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### THE ROSTRUM.

An Address Delivered Before the New York Spiritual Conference, Feb. 13th, 1881, by P. E. Farnsworth.

To the Editor of the Religio-Philosophical Journal: By the aid of some notes kindly furnishshall, with your consent; be shie to give your readers the substance of an extemporaneous address which I gave before the New York Spiritual Conference at the Harvard Rooms, on Sunday, the 13th of the pre-ceding month. The hall was well filled with a highly intelligent and appreciative audience, and the exercises were opened by an address from the ever popular and grace-ful speaker of the First Society of this place, Mrs. Brigham. She held the undi-vided attention of the audience for half an hour, or more, in discoursing upon the phe-nomenal and physical aspects of modern Spiritualism, the beauty of its philosophy and the beneficent character of its mission yet she made the statement that the whole subject is very unpopular. Taking my cue from this remark, I spoke in substance as

After the very graceful address to which you have just listened, I fear that what I may have to say on this occasion will grate rather harshly upon the ears of some of those present. I have no wish to be regarded as a bull in a china shop, nor any desire to break things generally, yet when I speak on this subject I have a habit of saying what I believe to be true, without stopping to consider whether my sentiments will be popular or otherwise.

Mrs. Brigham has truly said that modern Spiritualism is very unpopular, and I propose, in the time allowed me to day, to give what I conceive to be some of the more obvious reasons why it is so. The reason cannot be found in the nature of the subject itself. A demonstrated future exist-ence—an undivided life of eternal progress for all, commends itself irresistibly to every right thinking mind. Had the question right thinking mind. Had the question been asked forty years ago, "What is the greatest good that the gods could possibly bestow upon mortals?" the answer would have been in a vast majority of cases, "The annihilation of death." This has practically been done by the advent of Spiritualism, and had it come through the pulpit and confirmed the preconceived ideas of the clergy, it would have met with no opposiand confirmed the preconceived ideas of the clergy, it would have met with no opposition from that quarter, but would have been hailed as a most powerful ally, demonstrating what the people have been asked for centuries to receive upon simple faith. But alas for its popularity, it was born like Christianity itself, and like many great, but new truths, in a manger so to speak. Its heralds were among the poor, the obscure and the illiterate, and worse than that, it wholly ignored the dogmas and creeds of popular theology, and taught that every day is the day of judgment, that heaven and hell are spiritual conditions, the one to be gained by good deeds and a pure life instead of by faith in the goodness of another, and the other to be avoided, or of another, and the other to be avoided, or grown out of in a similar manner, thus making every one his own savior. Here, then, is a sufficient reason why modern Spiritualism is unpopular with the clergy and all dogmatic religionists. Yet it has never been, nor can it be successfully assailed by the clergy. The few who have thoroughly investigated it have, in most cases at least, admitted the spiritual origin of the phenomena, even though they were obliged to fall back upon the untenable theory that none but evil spirits communi-But there are other reasons why Spiritualism is unpopular with thinking and intelligent people, of which 1 wish to speak, that are traceable to the follies and fanaticisms of Spiritualists and mediums

In this morning's Tribune (February 18th).

there is an account of a so-called materializing scance held last evening over a butcher's shop in 8th Avenue. The mediums were the somewhat notorious Eddy Brothers. I do not think the reporter went out of his way at all to ridicule the scance. A straight-forward account of what took place was probably the severest sarcasm possible Here is the editorial summary of it, and as it is only a few lines I will read it:

"The spirits which are materialized over a meat shop in 8th Avenue, as the ghostly chronicle in our news columns runs, hall from some realm where cleanliness is not next to godliness. The apparitions come before a select audience of the unwashed and long-haired in pristine smudge that would ask one of Sitting Bull's braves in his wildest war paint.

Now I believe that any man who, for the sake of gaining a few dollars, will impose upon the credulity of his fellows, and so outrage the tenderest and holiest feelings of our nature, deserves condign punishment. Yet I believe that Spiritualists themselves are largely responsible for the doings of these and a multitude of other pretended materializing mediums. Their apologists are found wholly among those calling themselves Spiritualists, and they contribute largely to their support. Understand me, I do not question the truth of materialization. I believe that it is possible, and in some instances, and under favorable circumstances, does take place. I have myself both seen and felt materialized hands, and if one part of the body can be formed it is only reasonable to suppose that the whole can be. But I know that materialization has in many instances been horribly caricatured and fully exposed, and until it can be done without the accessories of dark cabinets, curtains and semi-darkened rooms, it should never be attempted as a means of convincing skeptics of the truth of Spiritualism. It has probably already disgusted more sensible people with the whole subject than it will ever make con-

