kings David and Solomon and other biblical characters, have been taken as their exemplars in the past, and they cannot all at once forget their early instructions. Even in the early church, plurality of wives was only forbidden to bishops. (1st Timothy, 3d - 2d; Titus, 1st - 7th.) Since that time the civil law has established monogamic marriage as the only legal form and the church has claimed the paternity. But Mr. Cook concludes as follows :---

"Such being the moral dangers of Spiritualism, its investigation may well be left n general to experts in physical and mental cience."

Can such experts as Mr. Cook refers the nvestigator of Spiritualism to, adduce any irrefragible evidence of his claims of supernaturalism in religion? Can they demonstrate that there is not as much "creative power" displayed in showing a spirit hand now, or in writing between closed slates as in the case of writing by the materialized "part of a hand" on Belshazzar's wall?

But what peculiar qualifications do his experts possess to enable them to decide matters pertaining to the realm of the psychic forces? Are they born sensitives whose brains have been touched by spirit fingers and attuned to angel harmonies? Or are they those whose dogmatism would chill the sensitive soul, whose magnetism would drive away the angel visitants, and whose influence, would lead the psychic to

#### The Salvation Army.

#### The Australia, which lately arrived from London, Eng., brought over seven women and one man, steerage passengers, constituting the advance guard of the Salvation Army, a religious order founded only fourteen years ago by Wm. Booth, a clergyman, and now numbering one hundred thousand members. They wear a unique uniform of dark blue cloth, and on their hats are inscribed the words, "The Salvation Army." The growth of this order in England has been remarkably rapid, and shows that earnestness of purpose and strenuous efforts, only are required to make any religious order a success. It appears from the New York Herald, that there were in England 122 corps, under the command of 195 officers, using for services weekly 148 theatres, music halls, warehouses and other buildings, holding at the annual rate of 45,000 open-air services and 60,000 in-door services and preaching to 74,000 persons indoor every Sunday evening and to 2,000,000 in the streets every week. Through its instrumentality 257 persons have become wholly employed in religious work, and 3,256 others stand ready to speak or labor in the cause whenever called upon. The "army" is said to be approved by twentythree Mayors and magistrates, seventeen Superintendents of Police, and 129 clergymen. Its funds are raised mainly by collections taken at the services. Last year there was raised in this way £12,000, while the general fund only amounted to £4,540. Some of their hymns are set to American tunes, such as "Way Down on the Swance River" and "Old Kentucky Home." They are all fresh, strong-looking young persons of about thirty years of age.

On March 14th, the Salvation Army first commenced its active aggressive warfare against sin in New York, at Harry Hill's Variety Theatre, the audience being attracted by the following advertisement:

THE SALVATION ARMY WILL ATTRACT the Kingdom of the Devil at Herry Hill's Varley Thea-tre, on Sunday, March 14, 1830, commencing at 6 30 P. M., Sharp. Har Aiter which the panorame of "Uacle Tom's Cabin." Admission, 55 cents.

The intention undoubtedly was to attack instead of "attract," the kingdom of the Devil. The ladies engaged here in thisto them-religious and humanitarian work, were "Captain" Emma Westbrook, and "Lieutenants" Elizabeth Florence Morris, Alice Coleman, Elizabeth Pearson and Ann Shaw, and they were all dressed alike, in short black dresses, black cloaks, the collars of which were edged with red cord, and black slouch hats, with crimson ribbon bands, on which was printed, in gilt letters, "The Salvation Army."

It appears, however, that these zealons workers do not meet with the encourage ment in New York that they expected, for o one has a right to engage in religious ex-

The Harbinger of Light, in an able editorial, reviews the status of the great spiritual movement, and is well pleased with the progress for the past year. There is a decided movement in the ranks of the churches, and the pulpit enunciates more liberal views: evidently the leaven of Spiritualism has permeated the minds of both the ministers and laity. In this movement the Victorian Association of Spiritualists has been an active factor, by furnishing lectures, library and public scances. The editor says: "The agitation and interest in Spiritualism and freethought is not confined to Victoria, but is manifest in New South Wales, Queensland, and New Zealand, where large meetings have been held and considerable enthusiasm manifested. That independent and energetic worker, Mr. John Tyerman, has also done much towards the spread of free thought in this and the neighboring colonies, and recently broke ground in Adelaide, meeting with fair success." The coming of Prof. Denton is eagerly anticipated, and Thomas Walker is expected to return.

Spiritualism in Australia.

The Bishop of Nelson admitted everything when he said, after hearing Mrs. Britten, "I heard nothing but what I have long believed and preached in substance, though not with so well-chosen or beautiful language."

WHAT CONSTITUTES A SPIEITUALIST? One who signs himself, "As much a member of the Church of England as most, etc.," gives the following definition, and considering the standpoint from which it comes, is exceedingly good:

"A Spiritualist is the highest order of christian-being tolerant of all truths and even opinions without distinction of class

"He believes in and can worship God anywhere, and in any congregation. By his generous latitude of thought, desire for truth, and for what is right and good, follows Christ's example. He knows that a spirit exists in everybody; that it does not die with the body, but lives on in appearance similar to the body, but much more refined in substance; that after leaving the earthly life, with imperfection, it gradually progresses to a more perfect state. He believes that its happiness or unhappiness is measured by its life in the body; that is to say, the more wrong it has done here, the more trials and purification it will afterwards require for its progress. He knows by proof and by innumerable living witnesses, that some persons have the power of communicating with the spirits of those whose bodies are dead. This is no theory, but can be proved by fact.

"Most Spiritualists believe that Christ was divine; that we are all divine; he much more so than others; that if it pleases or comforts people to do so, it is well to pour forth aspirations to him as well as to the Great, Good, Unknown God, for if he was God, in worshiping the one you also worship the other. All thoughtful members of every christian religion are Spiritualists to a certain degree, requiring only more easily attained knowledge and experience to be fully so on all the points herein set forth."

The parallels Mr. Cook draws between biblical and modern Spiritualism, show the similarity of the phenomena and would seem to clearly demonstrate a like origin, and while we cannot help admiring his research in this direction, we fail to see how he arrives at his conclusions, except in the fact that he allows prejudice to usurp the domain of reason and theological predisposition to take the place of scientific analysis and logical deduction.

The manner in which he jumps at his conclusions smacks of theological dogmatism. His statement of the scientific problems of ancient and modern Spiritualism lacks the one essential element which is necessary to the proper solution of the equation, namely, one known factor from which to find the unknown. He says:

"If matter can pass through matter we can understand how one who was raised again passed through the doors that were shut and was present with his disciples when they were in an inner room."

His logic is sadly at fault in this statement. Before we can understand how that parallel was accomplished, we must know the modus operandi of the one now presented. The fact he does not deny-the how he cannot explain. His factors are then all unknown quantities and admitting the facts of both parallels, the how of one phenomenon caunot be explained by the other where both are unknown.

Nor can he assume logically that one event is simply superhuman and the other "mischief and immorality"?

Would Mr. Cook have the whole subject turned over to the great "expert of experts of whom there are probably not more than five in the world," and thus end the matter? The Jews, even, would have been more liberal. They would have referred it to the Sanhedrim. Suppose Mr. Cook should refer the matter to that self-constituted expert of experts -- Dr. Beard -- who has already decided the matter by saying, "It would be unscientific to investigate at all."

It is strange that men claiming to be experts in science, like Mr. Cook and Drs. Beard and Hammond, should so stultify their better natures as to prejudge upon the most limited investigation, or without any investigation, a subject which some of the very best minds of the age have been studying for years, discovering in it the grandest and noblest problems of being which lead up through the galaxy of stars, along the corridors of the angel world to the Temple of the Infinite.

But if Mr. Cook thinks he can in this way put an end to all investigation of this, the most important subject that ever engaged the attention of mankind-involving right living here, with all that the expression implies, to perfect us for the better life of the spirit-he has evidently placed his worldly wisdom above that spiritual knowledge which buildeth unto enduring worth and perpetual growth in goodness, wisdom and power, and will sometime discover the folly of his inconsistency.

## Strange Materialization.

The Medium and Daybreak, of London, England, gives an account of a remarkable materialization that occurred during a seance held with Mrs. Esperance. It seems from the account given that a piece of something white appeared to be kicked out of the cabinet, and then spreading itself on the floor, resembled a white pocket handkerchief. This something white gradually increased in size until it appeared to be about the size of a little baby. One lady remarked, "It's just like a baby under a sheet, throwing its arms about and trying to fight its way out." While this baby-form continued to "fight its way out," it gradually grew larger and larger, until it appeared to be about four feet in height. At this stage, as though exhausted with the exertion, it seemed to rest for a few moments. and then again commenced throwing its its arms rapidly about, growing still larger and larger, until it added about two feet more to its height, the bulk increasing proportionately, and then at a height of six feet it was distinctly seen chat the something white like a pocket handkerchief had grown into the form of a man.

Wella Anderson, the spirit artist, is now

ercises in its streets or capacious parks, hence the principal avenue through which they propagate their peculiar views is closed against them. "General" Railton, who has charge of the "Army" has written a letter to Mayor Cooper in which he insists on being granted the privilege of holding "open air" meetings, whereby he can reclaim the drunkard and those of an evil tendency.

### Thomas Gales Forster.

Maj. Forster has finished his series of lectures in Baltimore and is temporarily located at No. 925 Ninth street, N. W. Washington, D. C. He writes us that he will come West ere long and would be glad of lecture engagements at different points. Those who have in years past listened to Bro. Forster will recollect he spoke in the trance condition; now, however, his lectures are written out by his control before delivery and the change is highly approved by most of those who hear him. What little may be lost of magnetic fire by the change is more than compensated for; the lectures being more compact and logical than ever they were before, which is saying considerable, and therefore better adapted to the intelligent inquirer as well as to the promulgation of intellectual spirituality. He should be kept constantly employed.

The Philadelphia Record states that the Philadelphia University of Medicine conferred a diploma upon a man who has been confined three times as a patient in an insane asylum. The relatives of the man paid seventy-five dollars for it. Speaking of bogus physicians, a Boston dispatch to the Cincinnati Gazette, says:

"At a hearing before the legislative com-mittee, Feb. 17, the names of nine legally chartered medical colleges were read whose diplomas are not recognized by the Massachusetts Medical Society, because of proof positive that these colleges sell their diplomas without any evidence of study or fitness for medical practice, one of them (the Philadelphia University of Medicine and Surgery) maintaining an agency in Europe for the express purpose of selling diplomas. Three of these nine institutions are in Cincinnati. The list is as follows: American University of Medicine and Surgery, of Philadelphia; Philadelphia University of Medicine and Surgery: Physic-Electric Medical College, of Cincinnati, O.; Physic-Medical College (new issue), of Cincinnati; Ameri-can Eclectic Medical College, of Cincinnati; St. Louis Homeopathic Medical College: St LouisEclectic Medical College; New England University of Medicine and Surgery, of Manchester, N. H.; University of Medicine and surgery, of Haddenfield, N. J., and American Vitapathic College, of Cincinnati, Obio.

Mr. W. J. Colville will conduct an anni versary meeting on the Sist at Borkeley Hall, corner of Berkeley and Tremont streets Boston. The exercises are to begin at three o'clock P.M., the entertainment will be well worth attending.

#### A Higher Court.

A vestryman named Thompson has sued the pastor and trustees of the West Hobok-en (N. Y.) Reformed Episcopal Church for the price of a carpet which he had become responsible for and was compelled to pay. The case was just resumed in court, when the pastor, the Rev. D. McFadden, arose and exclaimed: "Hold! hold! If the court please. have just been spoken to by a voice from above which bids me stop this case. It will be removed to a higher tribunal, and by direction and advice of God, will settle with this man," pointing to Thompson, "and he may go his way and I will go mine." Proceedings were stopped and a settlement followed.—Ex.

If the Reverend gentleman really was spoken to by a voice from above, the probability is that he is clairaudient, and a spirit see. ing that he was really responsible for the carpet, told him so, and he thinking that God had spoken to him, readily yielded assent to the proffered advice. He undoubtedly acted wisely.