Another cause that, in my judgment, has contributed much to the unpopularity of this subject is the frivolous and trashy character of much of its literature. While we have a literature of an exalted character and worthy of any cause, it cannot be denied that many of our books and papers serve only to belittle and degrade the whole subject, and some of them have given oc casion for the expressed opinion among some sensible men that the spirits retro-grade intellectually, and by the time our great statesmen, poets and sages have been a few centuries in spirit-life they become

Now I yield to no one in my admiration of the moral heroism of our brother, Mr. Henry Kiddle. It was a grand moral spectacle, his abandonment for the sake of prin ciple of the honorable position he held, to espouse an unpopular cause. Yet, in my estimation our brother will require a pretty long and busy life to counteract the mis chief he has done the cause by putting such unmitigated twaddle into the mouths of Shakespeare, Bacon, Milton, Swedenborg, Byron and other distinguished spirits who long ago passed from earth, as he has done in his book. He is a gentleman of undoubt ed intellectual culture and no small literary ability, and for these reasons much was expected of him, and I believe his book was sad disappointment both to the friends and enemies of modern Spiritualism. I give him credit for meaning well, and I know he has done and is doing a good work in other directions, and I believe that twenty years hence whether in, or out of, the body, he will be led to wonder how he could ever have pub

lished such a book! A short time since I took up a book written by Dr. Eugene Crowell of Brooklyn, in which our old friend, Mr. Robert Dale Owen, is supposed to be giving, through a medium a somewhat minute description of the Spirit-world. I read far enough to learn that he divided the heavens into more than thirty distinct spheres, with a distance be-tween each that could be measured in miles, and that he even went so far as to tell how long it would take him, with a pair of fast horses, to drive from one sphere to another! Now according to the best information I have ever been able to gain on the subject, I am led to think that the different spheres in spirit life represent the different degrees of progress and development, intellectually and spiritually that the inhabitants have made, the same as the different circles of society do in this life. I would like to ask the author how long he thinks it would take with a pair of fast horses, to drive from the lowest spheres of society in this city and Brooklyn to the highest! I was obliged to drop the book at this point too much digusted to read farther. [A voice.] "How about A. J. Davis's books?" I believe that Mr. Davis's books contain many beautiful gems of eter-nal truth that can be found no where else, and that many of them will be better un-derstood and appreciated a century hence than now.

I have said nothing of our papers and periodicals. Some of the best of them have died for the lack of appreciation and sup-port, while others are still struggling against the tide. Some, I am sorry to say, have died because they did not deserve to live, and there are others whose speedy demise would be a gain to the cause. Even the "dear old *Banner*," continues to publish from week to week a lot of silly "messages," very few of which contain sufficient data for identification even if they are gen.

uine. I am inclined to believe that if they were written to order in a private room of the establishment and the names affixed at random, fully as many of them would be identified as now. There may be a demand for just such things, but in my opinion they are doing more harm than good.

Again, many of the speakers who have

occupied our platforms have done much to place Spiritualism in a false light before the the public and to make it unpopular. It is well known that a large number of them espoused the false and mischievous social doctrines represented by Mrs. Woodhull and taught them both from the platform and through the press, until Spiritualism in the minds of many, became identified with what is called "free love." Fortunately for the cause the number of such speakers has been, for the last few years, "growing smaller by degrees and beautifully lags." and the number of societies where ly less," and the number of societies where

they can find employment, smaller still. Indeed, I know of but one of the latter, and that, I regret to say, is in this city.

But there are certain "trance" speakers, so-called, who have done much, in my estimation, to make the subject unpopular, by claiming that distinguished spirits speak through their organism. They may be perfectly honest and sincere in their belief, but so far from being able to give any proof but so far from being able to give any proof of what is asserted the evidence is usually all against it. A clear understanding of the extent to which one mind can control another in the form may have an important bearing on this subject. I have never seen a mesmerist, from Dr. Dods and La-Roy Sunderland to Prof. Carpenter, who would !claim that he could so magnetize a subject that he could cause him to give a connected discourse, utt-ring the thoughts and language of the magnetizer. When the professor wishes his subject to personate a certain character, he impresses him with the idea that he is that character, and then from his own resources, exalted and quickened by the influence upon him, he fills the bill as best he can.

Now let us suppose for example, that Mrs. Richmond goes upon the platform magnetized by the spirit Theodore Parker, or by the idea before entertained by her that this spirit would speak through her (it makes no difference which) and what is the result? She does the best she can to represent the spirit, but instead of the short terse and almost epigrammatic sentences of that great man, we have the long, involved and intricate sentences of Mrs. Richmond every time! Now I am not denying that Mrs. R. is often inspired, for I believe she is, and I know that it is a great thing to be able to give utterance to such grand discourses on such a variety of subects as she does, clothed, too, in such beaujects as she does, clothed, too, in such beau-tiful language, but if any one supposes in listening to her or to any other "trance" speaker, that he is receiving the ideas or hearing the words of some distinguished immortal, he is, in my estimation, under a delusion—that is all!