Mr. Thomas Walker, the trance medium, lately delivered a lecture in England, in which he severely criticised the action of the British government. He argued that England had no right to shed the blood and burn the homes of the Afghans simply because they had protected their own hearths and homes. Their country, their independence, their religion, their homes were as sacred to the Afghans as they were to Englishmen, and England had no right to go into Afghanistan and hang the men for fighting for their own liberties and protecting their country against an invader. If there was any danger from Russia and if there was such a great need of a scientific frontier, why did not Lord Beaconsfield attack Russia and give her a thrashing instead of going and fighting half civilized and half-naked savages? If Lord Beaconsfield wished to have peace with honor and to excel Alexander, Julius Cæsar, Hannibal, or the great Napoleon, let him take his troops and his powder to attack those who were at least on a level with them and not put the skilled forces of Great Britain against uneducated and half-clad savages.

Our brother publisher, Mr. Isaac B. Rich. passed through the city last week on his way to Silver City, New Mexico, where he is largely interested in mining, being president of the Plymouth Rock Mining Company. Every publisher of spiritual literature ought to own a good paying silver mine; there are exigencies in the publishing business when a profitable hole in the ground adds to one's peace of mind. However, Bro. Rich is not likely to ever require such an auxiliary aid to add to his philosophical placidity of mind, which always sees a silver lining to the clouds that shadow the pathway of every mortal.



# MARCH 27, 1880.

# RELIGIO-PHILOSOPHICAL JOURNAL.

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

Mrs. Olie Childs, the inspirational singer, was lately married to Mr. Jamès C. Denšlow, of South Bend, Indiana.

A.J. Fishback has been delivering a course of lectures at Milton and Time, Ill. They gave great satisfaction.

Dr. J. Wilbur, who has for many years been a successful healer in this city, is offered inducements to go to Denver.

Dr. A. B. Dobson, magnetic healer of Maquoketa, Iowa, will be at 540 Jefferson street, Milwaukee, by invitation, about the 30th of March.

Mrs. Crocker-Blood has not been giving sittings to the general public for several weeks, but will, we understand, soon resume in obedience to the general desire.

Bishop A. Beals has closed his engagements at Chatsworth, Ill. Last Sunday he lectured at Schoolcraft, Mich. He will attend the State convention at Battle Creek.

At Time, Ill., where A. J. Fishback has been delivering a course of lectures, the Methodists kindly opened their church for his use. A vote of thanks was given them for so doing, by the Spiritualists.

Mrs. M. J. Clark, a magnetic physician and an old medium and Spiritualist, formerly of East Saginaw, Michigan, now practicing at Erie, Pennsylvania, has been in the city for a week past, visiting her son.

Dr. N. B. Wolfe has gone to Jacksonville Florida, to spend a few weeks. The Windsor Hotel at that place is owned by the Doctor and is said by tourists whom we have met to be the finest house in the South.

Miss Celeste Connell, the musical medium, gave a public entertainment last week at the West Side Opera House. Her claim to remarkable power is said to have been well sustained. Dr. Connell is arranging for further public exhibitions. From all accounts we judge it will well repay all, who have the opportunity, to attend.

The governor of Vienna has prohibited Dr. Hanson from giving any more public exhibitions of magnetism. The order is apparently the result of a protest from the medical faculty of the University of Vienna, in which the performances are described as injuriously affecting the nervous sensibility of the audiences.

Mrs. Elizabeth Thompson, the philanthropist, in a curious tract compares the relative cost of religion, living, education, rum and tobacco. Rum costs the country yearly \$657,668,502; religion \$47,636,450, and and education \$95,406,727. Rum, she says, costs each person \$17 a year, whether they drink it or not. The question naturally arises, Why not drink it, then?

Mr. Silas Bigelow, formerly editor of the

should have such a governor is a mystery. We have had frequent letters asking us to induce Mrs. Simpson to attend anniversary meetings. In reply we would state that she has all the business she can attend to at home and cannot undertake other engagements unless the pecuniary inducement is sufficiently liberal to justify its acceptance. With a family of four children to support added to very delicate health, she cannot in justice to herself afford to give her time to the cause and should be generously paid.

gressive states in the union, and why she

Golden Days, a weekly paper, published by James Elverson, S. W. corner Eighth and Locust Sts., Philadelphia. It is a high toned, unobjectionable illustrated paper, and is devoted to the interests of the young. The editor in his salutatory says: "Recognizing the fact that our young

friends demand stories, we shall give them warm, interesting and vivid narratives, prepared by the most popular and competent writers-writers who understand childhood, and comprehend their own responsibilities in this respect."

Subscription to Golden Days, \$3.00 per annum; \$1.50 per six months; \$1.00 per four months, payable in advance.

Joseph Cook's Second Lecture on Spiritnalism: "Transcendental Physics; or a New World in Philosophy."

Mr. Cook has shown an integrity and fearlessness in his recent bold defence of the cardinal position of Spiritualism, few could have credited him with. This second lecture did not open any new fields not traversed by the first. It clearly states the great issue as being between Spiritualism. and Materialism. He is apparently honest and sincere, certainly he is fearless. In closing he said:

"It is the theory of Serjeant Cox and President Mahan that the psychic force as controlled, consciously or unconsciously, by men accounts for all the phenomena. It is the theory of Crookes and Zoellner that the phenomena are explicable only on the supposition that this force is controlled by both men and spirits. Matter passes through matter. A conch-shell passed through a conch-shell and dropped on the floor. How can that be explained? How did our Lord enter the room when the doors were shut? What if matter is only visible force? Here is a piece of ice. I apply to it what you call heat, and heat is only a form of motion. What does the application of it effect? It changes the relation of the molecular particles and the ice becomes water. I continue to apply heat and it becomes vapor, and I walk through the steam. Have I done anything superhuman in all that? I have simply applied natural law in such a way that matter is made to permeate matter. I don't know but a conch-shell could be carried through the bottom of a chair by a man. if the man had the power to put the particles of that chair into an electrical

state, so that the particles would repel each am leading That is my business. Pardon me if now, as we part, I say that only persistent and mercilessly exact research can decide between these two theories. Meanwhile, it is safe to assert that enough is already established to annihilate materialism and destroy utterly the mechanical theory of matter. If Zoeliner and the rest did see a hand, as they say they did, there has come forth on the wall of Belshazzar's feast a hand, and the writing of it immensely behooves materialism to read. Materialism has been a king, indeed, but not a king without op-

ponents.

C.ESAB covered his bald head and gray hair with a laurel crown. AYER'S HAIR VIGOR covers gray heads with the still more welcome locks of youth.

FOR AN IGRITATED THEOAT, Cough or Cold, "Brown's Bronchtal Troches" are offered with the fullest confidence in their efficacy. They maistain the good reputation they have justly acquir-

HINTS TO BUTTER-MAKERS is the title of a valuable little pamphlet, sent free to any address for one stamp. Address, Butter Improvement Co., Buffalo, N. Y. It tells you how to increase amount of butter from given amount of cream 6 per cent. improve quality of butter 20 per cent, make "gilt-edge" or golden colored butter the year round. Every farmer and dairyman should send stamp for it.

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

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

CLAIRVOYANT EXAMINATIONS FROM LOCE 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

THE WONDERFUL HEALER AND ULAIRVOYANT MRS. C. M. MORRISON, M. D.-Thousands ac. knewledge MRS. MORRISON'S unparalleled success in giving disgnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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

States and Canadas. Circular containing testimonials and system

of practice, sent free on application. Address, MRS. M. C. MORRISON, M. D. 26-2011 P. Box 2519, Boston.

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

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

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.

April 3d.-"Materialization." Prof. S. B. Brittan.

April 10th .- "Evolutions in Religions and Governments, and their Prophecies for the Future" Dr. Wm Fishhough

## Spiritualist's and Medium's Meeting.

A Spiritualist's and mediana's meeting will be held by Dr. Wm Wigola, Sandays, et 3 p. x., at 508 West Madison street. Thor: will be trance speaking, tests

Reduced Railroad Rates.

All parties expecting to otiend the Aonual Meeting of the Michigan State Association of Spiritualists and Likeralists, which takes place at Battle Grees, March 25rd to 25th, in order to get reduced railroad rates over all the lines of the roads announced, will be obliged to go on the 22rd or 25rd. A. B. SPINNEY, President.

#### Anniversary Meeting.

The First Society of Spiritualists of New York, Mr. Henry J-Newton. President, are mailing grangements to celebrate the anniversary of modern Spiritualism, in a manner worthy of the organization, and of the management which characterizes that body. A meeting to that end will be hold in Tronor Hall, Broadway and 3.nd St., on the afternoon of March 28th, commencing at 2.30 p. M. and will be addressed by each prominent speakers as Mrs. W. J. T. Brightam, the regular greaker; Mr. A. J. Davie, Mrs. Mary F. Davis, Prof. Brittan, Mr. Honry Kiddle and Dr. Bucharan. Fine music, both voral and instrumental, with appropriate recitations, will behave then there of the occasion. On Wednesday overlag March Sist, asould and fancing entertanneent will be given at the same place. S. W. VAN HORN, Cor. Sec.

S. W. VAN HORN, Cor. Sec.

#### Anniversary Meeting.

The Spiritualists of Wonewoc will celebrate the Thir-ty second Anniversary of modern Spiritualism in their Hall, in the Village of Wonewoc, commencing Friday, the 25th of March, and closing Sunday, the Sta. An invitation is extended to friends in adjoining towns to come and help swell the chorus of our redemption from theological throlldom.

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

### Anniversary Exercises.

The Brooklyn Spiritual Fratarnity will calebrath the Shat Anniversary of Modera Schritualism, at Republican Hall, corner Jay and Faiton (aco-r hall) over the V. ayard, Satar-day ove, March Stit, 7.1-2 F. H. Henry Kiddle, late Supt. of Public Instruction, will give the openi. g address. Subject: The List and Progress of Mod-ru Spiritualism. Mrs. Jula Hindly, of New York City, who was developed as a medium in a Catholic ronvent, will be on the platform, and if conditions are favorable, Spirit R aps similar to those heard by the Fox endifieren at Hydaville. March Sis, 1848, may be heard. Dr. J. V. Manstellt the well known test medium of New York City, will be present and give, tests from the platform. Dr. Wm. Fishborgh, Dr. Eugene Crowell, Charles Partidge, Mrs. A. E. Cooley, M. D., 978, Saxon, Prof. J. B. Bucanan, Mrs. F. O. Hyzer, Dr. J. M. Pechles, among many others have been twird to be pre sent and units with usin making the excremes a grand success. Sents free, and everybody welcome.

S. B. NICHOLS.

Celebration of Anniversary Day in Cleveland, O.

The S2nd Anniversary of the Advent, of Modern Spiritual-ism, will be celebrated in Cleveland, with unuscal restivity, on Mateu the 21st, in Helveland, with unuscal restivity, friends from all parts of the State, or Starca, are cordially fa-vited to participate with us in this Annual Jubice, and as far as possible will be entertained by the restiont friends here. The exercises commence at 1020 A. M., and continue during the day, concluding with a grand cristic ion by the Children's Progressive Lyceuca, and the usual anniversary ball. Many prominent speakers and mediums will be present. The disting ishes protects, clocationist and character ac-tress, Mrs. Eman Tuttle, The smilversary address will be delivered by Hudeon To the, the well known anther and loc-turer. Come friends drop posiness for one day and have a good time. For programmes apply to Thile H. Lees, Secretary, 103 CrossSt., Cleveland, O. N. E. Duren view fourduring by I.

TEOS, LEES, Pros. 1st Society, N. B. Dixon, Conductor C. P. L.

**Convention of Spiritualists and** Liberalists.

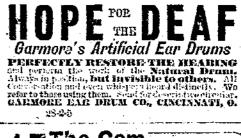


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Independent Age and now representing in Michigan the large publishing house of Sheldon & Company, of New-York, spent last Sunday with us. Bro. Bigelow is about to make his home at Kalamazoo and we commend him to the Spiritualists of Michigan as an earnest Spiritualist and worthy man.

House and Home is a weekly journal intended for all classes, discussing sanitary house construction, overcrowding, improved dwellings, hygiene, building societies, dietetics, and domestic economics. There is a large amount of valuable information contained in each number. Terms, S2.50 per year. Direct to John Pearce, 335 Strand, London, Eng.

E. V. Wilson will lecture and give tests in Colfax, Iowa, on the 6th, 7th and 8th of April: at Osceola, Iowa, on the 9th, 10th and 11th, at Anita on the 12th, 13th and 14th He will attend the Omro Convention of Spiritualists of Northern Wisconsin. He expects to lecture in St. Louis, Mo., Saturday evening and Sunday the 3d and 4th of April, 1880. His home address is Lombard, Dupage Co., Ill.

One of the most remarkable features of the scene presented at the chapel in Knock. the Irish Lourdes, is the collection of discarded crutches and walking sticks alleged to have been left behind by people who stated that they had been cured of lameness of one kind or other. There were about a dozen crutches and three or four dozen sticks, which had been left as evidences of cures effected.

J. M. Allen has been very busy lecturing in Michigan. At Pierson he gave four lectures, March 6th, 7th and 11th, and numerous public test readings, test seances and private sittings. At Rockford he conducted a two days' quarterly meeting, the 18th and 14th. He also delivered two lectures at Sparta. He is to return to Battle Creek by the way of Grand Rapids, in time for the Michigan State Convention which convenes on the 24th.

We have received a package of books for children by the well known author. Mrs. H. N. G. Butts, for which she will please ac. cept our thanks. They are pretty stories well adapted to the young mind and will be found interesting. The following are among them; "Little Harry's Wish," Ralph and Tommy," "Out of Work," "Bertha and Willie." Those who wish to buy them for their children, can address the author at Hopedale Mass.

GOING BACK .- The governor of Massachusetts has appointed the eighth day of April as a "day of fasting, humiliation and prayer. He wants it kept in the "spirit of our fathers." He fails to say what the "fast" is for, or why the commonwealth should feel particularly "humiliated" at the present time. Massachusetts has always done her duty and what more can be asked ? She is one of the most enlightened and proA Book for the Hour.

A work needed just now is to be published soon-"After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion," by G. B. Stebbins. In one hundred and fifty pages it aims to show the decay of dogmas and that, as these decay and die, people will be either material-Ists or Spiritualists, and should learn to know the difference, wide and clear, between these two modes of thought. Both are examined, scientific dogmatism is criticised, valuable facts of spirit presence are given, the study of the inner life of men and things is commended, and the careful research of the author is manifest. It is needed just now, to clear away the fog and help to wise thinking, and real spiritual education and culture.

G. L. writes us from Geneseo, Ill., that Samuel Watson, the veteran worker, has just made a hasty trip through a part of Illinois, and spoke at Bushnell, Monmouth, Geneseo and Quincy. At Geneseo he delivered two discourses in the Unitarian church on the 11th and 12th inst. Nothing having been done there for years to direct public attention to Spiritualism, the audiences were not so large as they should have been, but such was the power and excellence of the discourses that they made a profound impression, and on the second evening the attendance was largely increased. All who met and heard the man would like to see and hear him again. He created a longing for more of such vigorous thought and uplifting of soul.

### Business Notices.

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EZ-MEMBER OF LEGISLATURE, NEW YORK STATE, ALEXANDRIA BAY, JOB. 8, 1880.

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April 24th .- "The Religions of the East." Mrs. Imogen C. Fales.

May 1st.-Giles B. Stebbins, of Detroit, Mich.

May 8th,-Col. Wm. Hemstreet.

May 15th .- "Mediumship and Mediums."

Henry Kiddle. S. B. NICHOLS, President.

#### Spiritual Meeting.

There will be a spiritual meeting in the M. E. Church, in Ottokee, Folton Co., Ohlo, Sunday April 11th. Speakers: Hadson and Emma Luttle. Speaking at 10: 0 o'clock, A.  $\underline{u}_{\star}$ and at 20'clock P. M. All are coreignly invited to attend. ALLEN SHADLE.

### Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, April 16th, 17th and 15. b. 1850. E. V. Wilson, the max who has given more public tests of apprit communion tran suy other living me-alum, is engaged as speaker. He will give one of his scanness on Saturday evening and one Sanday P. M. at 2 O'clock, in which he will give incheated in people's lives, describe spirit friends and many other interesting things to investigators. Admission to spance, Speciets. Other speakers invited, and expected to participate. The meeting will be called to order at sharp 10 O'clock Friday A. M. The Omro friends will en-tertain free to the extent of their bility Usual rates at hotel. Let there be a grand raily! CORA, R. PHILLIPS, Sec.

CORA. B. PHILLIPS, Sec. Win, B. LOCKWOOD, Prest, Omro, March 16th, 1880,

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The fourteenth annual meeting of the State Associa-tion of "piritualists and Liberalists will take place at Stuart's Hall and Hamlin's Opera House, Battle Creek, Michigan, commencing Wedaceday, March 24th and closing Sunday, March 28th. Some twenty five or thir-ty of the most distinguished speakers and mediums are expected to be present. Mrs. Olic Childs Dens-low, assisted by the Battle Creek Choir, will farnish singing for the occasion. Railroads will give the foi-lowing reduced rates: Northwestern Grand Trunk, 20ts. 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 23nd to 31st, inclusive, Chicago and West Michigan delegates will pay full fare going and I cent per mile on resurving, if members of the State Association, with Secretary's endorsement on card. Fint and Pere Marquette, round trip tickets at the rate of two cents per mile. The following hotel rates can be secured at Battle Creek during the con-vention: Potter House, Si 25 per day; American House, 3' 40 per day, meals under the Opera House, mil bourse vention: Potter House, S1 25 per day; American House, S: 40 per day, meals under the Opera House, all hours, at 15 cents per meal. Committee of Arrangements, Battle Creek:

A. A. WHITNEY, Chairman. G. S. Cole. Dn. J. V. SPENCEB. R. B. CUMMING. ABNER HITCHCOCK. MRS F BROOKS. MRS. HORACE CLARE. MRS. L. E. BAILEY. MRS. A. J. FISHBACK. MRS JOHN ESTELLE. B. F. STAMM, L. S. BURDICK. MES. L. E. BALLEY, Directors. DB. A. B. SPINNEY, President. Miss J. R. LANE, Secretary. 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. Lassed to Spirit-Life.

Passed to spirit-life, from Pennfield, Mich., near Battle,

Creek, February 20th, 1880, CHARLES CARROLL GOOLD, aged Si, He was born in Clarendon, N. Y., January, 1829; attended college at Aibion, N. Y.: engaged in teaching in N. Y. and III, and in 1832 retroved to Michigan, where he has alnce re-sided. His death was accidential and instantons, being caused while hauling loss, by a blow from a lever which had shipt its fastenings. He was very widely known, and uni-versally respected and esteemed for his genial and steadisst qualities, and high moral worth. He leaves a wife wi h whom he has ived most happlit for more than a quarter c-ntury, and three chlidren. The functal took place on Sunday Feb. 22.3d, in Battle Creek, in the Presbyterian chorch, which was kindly thrown open for the purpose, and which from the peculiar circumstances of his departure, etc. was crowded in every part by the friends and old neighbors of the deceased, both from the city and the country. The discourse was given through J. MADISON ALLEN. J. MADISON ALLEN.

Passed to spirit-life from Pierson, Mich., Jan. 28th, 1680, MARIA MCCONNELL, sged 76 years and 25 days.

Shakia mcuuka shaka agaa to young an ayong an She was born in Washington. Co., Pennsylvania, but had lived for many years in Indiana and Michikan. She was a firm believer in spirit communion for more than twenty five years, and the cainly awaited her departure from this world, where also had been a life-long sufferer to that bleat home above, where pain can not enter, and where the heart's deep-est longings shall all be sweetly met. Funeral discourse Waren it h through March 7th, through J. MADISON ALLEN.

Passed to spirit life from Gognac Lake, Battle Creek, Mich., Dec. 12th, 1879, WIMNIE G., infant con of S. W Surby and wife, aged 8 months and 7 days.

Funeral services by the writer. The mortal body was laid to reat meant the forest trees on the hillside by the lovely take, and the spirit consigned to the tender care of the

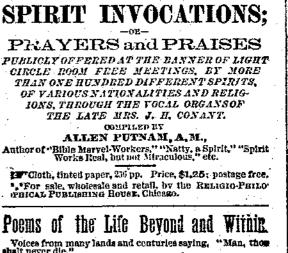
"Fold the little wasted hands Over the still white breast; Shut the whitehed eyelids down, Baby "s gone to rest. Speak in only whispered tones Near the publicless form, For the tender bud has flown From earth's dreary storm." J. MADISON ALLEN,

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ne is gone,"-James G. Clark, Singer and Post. "The selections show culture and scholarship. From all the pages floats a sweet perfume of purity, and there is no spot or Jemish. No one can read without feeling elevated and en-nobled by the exquisite views of a future life. It is in every respect most creditable to the spiritual library."-Hudson Tuttle.

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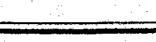
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## Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Brooklyn (N. Y.) Spiritual Frateralty.

We were honored this evening by the presence of Dr. G. B. Clark and wife, of London, England, who on their way hence from Australia via San Francisco, were pleased to come to our meeting at a good deal of personal inconvenience. Dr. Clark was formerly President of the London Psy-Clark was formerly Fresident of the London Psy-chological Society, and has given the subject of modern Spiritualism much thought and investiga-tion for the last sixteen years. The substance of his remarks will be given in their appropriate place. It is a cause of congratulation to us that thinkers all over the world are interested in the work of our Fraternity, and take the opportunity by letters and their presence to express their hearty sympathy and co-operation. Thus we are strengthened to naw efforts in the cause, and we welcome every earnest, honest man or woman who love the truth, and who are trying to solve the perplexing problems of all the ages. D. M. Cole gave the opening address on "Indi-vidualism." He was listened to with close atten-tion, as his remarks are generally so positive that

tion, as his remarks are generally so positive that his heavers have to keep awake. He said: "Man

his hearers have to keep swake. He said: "Man Is both a solitary and a social animal; as to all matters of intellectual or spiritual perception and feeling, he stands alone; as to imanifestations of these he must have society of some sort, for mani-festation is a pouring out of what the man has or is, upon some one or some thing else. "Man is born alone, is conscious at no time of any other life than his. The things he knows, believes, are his own; others may say they know or be the universe, so far as the perceptions can reach; for that and no more, as far as he is sepa-rately concerned, does the universe seem to have been designed. been designed.

"For him there is in truth no revelation pos-sible, but of himself, to himself; no suthority but what he creates; no law that is respectable for what he creates; no law that is respectable for any other reason than because he respects it. His religion is the best in the world for him, and God is but a name for his grandest conception. Called into being by the spirit of the living God, upheid day by day by the same spirit, it does not make him holy; it only makes him to be—himself. "The foulest evil, the purest good, they are his, for he controls the operation of the spirit. But such as he is, whether divine or devilish, for he is called both when we think of him expressing

called both when we think of him expressing himself, we at once think of man and some one or something else to whom or which he does this, and he becomes a social animal. Others are ne-cessary to him that he may express himself. He is not sufficient for himself; he must manifest himself to live, for life is motion and motion is manifestation. Hence, I call individuality identity in action, the way in which your soul mani-feats itself to others; the way it moves, always from itself to others. A man may hold a great truth, but he does not know that he does till he tries to formulate it for utterance, and when he does atter it, his utterance will be modified by the peculiar way in which the truth has been perthe peculiar way in which the truth has been per-ceived by him, and by the peculiarities of his organization. His mode of speech, posture, gest-ures, pitch and force of tone, all help to make up his individuality, the fullest expression the soni, which is the man's true identity, can give. "It has seemed to me often that the frequent ex-

altation of the ideal, humanly or divine; the ex-hortation to cultivate and keep your individuality, with only an occasional detached hint of the need of self-sacrifice, needed to be analyzed and its avil pointed out. It is so easy for us to mis-understand! 'Be yourself,' so easily gets to mean 'Stand aloof from every one else.' 'Humanity is divine, soon sounds so like, 'I am divine.' Truth meaus what I believe. The self-love taught readi-ly becomes selfishness. Humanly becomes idealism; an isolating tendency, directly contrary to a rue individualism. is encouraged. The absolute truth is relative; that is, to a man dwelling mong men, a lie. Standing alone like a statute motioniess, lifeless, so far as any one else knows. Man is all they claim; but man does not, can not stand alone. A man in catalepey, rigid, pulseless, but intensely conscious, able to hear the discus-sion about burying him, in fearful terror lest he be buried alive, but incapable of manifesting himself in any way, is something like-not perfectly so-the individualized man. He has all the powers spoken of; they are a necessity of his being, but some thing else is necessary too. He must manifest the possession of life, or life will soon cease. He must move his muscles, or he will soon forever lose the power of doing so. A trae indi-viduality is, 'Be yourself that you may give yourelf-not some thing that you have borrowed or tolen from some one else." "I said once to Mrs. Hyzer, 'You say that God dwells in man.' He is divine; is not that true of a soul? 'Of course it is,' replied she. Pursuing the theme afterwards, I thought, 'How much bet-ter is a man than a sheep?' Said Jesus, I must take the question lower, 'How much better is a man than a stone?' Only this much: Man can manifest himself to others, not accidentally but consciously; of set purpose, man can help, com-fort and instruct others. The stone has capabili-ties, but they are useless if they are never discovered. Man's capabilities are rightly judged in the same way. If he could live without manifestation, expression of his powers, he would be no higher in the scale of creation than a stone. Hence, too, we find it is not what a man gaine, but what he gives that determines his rank and defines his dignity. Naturalists long ago, in classifying all things in Nature, took for their standard the dif-fering degree in which the particular thing or animal could communicate with the natural world, touch or modify other lives. It is true also that it is not what a man is in and for himself, but what he is to others that determines his happiness. What are riches worth if you can not act upon others with them ? The evil of a conception of individuality, which makes self the center, the all, is, I think, clearly traceable in the condition of Spiritualism among us. Dealing so much with the abstract, Spiritualism has of itself become abstract-is not the guiding power it might be or ought to be. Reducing all truth to the level of individual perception, has come to mean denial of all truth not perceived, The individual not perceiving truth, can not look for it. Duty can mean nothing else in such a system but doing whatever you like to, and nothing else. You are the judge and there is no stand-ard of comparison. 'I am immortal and I am satisfied,' is a speech I have heard, and no effort is made to enable others to escape hell, which seems to be only a slight inconvenience in their thought, or to reach heaven which is no more than pretty good' separately. Under the sweet influences of home, they are loving helpful beings, but as Spiritualists—ten christians beginning a new enterprise, would accomplish more in a year than the ten thousand supposed Spiritualists of Brooklyn combined, if they could combine. "It is strange, too, that those who exalt medi-umship and the mediums themselves, fail to per-ceive that while all manifestations partake of their own individuality, they are always, so far as I have heard, for some one else. A medium can prophesy for some one else-not for him or herself: can comfort others with a comfort denied to them; can heal others-not themselves. If they need a communication for themselves, they must seek another medium. It is not uncommon for two mediums to exchange sittings, each helping the other. Mediumship is not a power for the me-dium, but for others. Mediumship is self-sacrifice. So, too, our circles teach the same lesson. Exalt what you conceive of as your individuality-be strongly self-assertive, you know there will be no manifestations. You must be passive, the spirite fay, or we cannot come. Any one who takes the abstract idea of individuality alone into considera-tion, can never be, if the doctrine is carried to its tion, can never be, if the doctrine is carried to its nitimates, a good citizen, for he will not obeyiaw. We need to sharply define and limit individuality, and when we arge the duty of cultivating sud as-sisting it to be careful to confine it within the limits to which slone such teaching is adapted. Hence the advanced Spiritualist will keep his negations to himself, because only for himself. "There are times when a true respect for indi-yiduality should cause us to be allent, when doc-trines we intensely dislike for ourselves, are ut-tered. No man has the right to put his individuality against another's, to attempt to subdue it, or to irritate by attempts to do so. If you could by any

 $\langle \nabla t \rangle$ 

words of yours. destroy all beliefs in the creeds you think erroneous, and could give nothing bet-ter in exchange, what a cruei tyrant you would be to do it. Beware of this, and never attack aby-one's faith but by giving them a purer one. Let the new faith push out the old. Do not you try to do it

do it. "Some of you will perceive, or think you do, an "Some of you will perceive, or think you do, an evil in this, never to denounce error, never to at-tack evil! 'Have you not arrived at the very apothesels of individualism you have objected to?' You will say, 'No! I have not.' The atream of in-dignant denunciation may-may, ought to-flow from your lips. Your arm should strike sturdy blows, and be blameless-may, praiseworthy; but the denunciation to be holy and pure, must be of a wrong to some one else; the blow must be for those who cannot help themselves. The evil you attack must not be marely an inconvenience to attack must not be merely an inconvenience to you, but a hurt to community, a peril to the un-born."

The speaker in conclusion said: "A true indi-viduality would be guided by an unselfish spirit of love and self-sacrifice, and hence be a blessing

of love and self-sacrifice, and hence be a pleasing to the race." Dr. G. B. Clark, late President of the London Psychological Society, said: "I have been much interested in the address of the evening and in your meeting here to-night. I have found much to study in the phenomena of Spiritualism, and in the sixteen years of investigation, I have found fully three-fourths of what I have witnessed, to have been investigator or nursely from nature

fully three-fourths of what I have witnessed, to have been impostures or purely from natural causes, but a fourth of these manifestations I can not attribute to other than that of the individual spirit that has passed to another life." Prof. Henry M. Parkhurst, Judge Good and Judge Wm. Coit followed, and after the meeting adjourned an opportunity was given to greet and shake by the hand our friends from London, Eng-land. Mr. and Mrs. Clark land, Mr. and Mrs. Clark.

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

#### Notes from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

The Thirty-Second Anniversary of Modern Spiritualism will soon be here, when our greatest ex-ultation must be in the rapid spreading throughout every land, of this glorious philosophy News comes from all quarters of the globe that spirits are at work, startling the people with their mani-festations. Even the Little Church at Knock, in Ireland, has its strange apparilions, seen by scores of eye-witnesses. Thousands flock there -the sick, the lame, the blind, and are healed. This can not all be fiction when the priests and bishop are ready to endorse it as truth. (See Catholic Standard, March 6th.)

From England comes the news that two lead-ing clergymen have been made converts to Spirit-ualism within the past year, and a third confesses to the fact that while seated in a library room, a spirit sat down beside him. One of these new converts areas three. converts speaks thus:

converts speaks thus: "Though I have now seen my sixty-four win-ters, my belief, or I may more properly say, my conviction in Spiritualism only dates from just twelve months ago; and now 1 feel that I am blessed, and many of my family, with a new birth, so much so that all old things seemed passed away and behold all things are become now, and I daily thank my heavenly Father for his wonderful mercy and hove to my surroundings, which have prought in our bearts that true and blessed peace of mind which passeth all understanding." The second brother speaks like this:

"Personally, I have been acquainted with Spirit ualism only for a few months. I had previously heard from it, but had only thought of it as a delusion and an imposture. But I now acknowledge, with the deepast humility and regret, that this was from the same cause that led Paul to perse-cute the christians; I did it ignorantly and in unbellet. You will realize my position in reference to this when I say that I am a minister of one of the Methodist denominations, and in common with most of my brother ministers, I had always thought of Spiritualism (when I deemed it worth while to think of it) as the worst of delusions, or if there was any reality in it, it was contrary to

she found his mother sitting on the rocking chair, which so frightened her that she ran out of the house, and would not re-enter until her husband's return. They are not Spiritualists. A poor German woman asked me the other day

whether I believed it possible for ghosts to come back, saying that her husband was a bad man, cursed and damned her, saying that after his death he would come back and haunt her, and now, he being dead, she hears noises and believes that it is her husband haunting her. What shall she do?

I gave her the advice that Adelma Von Vey (Baroness Wurmbrand) gives in her book "Stud-ien über die Geisterwelt," aud hope, though knowing nothing of Spirituslism, she may be benefited by it. The vital power of Spiritualism is reveal-ing itself everywhere; our triumph is near at hand; let us be pure in thought, aspiring to clothe ourselves with a white spiritual vesture to enter the kingdom of light as prepared guests. JOHN A. HOOVER.

Philadelphia, March 11th.

#### DR, SLADE ACCORDS A SEANCE TO A NEWS REPORTER.

#### The Result Given Below Without Prejudice or Favor.

#### [Rocky Mountain News.]

There are more things in heav'a and earth, Horatio, Than are dreamt of in your philosophy.—*Shak*. The presence in Denver of Dr. Henry Slade, the

renowned slats writing medium, has not become very extensively known among the people out-side of the friends of the "cause," but these have pocked about him in such numbers as to make the matter well worthy of note. A reporter of the News, who had by previous arrangement been ac-corded the pleasure of a scance, called at Dr. Slade's rooms, 309 Fifteenth street, yesterday after-noon at the hour of half-past three. Punctual to the moment the medium arose and warmly greet-ing the reporter bade him enter an ante-room which is now being used for scances. This room contained, besides a few articles of luggage, a leaf table spread full, without cloth, and on which lay two or three slates, a pencil or two, a compass, and a few other

#### UNCONSIDERED TRIFLES.

The medium sat on one side of the table, the reporter at one end. The first few moments were spent in pleasant conversation, when the reporter was requested to place his hands upon the table, the medium covering them with his own. No sooner had this taken place than several indistinct knocks were heard upon the table top. The re-porter instantly looked underneath to see whence the sounds proceeded. "Oh! I forgot," said the medium, "to allow you to examine this table. Do so." The examination revealed a new table—nothing

The crammation revealed a new table—nothing more. No secret springs, no trap doors, nothing unusual. Simply and plainly nothing called new. Again the scats were resumed and again the gen-ile taps began. Suddenly a chair, which had been standing at one end of the room, was grasped by some unseen hand and hurled so violently against the table as to startle both of the observers. A moment later the table itself was

#### LISTED INTO MID AIR

while the reporter's feet were touching those of the medium, and with clasped hands as well. These purely physical manifestations were not, however, the reporter wanted. He had been told that wonderful writing had been done by Dr. Slade's peculiar and well-tested power, and a request was at once formulated. "Certainly," responded the medium, and the operation began. Two slates, ordinary school slates to all intents and purposes, were taken from the table and given the reporter for examination. They were as clean on both sides as sponge and water could make them. The medium, then taking up from the table some small bits of slate pencil, no larger than rice grains and probably twice as long, laid them upon one of the slates and turned the other over it. He

have seen materialized hands under test conditions, heard spirit voices and singing through the

tions, heard spirit voices and slaging through the mediumship of Mrs. Foster, of Owego. What I wish especially to know is, Is Mrs. Simp-son ever coming East, and when, and could she be persuaded to come so as to stop off here? There is a great anxiety among my neighbors to see something, and they are willing to pay for if. A. S. AVERT.

Morris, N. Y.

#### Items from the Pacific Coast.

### [From our own Correspondent.]

In San Francisco Spiritualism seems to have an unusually large share of votaries, judging by the audiences which have assembled at the various places of meeting which your correspondent has been able to attend. Charter Oak Hall is engaged by Mrs. Ada Foys, who delivers lectures there-in which are supplemented by ballot tests. At present there appears to be a semi-copartnership between Mrs. Foye and Mrs. Emma Hardingebetween Mrs. Foye and Mrs. Emma flardinge-Britten, the latter delivering the lecture and the former closing with the tests. This is indeed, as thestrical mansgers would say, "a strong combi-nation." On Thursday night, Feb. 5th, "by spe-cial request," Mrs. Britten lectured on the subject of "Spirit Materialization," in which she denounc-ed the dark circles as unnecessary to the fully de-velored materializing medium and in their tend. veloped materializing medium, and in their tend-ency demoralizing, consequently not to be en-couraged. She gave numerous instances of spirit materialization which have occurred in her own presence in the light, and gave a long list of me-diums possessing this phase, who refuse to sit otherwise than in the light, and demanded from all mediums such conditions as shall preclude the possibility of collusion or fraud, to entitle them to credence.

In her arraigement of such as would by simulation or artifice, trifle with the most sacred of human feelings, she was most eloquent and severe, yet no word escaped her lips in condemnation of the spiritualistic (?) papers which are equally guilty with the impostor, when they uphold his iniquitous practices; it, perhaps, is not policy for lecturers to say all in public that they do in private, and in view of the fact that nearly all persons of intelligence and good intention, understand the absolute necessity of strict test conditions to entitle physical manifestations to credit, it may tend more toward harmony not to touch the newspa-per "on the raw." After the close of Mrs. Britten's lecture, the andience were invited by Mrs. Foye to write names of deceased persons on slips of paper; the request was complied with by a deposit of hundreds of these ballots upon the desk, from which number she called or wrote the names and answered such questions as the friend recognizing the spirit might propound. Every name she announced was recognized, and in some in-stances very remarkable tests were given; in the rapidity with which she called up the different ones and the exceedingly positive nature of her replies, she surpasses any medium the writer has ever known. Her demonstration of spirit presence is so nearly absolute as to entitle her to a high place among the workers.

There must be something in the atmosphere of There must be something in the atmosphere of this coast assisting very materially in the perfect development of mediums, for there are compara-tively so many of them of such a variety of phases and from what I can learn, generally fully employ-ed. Without desiring to make any invidious com-parison, permit me to mention one, who, as an un-conscious trance medium, your correspondent has never but once seen equalled.--Miss Mayo at 327 O'Farrell street: never having seen or heard of O'Farrell street; never having seen or heard of the sitter, nor could she by any possibility have learned any thing relating to him from other par-ties, yet she gave most remarkable tests relating to spirits both in and out of the mortal form, in-cluding a full densipitor of the sitter strict strict cluding a full description of the sitter's residence, members of his family and an important fact re-garding one of whom, at the time unknown to the litter, since verified by a letter written after he left his home in Chicago, not forgetting to men-tion a full and perfect description of the business and editorial offices of the RELIGIO.PHILOSOPHI-CAL JOURNAL, the editoric chief, assistant edi-tor, the correspondent and estimable clerk in charge of the mail list. It may be urged that these descriptions were read from the mind of the sitter, but that could not be true as to the one fact not then within his knowledge, besides the descriptions were far superior to any thing which could have been given by the sitter. This is a wonderful State, and every person who has never visited this coast and can afford it, should make it a leisurely visit, and my word for It, if he keeps his ears and eyes open and mouth tolerably well closed, he will never regret the expenditure of time or money. ROLLING STONE.

diabolical crime was committed in which some one hundred of America's sons and daughters had their blood split upon the ground at Mountain Meadows, because they were of a different faith, and under the plea, forsooth, that some of them had instigated the killing of the so-called proph-ets Joseph and Hyrum. Much more of the same class of crimes might be referred to, but I forbear and trust that you will find a place for these few words of reply in behalf of the truth loving mi-nority dwelling in this far off portion of the domain of our beloved country. Salt Lake City, U, T.

Salt Lake City, U. T.

#### THE SPIRIT VOICE.

#### Messages Delivered to Mrs. Clars A. Robinsón.

Nov. Sd, 1870.-My name is Martha Penniman. I have been in spirit life many, cars; was not a be-liever in Spiritualism though I had dear friends who were. My husband was a physician in Wood-burn, this State. I, too, studied and practiced medicine. I belong to a medicine band here, and many of my associates are Indians who aid principally by their strong and vigorous magnetism.

Nov. 10th, 1879 - My name is Mrs. Kerr. I passed from earth about four years since in Jackson, Mich. Thank God, I am rid of my poor suffering body. Oh! how I suffered for a long time before death came to my relief. I died of cancer. This will assure the dear ones left behind that I still live.

Dec. 1st, 1879.—I died in Scranton, Pa. I am a young man. I found plenty of friends on this side when I got here. I didn't know till I saw them that I had changed worlds. I havn't been gone long from earth—not a month yet I think. My name is James Culver.

- Dec. 2d, 1879.—I lived in Frankfort, Conn. I have been what you call dead a good many years (I think eight or nine), yet I am not dead; no, I am more alive now than I ever was. When I lived upon the earth they called me George Stow.

Dec. 8d, 1879.-1 am a little girl, and my name is Annie Ambrose. I am uine years old. My papa and mamma live on Staten Island, at a place called Tomkinsville. My mamma cried very much after Tomkinsville. My mamma cried very much after i died. If she had known I was with her so much she wouldn't have felt so had. My papa's name is James and my mamma's name is Mary.

Jan. 6th. 1880 .-- I died in Buchanan, Mich., of consumption: was sick a long time. My name is David Beardsley. I have solved the problem, "If a man die shall he live again." I still live, though called dead many months by those I left in your life\_

I have been in spirit-life about twenty years. I was an old man when I left your side—nearly sev-enty-five years old. My name is Joseph Tilden. I was once President of Columbia Bank, Boston. I have learned many new things since I entered this life; one is that we can return after what you call death and report ourselves as still living, for there is no death. I brings with me on old felend there is no death. I bring with me an old friend named Jonathan Call, who passed away in West Cambridge, Mass. He was formerly Cashier of the State Bank of Boston.

I don't know about this coming back to earth; but they tell me I can. I died in Buffalo only s little while ago-at least it seems so to me. My name is Emfly Sawyer. While I lay upon my sick bed, I often saw figures of people passing and re-passing my bed, and once I thought I recognized a friend of mine whom I knew was dead. I thought, name it was weakness that made me seem to perhaps, it was weakness that made me seem to see them. I was nearly forty-five years old when I died. My husband's name was John. I wish he could know that I am often with him.

- MARCH 27, 1880

Scripture and the work of demons. But a more complete change never took place than the re-volution of thought that I have experienced through becoming acquainted with the facts of Modern Settimetium 11 Modern Spiritualism."

Ministers and clergymen being the presumed leaders of society, that the new light so rapidly advancing in the world should reach their hearts and fascinate their attention, is not so strange. The strangeness lies in their determined opposi-tion to those facts and truths which their own book (the Bible) teaches. Spiritual intercourse is the very soul-life of the Bible; began with Adam and ended with John on the Isle of Patmos, and nowhere can it be shown that these heavenly gates have been closed to the Spirit-world; they, why, O servants of God, will ye longer resist the truth and keep from the people the bountiful feast of spiritual knowledge spread on the Lord's table! Jesus said, "I will send you the comforter, and he will teach you of things yet to come." Those things have now come. They are the union of sugels and men." The new Jerusalem has come these heavenly hosts? There is a fearful responsibility resting on the shoulders of him "who know-eth his Master's will and doeth it not." They who array themselves against the truth, combat the ir, and will be ground to powder in the mill of

God, when the day of recompense arrives. Listen to the voice of Baboo K. Chunder, as he spoke to the people in an address delivered at Calcutts, January, 1879. This Hindoo brother says: "I say to myself if there is any thing in my hurch which is opposed to science, rather let the church perish than science perish, and the so-call-ed creeds of life, let these perish and perish forver. May the Lord God abolish and annihilate this church if it be an enemy to science. I will give up all my mysticism, my daily communion with God, my asceticism, my every thing, if it can 'be proved these are opposed to science and con-trary to the revelations of nature. The God of science is my God; he who in all ages works wonders and continually exhibite his wisdom, power and love throughout the amplitudes of nature. All science is religion; and all religion is science. There is as much science in prayer as in the locomotive engine; as much science in inspiration as in the microscope and the telegraph wire, and in

Wild and ambiguous as the above language seems, it is nevertheless thoroughly honest and leading in its inspiration to a path of freedom for

both soul and body. I know the chains that bind to the christian shurch, having been there myself, and I know how to sympathize with those who see the light, but have not sufficient moral strength to open the windows and let the floodtide of the noonday glory in. God help you, is my prayer, and that not a single worldly consideration may stand between you and your spiritual duty. On the 14th and 15th of February many of the Spiritualists of Philadel-phia met for the first time Col. John C. Bundy, pub-lisher of the RELIGIO-PHILOSOPHICAL JOURNAL. The reception in the parlors of President Champ. ion on the evening of the 14th, was a very suc-cessful and pleasant affair; many of our old spirit-usi veterans were there, all glad to meet a man, good natured, genial and yet withal stern in the line of duty; one in whom we place full reliance, and who will ever present Spiritualiam pure and simple to the people, without dragging on its pure white skirts all the current isms of the day, which divide the world so much and which must finally and in sorrow and shame.

Col. Bundy also shared the platform of the First Association, Sabbath evening, Feb. 15th, with Dr. Peebles, and delivered an interesting lecture, giv. ng some synopsis of work done and marking out future course.

Mrs. Sarah S. Byrnes, of Boston, is to supply the rostrum of the First Association for March. She rostrum of the First Association for March. She is a very attractive speaker and her lectures fill the hall. Her delivery is rapid, eloquent and logical; she has a habit of constantly eyeing the desk as if reading from manuscript. Many go away with this impression. This, however, is not the fact. As Mrs. Byrnes is, however, an inspira-tional speaker, that may be possible on the spirit alde of the onestion. side of the question. Thousands of well substantiated cases of spirit-

ual phenomena will never reach the public eye or This fact comes from every day's experience . . . . of nearly all. A young gentleman, whose mother passed away a year ago, informed me that going to his home one day, he found his wile sitting outside the house crying. On inquiring the cause of siarm, he was informed by her that a few hours before going out on an errand and soon returning

PLACED THE TWO SLATES

upon the reporter's shoulder, merely keeping a grasp upon them between his thumb and fore-fuger. This was no sooner done than the little bits of pencil began to scratch, making the sounds of writing as clearly as anybody would wish for. The sounds of dotting the i's and crossing the i's could be heard distinctly. In eight or ten minutes a pencil, which now seemed to be alone in its movements, gave two "ticks" upon the slate and all was silent. The slates were taken down and apart. The reporter was astounded. The bottom slate of the two was found filled with writingclear, legible writing-but evidently by differen hands. The slate was covered from top to bot-tom, and the last word was observed to be in the very corner of the bottom. The bits of pencil were also remarked. At the end of each of the paragraphs was found the remainder of the bit of slate, dropped just where

THE WORD WAS ENDED.

An examination of this writing showed it to contain six different paragraphs, and five of these in different languages, and in different styles of hand writing. The first was German, the second Latin, the third Greek (and in learned style, too), the fourth Latin (better than that over the Tabor block entrance), the fifth French and the sixth English. The sentences are literally transcribed as follows:

1. Meine Liebe sei mit euch Allen 'in Christo Jesu 2. Quis ego sum, Domine Deus quia adduxisti

me. 8. E men ger Ekklesis, kai per kath' oles tes

olkoumenes cos peraton tes tes diespasmene. 4. Regula est autem fidei, ut jam hinc quid audamus profitiamur illa scilicit qua auditur.

5. Le bonheur s'achéte par le sacrifice-Dieu

ne donne rien pour rien. 6. Perils and misfortune, and want and psin and injury, are more or less the lot of all men that come into the world.

IT WAS NOT EXPLAINED.

As soon as the reporter could collect his scat. tered senses consequent upon this amazing revelation, he sought an explanation for it, but all in vain. The medium called it Spiritualism and con-fessed that he knew nothing of the causes leading:

to the phenomena. The medium again took the slate, placed upon its piece of pencil and put it under the table leaf, as is his custom oftentimes, to secure the writing, when of a sudden the elate was violently jerked from his hand and appeared with a bang at the other end of the table. At the word of command the slate was returned to the hand of the medlum. An accordeon, which had been lying quietly upon a window, was brought down, and while the medium held it with one hand

#### SOME INVISIBLE POWER

played "Home, Sweet Home" upon it, in plain

view and in passable style. An ordinary compass was laid upon the table, the needle pointing north. Though this compass the needle pointing north. Though this compass was fully three feet from the medium. Its needle was moved either way upon command by speech. So the scance closed. The reporter does not protend to know what caused these singular de-monstrations, especially that of the slate writing. If it is a trick of legerdemain, it is certainly sgood one to say the least. The transcription given above is nearly correct, though in; one or two in-stances the words could not be made out with ab-odute accuracy. oslute accuracy.

## Note from A. S. Avery.

To the Editor of the Religio-Philosophical Journal:

1 have been very much interested in your Notes of Travel, and I believe I speak the wishes of thousands of your readers when I ask you to give us a carefully detailed account of your visit to Mol-ly Fancher while in Brooklyn, N.Y. Any relia-ble account of this remarkable personage will be intensely interesting. I like the idea of every denue being them amountable for what it is worth.

"What is Truth," by A. J. Davis, is worth six months subscription to the JOURNAL. Your re-marks on Rev. Joseph Cook's locture against spirit manifestations were good. The first question that suggested itself to my mind on reading the lec-ture was, -- Can force think? Is force intelligence? If so we can all hang our ideas of a divine or hu-man mind on the horns of Jupiter's moons. Since my letters were published last summer, I

#### Trying to Defend Cowley.

The New York Methodist is very much disgusted with the public for making such a fuss about the cruelty of Cowley to the children of his "Fold." It was hardly the thing to starve the little folks, but what was that to a great many other crimes which are daily perpetrated? We are free to admit that Cowley is not probably

We are free to admit that Cowley is not probably the wickedest man in the world, but the *Mchodist* is singularly unfortunate in its illustration of deeper depravity. It says that a member of Con-gress from New Jersey is the President of a swin-dling bank, and ought to be expelled from Con-gress, but that his party friends among his con-stituents are perfectly willing he should serve out the balance of his term, because if he were expell-ed perhaps the opposition would win the day. This willingness on the part of the constituenta to let the man stay in office is adduced as infinitely let the man stay in office is adduced as infinitely more criminal than the starvation of children. We pity the intelligence and the conscience of the editor who could reason thus.

The man's constituency has no control over the matter. The constitution makes each branch of Congress the judge of the qualifications of its members. If the House of Representatives sees fit to expel Voorhis (for he must be the man referred to), it can do it; if it does not, that is the end of it. As the House is Democratic and Voorhis is a Re-publican, it is morally certain that the reason asigned for his retaining his seat is not the real one. A Democratic House surely does not spare him because in case of expulsion a Democrat might be elected. That much is perfectly self-evident. We believe that Voorhis has been indicted and escapes arrest by pleading his exemption as a member of Congress. That is discreditable, but it does not justify the charge that his constituents are accessories after the fact, or at all consurable for shield. ing a defrauder from just punishment. On the contrary, the fling of the *Methodist* betrays a mean desire to scold politicians and shield the clergy. It is worthy of note that the religious press and the pulpit have had very little to say about the Cow-ley case. Whenever a respectable office holder of note gets into trouble, those same public censors rarely wait for a fair hearing of the defense, but rush in eager to point out the "lesson" of their fall. The Credit-Mobilier scandal will be recalled as an instance in point. But Oakes Ames was an angel of light as compared with the detestable Cowley

With superior charity, the secolar press, in com-menting upon the fall of a clergyman, does not hold up the hypocrite as a specimen of the pro-fession, nor make the crime of one man the pre-text for a tirade sgainst the "shepherds" as a class. But if an attempt is made to work up sympathy for Rev. Cowley as the victim of popular prejudice. that attempt will justly excite suspicion that he is a represent tive villain, rather then an exception-at monstrosity. The Methodist treads on danger-ous ground.—Chicago Evening Journal.

## "Bolling Stone" and the True Facts.

To the Editor of the Religio-Philosophical Journal:

While writing, allow me to say that myself and a number of friends feel exceedingly sorry that you should lend your columns to scatter broad. cast such an amount of falsehoods as are to be found in your correspondent's letter, signed "Roll-ing Stone," in your isane of February 26th, in re-lation to the Mormon community and the inten-tions of the Gentile population in regard to them. Had your correspondent been less of a rolling stone, and had he stopped to learn the truth and write about it, as what he knew, instead of becoming the ready tool of some interested and far from truth-loving Mormon, he never would have pen-ned such false trash as many of us well know his utterances to be, who have lived here since that

#### Notes and Extracts.

It is the Church of good works, whose name shall be recorded in the souls of angels and men alike.

The object of the soul's connection with this planet is undoubtedly gained only through the struggles of spirits with matter.

To elevate a man morally, requires that he be educated spiritually, for without spirituality there can be no high standard of morality.

The Materialist says that "death ends all there is of man. The stalwart form and keen intellect sleep together in the grave-dust to dust-never more to be called into active life."

The Christian idea of an intermediate state, as set forth by many of its leading advocates, is, that after the separation of body and spirit, the spirit passes into a state of inactivity or indolence.

The opposition arrayed against Spiritualism in this country is certainly very formidable. We have not far from seventy thousand clergymen, with their flocks combined to war against us.

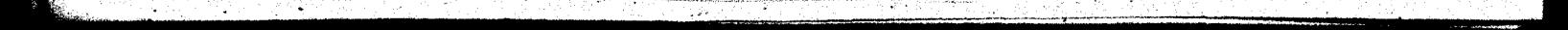
The true minister of undefiled religion is he and only he who dispenses to the famishing multi. tudes around him, regardless of their rank or condition, the best that he has to give.

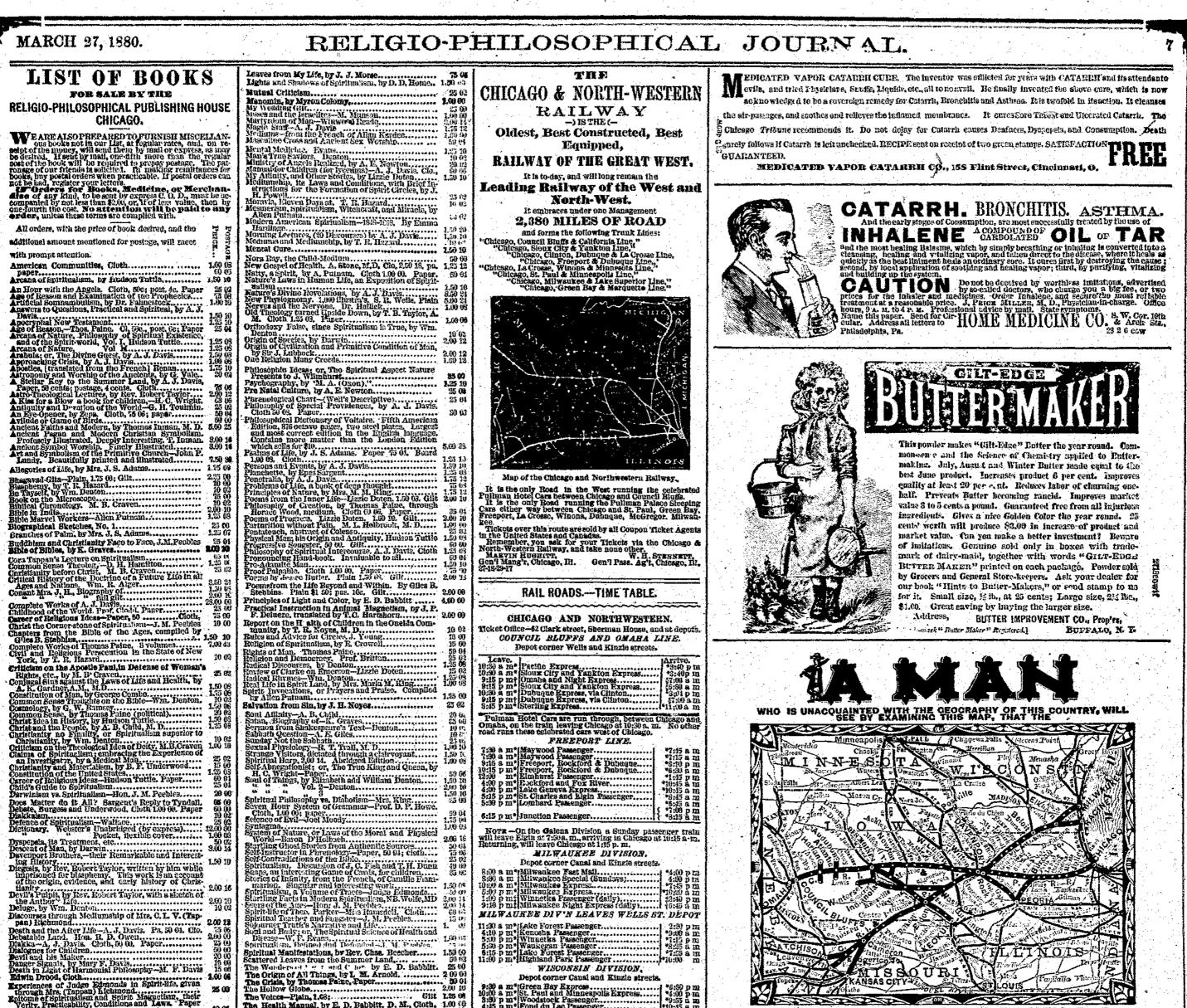
Nothing can be more immoral in its practical tendency than the theory originating with a mor-bid and sensuous priesthood that the birth of the world's exemplar was miraculous and unnatural.

Raphael's Madonna, one of his very choicest artistic productions, exciting the wonder and ad-miration of every tourist who visite Italy-as we gaze upon it, it suggests to our mind the beauty of motherhood, the wide world over.

I must confess that the expectation of loving my friends in heaven, principally kindles my love to them while on earth. If I thought that I should never know, and consequently never love them after this life, I should number them with tempo. ral things, and love them as such; but I now de-lightfully converse with pious friends in a firm persuasion that I shall converse with them forever; and I take comfort in those who are dead or absent believing that I shall shortly meet them in heaven, and love them with a heavenly love.-Bazter.

A Remarkable Presentiment...The following is taken from the Rev. G. R. Gleig's "Sale's Brigade in Afghanistan," in which is de-scribed the former massacre of Cabul. The Rev. gentleman was stationed at the time with the troops at Jelalabad:...On the 13th January, 1849, one of the sentinels on that part of the wall which faced Gundamuck and the road from Cabul called aloud that he saw a man in the distance. In a moment glasses were levalled in this direction, and there, sure enough, could be distinguished, leaning rather then kiting upon a miserable pony, a Euro-pean, faint, as it seemed, from travel, if not sick, or perhaps wounded. It is impossible to decribe the sort of thrill which ran through men's veins as they watched the movements of the stranger. Slowly he approached; and, strange as it may ap-pear, it is nevertheless true, that Colonel Dennie foretold the nature of the tidings of which he was the bearer; for it is a fact, which every surviving officer of the 35th will vouch for, that almost from the first Colonel Dennie had boded ill of the force left in Cabul; and that subsequently to the receipt of the callest intelligence which told of the war-fare in which they were engaged, and of the dis-astrous results to which it led, he repeatedly de-clared his' conviction that to a man the sumy would be destroyed. His words were, "You'll see. Not asonl will escape from Cabul except one man; and he will come to tell us that the rest are de-stroyed." Under such circumstances it is very little to be wondered at if men's blood curdled A Remarkable Presentiment .--- The and no will come to tell us that the rest are de-stroyed." Under such circuinstances it is very little to be wondered at if men's blood curdled while they watched the advance of the solitary horseman; and the voice of Dennie sounded like the response of an oracle when he exclaimed, "Did I not say so? Here comes the messenger." Colo-nel Dounie spoke the truth. An escort of cavalry being sent out to meet the traveler, he was brought in bleeding and faint, and covered with wounds; grasping in his right hand the hill and 's small fragment of a sword which had broken in the terrible conflict from which he has come. He proved to be Dr. Brydon, whose escape from the scene of slaughter had been marvelous, and who at the moment believed himself to be and was re-garded by others, as the sole survivor of General Elphinstone's once magnificent little army. he response of an oracle when he exclaimed, "Did





| Deluge, by Wm. Denton.<br>Discourses through Medlumship of Mrs. C. L. V. (Tap-  | 10 02                              | Spirit-life of Theo, Parker-  |
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#### Continued from First Paste

closed the sistes in our sight after they had been washed with a wet sponge and heavi-ly rubbed by a handkerchief in presence of us all, as they lay on the table. After they had been shut upon the pencil, the psychic, at my request, placed on them two strong brass clamps, one at each end. Thus ar-ranged, the slates were placed by him in my right hand, when I extended at arm's ing right hand, when I because the terms into the open space of the room, while I left my other hand on the table. The psychic, twice or three times, turned the clamped slates over in my hand, and then returned his hands to the table, where, with the rest of the hands of the company, they were kept constantly in sight. In this position 1 held the slates a few seconds and watched both them and the psychic. He appeared to be making no particular effort of will. When the slates were opened, these words were found written on one of their surfaces in a feminine hand: "God bless you all. I am here. Your loving friend, Fanny Co-pant." I have never heard of this person; but the name was recognized by several in the company as that of a psychic now deceased, and lately well known in Boston.

9. One of the observers who assisted in the experiments at my request was my family physician, Dr. F. E. Bundy of Bos-ton, a graduate of the Harvard Medical School-a man of great coolness and penetration of judgment, and by no means inclined to adopt any spiritualistic theory. Another of the observers was Mr. Epes Sargent, who is known to the whole English-speaking world for the volumes which contain the results of the many years he has devoted to the study of psychical phenomena. Another observer was an editor who has assisted in several important, exposures of fraud on the part of psychics. One of the three ladies present had herself performed psychical experiments for Mrs. Stowe and had also exposed psychical frauds. Of the nine observers, a majority were not only not Spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who led the experiments. Written notes of the facts, as they occurred, were taken by Dr. Bundy and myself.

10. Among the names correctly read in a closed pellet was that of an officer in the regular army, shot dead in one of the preliminary skirmishes of the battle of the Wilderness. The instant the psychic pronounced the officer's name, the former fell backward with a quick, sudden motion, like that of one shot through the heart. After a few seconds, the psychic wrote the word "Shot" in large letters on the slate. 11. The hands of the company were so

placed on the slates in the first experiment that the theory of fraud by the use of a a magnetic pencil is inapplicable to the facts. One of the observers held an open hand tightly against the bottom and anoth-er on the top of the slate, and any magnet concealed in the sleeves of the psychic could not have been so used as to move the pencil.

12. At the close of the experiments the company unanimously indersed a paper drawn up on the spot-and were agreed that the theory of fraud would not explain the facts. While they differed in opinion as to whether the slate pencil was moved by the will of the psychic or by that of a spirit or spirits acting through him, the observers could not explain the writing except by the movement of matter without contact.

[Copy.]

that spiritualistic communications, even if real, are merely superhuman, not strictly supernatural, and so cannot come into rivalry with those christian miracles which imply creative power.

4. More than a quarter of a century of study of the modern psychical manifesta-tions has shown that in religion and theology Spiritualism has nothing new to say. 5. It has a divided voice, and teaches

every form of doctrine held among men. 6. It has been especially effective in stimulating in half-educated minds and coarse natures infidelity in faith, and libertinism in morals.

The great fact of experience is that average Spiritualism, when accepted as a source of religious knowledge, leads its votaries into practical mischief, and often into moral ruin.

7. While a very few psychics are persons of trustworthy character, seven out of ten of them are untrustworthy, if not immoral, and need guardians for their own good and that of society.

It is generally conceded by the better class of Spiritualists that a large proportion of mediums are impostors, and that not infrequently psychics who have real power. to produce strange phenomena have been detected in fraud.

It follows inexorably from the fact that the trustworthiness of the communica-tions cannot be proved, that even if their reality be admitted, all that is established

is the existence and agency of evil spirits. 9. Such being the moral dangers of Spiritualism, its investigation may well be left in general to experts in physical and mental science.

It is greatly to be desired that its investigation should be undertaken by a higher class of experimenters who are above suspicion of fraud, or mercenary motives, or scientific incompetency, or the prejudices of narrow specialists in merely physical research.

10. Materialism is overthrown, utterly by the modern facts proving the existence of a psychic force.

11. So far as anti-supernaturalism is dependent on materialism, it is already overthrown by the same facts.

12. The biblical view of the world as to both good and evil spirits is to be pushed to the front by the pulpit, if the wants of the times are to be met.

13. The existence in man of the spiritual faculties and susceptibilities assumed by Christianity is proved.

14. The background of christianity, which rationalistic criticism has caused to be overlooked, is made vivid by modern psychical phenomena.

If both evil and good spirits are around us in modern times, we can understand why they were directed of old to believe not every spirit, but to try the spirits, and to regard not those who have familiar spirits.

If evil spirits may now move the tongues of speaking psychics, we can understand how it was the serpent said unto the woman, "Thou shall not surely die!"

If there is modern experience of seeing and even of photographing spirits, we can understand how it was the eyes of a young man were once opened so that he saw a mountain full of horses of fire and chariots of fire round about Elisha.

If the hand of the psychic Home burned not in the fire, we can understand how three men once came out of a furnace; nor was a hair of their heads injured, nor the smell of fire on their garments.

sibility of his tampering with the pellets in any manner, Mr. Sargent being requested to do the same thing at the same time. Secondly-----Two or three times the 'psy-chic' and a friend whom he had brought to the room left the company and went into the hall together and 1 did not know what they conformed shout " they conferred about."

In reference to this, I would say that as I did accompany Mr. Watkins to Mr. Sargent's house, I left the room while the pellets were being written, for the same purpose as Mr. Watkins did, that it might not be thought by any present that I knew any thing of what was being written.

I may here state that I only made the acquaintance of Mr. Watkins a day or two before, and this through being interested in the subject in question as an investiga-

The other occasions on which I left the room were simply to look after Mr. Watkins, as he appeared to be in a somewhat excited state and under the control of an influence that was not understood by the company, which subsequently proved to be the case.

Thirdly...."The 'paychic' was easily offend-ed by any test conditions suggested by the company, although he finally adopted the brass clamps, which he at first refused to

The objection principally was to the use of the slates which were incased in wood, while no objection was made to the use of the pencil provided by Mr. Cook, except that it was too long to be held in a perpendicular position, and a small piece was re-moved from the end, which was the piece nsed.

Fourthly-"The 'psychic's' friend brought to the room the slates which were used, and my slates were not employed at all in the

experiments." I would say that I had never even heard of Mr. Watkins until he came to this city last week, when he was introduced to me by Dr. Hayward, as the latter knew me to be, among others, investigating the phenomena in question; and at the request of Mr. Watkins 1 purchased the slates at a store unknown to him the evening on which the interview took place. I washed them in clean water, dried them, and made a package, and they were not out of my sight until I laid them on Mr. Sargent's table

The reason Mr. Watkins declined to use the slates brought by Mr. Cook was because they were encased in wood, as shown by him at the lecture.

In conclusion, I would observe that by these experiments the great fact is established that matter can be intelligently acted upon by a force outside the human organism—a fact unknown to science. With Mr. Cook's theory as an explanation that "it may be the result of the will-power of the psychic" I have nothing to do.

He is welcome to his opinion; but taking a common-sense view of the matter it ap pears to me that for a man, by a mere "effort of will," to cause a pencil to write is as unreasonable as to suppose that he can wheel a wheelbarrow by a more "effort of will."

If such a power is latent in the human mind, as the race is evoluted, we may not unreasonably expect, according to this theory, that manual labor will be wholly dispensed with, and that all our work will

be done by earnestly "willing it." But it is sufficient that by the experi-ments in question the great fact is demon. strated that matter can be acted upon by



## EFFECTS OF CATARRH IN THE SYSTEM.

**FIFFAUEN UT UALARENT LIV LIPE DEDUCTION** Catarrh. in ordinary circumstances, whether brought on by climatic or accidential causes, is not by any means difficult to cure in healthy persons, provided proper treatment is commenced before the disease has obtained a firm hold. But in cases where the patient has, either from hereditary predisposition or direct ir-regularity, a tainted diathesis. Catarrh appears in its worst form and assumes a phase of the most dangerous character, requiring the most careful and scientific management. In these cases the disease is not confined to the linings of the interior of the Nose, but extends to the Ethmoid bones, which, forming the Nose, are like fliggree in their delicate construction, and as thin as an egg-shell. The decomposition of these bones, and the result of neglecting this repulsive disease. The membranes lining of the Nose ites close to the Ethmoid bones with all their network of n rives and blood vessels, and when inflamed such is the vitality that the cir-culation of blood is increased to three timesits normal condition, the inflammation extending to the Ethmoid bones, ulcers are formed that pometrate through the entire cartilages, the hone becoming necrossed, the ascid form injury of his own sense of smell, being uusble to comprehend the torrible extent of this cfluvium in its loathesomenes to others. The membranes then become the by continuous inflammation, albuminous deposits become mixed with the discharge, resulting in destruction and absorption of the Nassi Bones.

Bronchitis, or Inflammation of the Bronchial Tubes,



This disease is so closely connected with *Calarra* that it may be traly described as a branch of that disease, only modified and changed by the nature and organiza-tion of the parts effected. *C.torra* heing confined to the interior of the Nose, while *Bronchitis* affects the small

pipes entering into the lungs, known as the Bronchisi Tubes. Where this disease obtains its worst character, tumors grow up like mustrooms, creating inflammatory adhesions and discharge of offensive matter from the threat, extending through the finstachian Tube to the car, which becomes affected. The absorption of the tuberculous matter is very dangerous and frequently results in *Palmonary Consumption and Death*.

## TO THE READER.

Can you comprehend in its terrible significance that this disease is more fatal to mankind than all the fovers and other ailments we knew of 1-or the millions of people that labor under it? Many often are uncon-scions of its ravages until the discharges from the nose and threat bring it painfully home to them, in the inclustive efforts to cough and expectorate the offensive matter. Can anything be more d squsting to the on-looker than this spectacle? Yet none are so frequent. You will find it in every street-car, in every public con-veyance. This is only the beginning of the discase. It requires metant scientific treatment. From the deli-cate organization of the parts affected, there is no time to loose; nothing but the most decided measures will arrest the sitent progress of this cruel matady There must be no neglect.

# CATARRH AND A MERICANS

There are few among the Americans who do not know by experience some of the symptoms of this dis-case, and upon many it has fastened itself with a tenacity which deflet the skill of the ordinary physician. The "hawking" and splitting for which Americans are conctimes ridiculed by foreigners, are due to this dis-case, produced by the peculiarly changeable nature of our climate, on account of which colds are contracted, and settle in the head, or the throat and lungs.

#### CATARRH COMPLETELY RID OF.

193 E. Fayette St., Baltimore, Md., Dec. 20th, 1879. Rev. T. P. Childs—I have the pleasure of informing you that after a faithful use of your remedy for eight weeks ending March 28th, 1879. I am completely rid of a stabborn case of Catarrh of three years' et nding— breathing tubes clear as a whistle, appetite and digestion good. Yours, THOMAS B. HAND.

#### The Family of a Missionary Cured--Childs' Treatment All It Professes To Be.

Rev. Thomas Allen, now residing in Dayton, Ohio, after six years' service in India. accepted the position of District Secretary of the American Missionary Union for Ohio and West Virginia. The family contracted

of District Secretary of the American Missionary Union for Unio and West Virginia. The family contracted catarrh while in India. Dr. Cht'ds-Dcar Brother: This is to cortify that I have used your Catarrh Specific and Cold Air Inhal-ing Baim in my family with the most beneficial results. My son, now in Madison University, New York, was so badly allicted with Catarrh I feared for a time that he was incurshie; and, when I applied to you for medicine, my hope was faint. It acted speedily and efficiently, and I believe saved htm from an early grave. He is now perfectly cured. My wife, who had become very much reduced by residence in Farther India, as a missionary, has derived great benefit from your Labeling Baim. I can most heartily commend these medicines to the afflict-ed, believing they are all they profess to be. THOMAS ALLEN, Dayton, O,

#### THE CHANCELLOR OF THE UNIVERSITY OF NEBRASKA CURED.

Too much stress can not be laid upon the following tesimonial. Dr. Fairfield is well known all over the United States as a man of high standing, learning, and great choosence in the publit. He is at present the Chancellor of the University of Nebraska. Prior to the use of Chirds' Catarrh Specific he had utterly lost the use of his voice, and was compelled to suspend his daily lectures.

#### CAN LECTURE DAILY.

Rev. T. P. Childs-Dear Sir: I think you have the true theory and practice for cure of Nasal Catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I lecture daily without any difficulty, and find no difficulty whatevor in preaching. You are at full liberty to use my name for the benefit of others. Yours, very truly, E. B FAIRFIELD, D D., LL D., Lincoln, Neb.

#### UNITED STATES EXPRESS AGENT CURES HIS DAUGHTER.

MARCH 27, 1880.

Report of the Observers of the Sargent Experiments in Psychography.

At the house of Epes Sargent, on the evening of Saturday, March 18th, the under-signed say two clean slates placed face to face with a bit of slate pencil between them. We all held our bauds clasped around the edges of the two slates. Mr. Watkins's hands also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures and held at arm's length by Mr Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact

F. E. BUNDY, M. D. EPES SARGENT. JOHN C. KINNEY. HENRY G. WHITE. JOSEPH COOK.

Boston, March 13, 1880.

[The original of this report is ] in Mr. o k's possession.]

Unsatisfactory points.

My attention was several times diverted from watching the psychic by his requiring me to put my pencil on the pellets and pass it slowly from one to another of them.

2. Two or three times the psychic and a friend whom he had brought to the room, left the company and went into the hall together, and I did not know what they conferred about.

3. The psychic was easily offended by any test conditions suggested by the com-pany, although he finally adopted the brass clamps which he at first refused to use.

4. The psychic's friend brought to the room the slates which were used, and my slates were not employed at all in the experiments.

In these experiments there is nothing to decide whether the force which moved the pencil was exercised by the will of the psychic, or by a spirit, or by both; but, in spite of the unsatisfactory points, the observers agree in professing inability to explain the writing unless there was here motion of matter without contact.

Of course the latter fact, if established. and even in the absence of knowledge as to whether the force proceeds from the psychic or pure spirits, overturns utterly the mechanical theory of matter, explodes all materialistic hypotheses, and lays the basis for transcendental physics, or a new world

in philosophy. What are the general conclusions of the discussion of Spiritualism as an 1/3

1. The evils of Spiritualism arise not from the admission of the reality of spiritualistic communication, but from assuming their trustworthiness.

2. The most mischievous popular mis-conception as to Spiritualism is that the alleged phenomena, if real, are supernatural, and so may authenticate a revelation and place spiritualistic communications on the same basis with christianity.

8. The most important duty of the pulpit in regard to Spiritualism is to insist on the distinction between the morely superhuman and the strictly supernatural, and to show

If hands appear among modern psychical phenomena we can understand how it was that the fingers of a man's hand wrote on the walls of Belshazzar's palace, "Mene,

Mene, Tekel, Upharsin." If lovitation has indeed occurred in modern times, we can understand how Peter was found not, for he was at Azotus, and how one of old walked on the sea.

If matter can pass through matter, we can understand how. One who was raised again passed through the doors that were shut—and was present with his disciples when they were in an inner room.

If there have been faces which have shone in modern times so as to produce a shadow against the light, we can understand what was meant when it was written that when thine eye is single thy whole body is full of light, and when it was writ-ten also that Moses' face shone, and that angels have appeared with faces like lightning, and that one who was transfigured was like

the sun when he shineth in his strength. If the followers of Edward Irving and others in modern times have spoken with foreign tongues, then we can understand how at Pentecost every man heard from the apostles the tongue in which he was born.

If prayers are in modern times besought by spirits in purgatorial state in the next life, we can understand what was meant by preaching to spirits in prison.

If bad spirits are near us in modern times, we can understand how it is that we wrestle not with flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against

wicked spirits in heavenly places. If modern evidence proves that the soul of man may communicate with the souls of the departed, we can understand that we are compassed about by a great cloud of witnesses, and are come unto the city of the living God, and to an innumerable company of angels, and to the general assembly and church of the firstborn, and to the spirits of just men made perfect, and to God the judge of all.

When the proper distinction is made between the merely superhuman and the strictly supernatural, the use of modern psychical phenomena to illustrate the laws of the communion of spirit with spirit, does not destroy the evidential value of miracles. for the latter contain, as the former do not, evidences of creative power which can be exercised by only that One Being who is above nature.

16. The highest form of spiritual influ-ence is that which the scriptures call communion with the Holy Spirit. This is open to all men on the condition of total, affectionate and irreversible self-surrender to God.

#### EXPERIMENTS WITH THE "PSYCHIC," [Boston Transcript.]

As my name occurs in the list of signers of an affidavit read by Rev. Joseph Cook in the course of his last lecture in the Old South, and has been placed before your readers in the issue of Monday last, I desire to say a few words in explanation.

Mr. Cook, in his summary, finds twelve satisfactory and four unsatisfactory points

in our interview with Mr. Watkins. First—Mr. Cook says, "My attention was several times diverted from watching the 'psychic' by his requesting me to put my pencil on the pellets and pass it slowly from one to another of them."

The object, as I understood it, of this re-quirement on the part of the medium was to so concentrate the attention of all present upon the table that there could be no pos.

une moemgen to science, and it is the mission of science to assign the true cause. HENRY G. WHITE.

SOJOURNER TRUTH, the venerable negress, whose wonderful religious experience and active labors in behalf of abolition and other reforms has given her a world wide reputation, celebrated her 104th birthday last week. More properly speak-ing her friends did the celebrating, as a host of them surprised her in her little cottage, at Battle Creek, Michigan, and greatly pleas-ed the old lady with their attentions.

A \$1,000 GUARANTEE.-Warner's Safe Kidney and Liver Cure will positively cure Bright's Disease and Diabetes; and it is guaranteed that it will also cure 99 per cent. of other kidney diseases, 95 also cure is per cent. of other kinney interses, is 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.* 98.4 28.3.4

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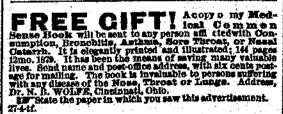
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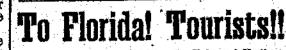
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W. B. COLEMAN. (Mrs. Wm. Emmotie Colem

T. P. Childs & Co.: Dear Sir-About three years ago a severe attack of Measlos left my daughter with Catarh of the Head. A severe Cold aggravated the discase. I commenced using your treatment, and she commenced to improve at once. Now my daughter is entirely well all the horrid discase gone. Your treat-ment is maryelousm its effects. JOHN W. RILEY, U. S. Express Ageut, Troy, O.

A Leading Ohio Judge Cured -- A Thousand Thanks for Childs' Treatment. Judge J. Collett, of Lims, O., writes: "You will remember how terribly Catarrh had taken hold upon me. Now I am cured; head free, sir passages all open, and breathing natural. I express to you again what I said in a recent letter, "A thousand thanks to you for so sure a remedy and so very cheap.""



In twelve years' practice 45,000 Catarrh Sufferers have applied for relicf, and thousands of testimonials have been received from all parts of the country.

#### CATARRII EIGHTEEN VEARS.

Terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats for eighteen years, incapacitating me for my professional duties, and bringing me to the verge of the grave-all were caused by, and the result of, Nasal Catarrh. After spending hundreds of dollars and obteining no relict, I compounded my Catarrh Specifie and Cold Air Ishaling Balm and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public. It is certain, thorough and perfect, and is indorsed by every physician who has examined it. T. P. CHILDS.

Many of our leading divines, lawyers and prominent business men have tried this remedy with wonderful success. We know Mr. Childs as an honest Christian man.-Cincinnati Daily Gazette.

#### A Lady in Massachusetts Cured.

Rev. T. P. Childs—Dear Sir: I have suffered from a severe cough most of the time for the past four years. Physicians have teld me it was caused by chronic inflamation of the bronchial index. I procured some of your Cold Air Inhaling Baim, with other medicines, about the middle of last January and have used it since with most satisfactory results. I have not been so nearly free from a cough during the past four years as I am at this present time, and the result is wholly due to the use of your baim, which I heartily recommend to that large class of invalids who have consumptive tendencies. Wery Respectfully yours, MRS. J. H. BULLARD, Springfield, Mass.

HORRIBLE SUFFERING OF A RESIDENT OF TEXAS.

One of the most terrible cases of Catarrh we have had in our practice was that of W. S. Sandel, of Willis,

One of the most certaic cases of Catarra we have ned in our practice was that of W. S. Sandel, of Willis, Mongomery County, Texas. He says: In 1873 i was attacked with Catarra, slight at first, but itgradually grew worse and worse. In the spring of 1877 the disease assumed a new form; my month and throat were attacked, ulcers were formed, and soon the ulvawas all caten away, and large sores through the postcrior neres. My condition was now not only deplorable, but apparently hopeless. Large quantities of very offensive matter were discharged from the nostrils and throat; and for days together I could take no food but spoon victuals. I knew of no remedy, and the doctors could give me no relief or advice. My sufferings were intense, and distraction of mind was added to my physical sufferings.

anferings.
 After three months' use of our treatment he reported a radical change for the better, and again in a recent letter be says: "I su entirely cured; all the horrible disease entirely removed."
 Rev. T. P. Childs-Dear Air: I value your Inhaler and medicine for bronchial troubles very highly. I would not take a farm for it fit could not be replaced. Respectfully, J. P. ROBERTS, Chicago, ill.
 PASTOR IN NEW JERSEY DOES NOT REGRET THE COST.

I do not regret the money it cost in using your medicine. I can heartily recommend your treatment, Yours, H. J. LIPPINCOTT, Clarkeboro, Gioncester County, N. J.

Pastor of Methodist Church Cured.

Your treatment cured me; your inhalors are exceilent. This is the only radical cure I have ever found, E.S. MARTIN, Pastor M. & Church, Port Carbon, Pa.

#### WOMEN THE MOST GRATEFUL

I have several thousand letters from grateful women all over the country. Their sedentary babits and close confinement in our heated houses make them very susceptible to this disease. Foul breath in a woman is dreadin, and it almost always arises from Catarrh or its baneful attendants. Fure, sweet breath can be ob-tained by the cure of the Catarrh that causes it.

#### MINISTERS, LAWYERS, TEACHERS,

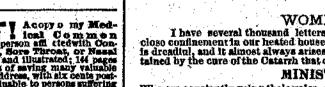
Who are constantly using their voice, should be watchful of the first approaches of Catarrh. After the dread-ful suffering through which I passed. I can not too strongly urge upon my brother speakers, the necessity of care. If Catarrh has obtained a hold, send at once and obtain my CATARRE PRECISIC, and commence the treatment at once. You may save yourself years of agony.

# OMETREATM

Unlike a patent medicine, or the many so-called Catarrh curve advertised, CHILDS' CATARIH TREAT. MENT must be adapted to the wants and constitutional needs of each individual patient. A knowledge of this is of the first importance and of this we make a specia' study. Childs' Treatment for Catarrh, and for diseases of the Bronchisl Tubes, can be taken at home, with per-fect ease and safety, by the patient. No expense need be entailed beyond the cost of the medicine J. H. Green, M. D., a physician of twenty years' general and epecial practice, is now associated in the business, and will pay special attention to all diseases of the Upper div Passages and to Affections of the Ears, and will prescribe where constitutional treatment is necessary. Bond a. three-cont stamp and obtain the facts and provide and this functions.

Bond a three-tont stamp and obtain the facts and expense of this treatment. Say you saw this in the Religio-Philosophical Journal. Address,

T.P. CHILDS & CO., Propriotors, Troy, Ohio.



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