Again, there are other speakers and mediums who seem to have "lost their heads" on the subject of psychometry. That there is something in this branch of psychology is undoubtedly true, but when it is carried to the extent that it is by some, it is made to appear absurd and ridiculous. When Dr. Buchanan asserts that psychometry proves the genuineness of certain pictures that have been proved by the most incontestible, sworn evidence to be fraudulent, it seems to me that he is striking a fatal blow at his pet hobby, and that he ought to be ashamed ever again to cite psychometry to prove anything!

I have hardly time to speak of that somewhat large class of Spiritualists, who, in my judgment, are doing much to make our cause unpopular by prefixing the term Christian to their Spiritualism, thus endeavoring to make sectarian that which is confined to no religion and to no country, nor

nation, but is as broad as humanity. 1 have thus, Mr. Chairman, spoken of a few of the causes that are contributing to the unpopularity of modern Spiritualism. There are many others of which I have no time now to speak. It is always a thankless task to "shoot folly as it flies," but since we have so little to do in defending our cause from the attacks of materialism the pulpit and the press, and since so many men of undoubted scientific attainments have entered our ranks, it seems to me we cannot do better than to try to render our Spiritualism as acceptable as possible to the intelligence and culture of the age, by freeing it from the follies and fanaticisms that have too long been stumbling blocks in the way of progress. But whatever course we may pursue in regard to it, we may rest assured that it will live. Had it been mortal it would have been killed long ago by the indiscretions of its friends. But being founded in eternal truth it will stand like the rock of Gibralter, hurling back the waves of scorn, ridicule and contempt cast against it by science, the pulpit and the press, until by and by, when a few more distinguished scientists shall have proclaimed its truth, and a few more popular clergymen shall have accepted it, it will suddenly become popular, then no one will be found so bold as to deny it.

Bees have stolen largely from the beet-root sugar refiners of Paris. One manufacturer alone estimates his loss at 25,000 francs. A petition was presented to the Prefect of the Seine, and he has forbidden the keeping of bees in the neighborhood of W. E. Coleman's Queries Answered.

To the Editor of the Religio-Philosophical Journal:

All the works I ever wrote were published in the interests of truth. I have, therefore, ever been desirous that they shall conform in every statement to the truth or the strongest probability of truth; but many the strongest probability of truth; but many questions appertaining to history, and more especially to theological history, are involved in such obscurity 'and uncertainty that they ever have been, and perhaps ever will be a matter of dispute as to their true solution. We must, therefore, content ourselves with probablities; and if I have made any statement in any of my works which have no historical support—or the most reliable no historical support—or the most reliable historical support—I shall feel thankful to friends writing in the interest of truth to disclose the fact. It is, therefore, with the greatest pleasure that I comply with Bro. W. E. Coleman's request to answer certain questions which he has brought to my notice in the JOURNAL, feeling assured that a brother who is one of the best posted and most critical historical writers of the age, can do something toward setting me right if I have erred in any statement relative to the subject matter on which he writes. I have received, perhaps, 50 letters the past year containing questions relative to my authorities for statements found in some of my works, which I have answered in every case so far as I know to the satisfaction of

In this case I am admonished by the editor of the Journal to be brief; and not only respect for him, but other demands on my time requires a strict compliance with this suggestion. An elaborate, and perhaps, fully satisfactory reply to all the queries of Brother Coleman, would fill every column of the JOURNAL. I can, however, put him in possession of the most important facts for which he is seeking, and put him in the way of finding the others by his own researches, which, perhaps, will be equally satisfactory. I will answer his questions in the order in which he has arranged them:

1. He desires to know if I have any au thorities for the statement that the Nicene Council formulated the sacred writings of of the Christians but Davis's Divine Revelations, and the writer Pappus. I answer that I should not have made the statement upon the authority of these writers alone although their testimonies are corroborat ed, but the authority Davis cites, I regard as a strong one. We have so many others, that although some writers' dispute it, think the balance of evidence is strongly in favor of the assumption, that the Council of Nice made the first authentic selection of books to constitute the Bible. Origen had previously made a collection, if not a selection. I know that some writers assume that this council settled only the Arian controversy, for which it was called but the well known ecclesiastical writer, Eusebius, the famous Eutichus, author of "The Annals of Alexandria," and the equally well known and popular writer, M. Tindal, author of "The Rights of the Christian Church;" and the author and philosopher Pappus, of the 4th century, in his "Synodican of the Council of Nice," to which we might add\_Theodoret, Sozomen, Sabinus, Aurelius Peruginus, Boronius, St. Hilary and Rubinus, and a dozen other writers, all state or assume that the Council of Nice made a selection of books for the Bible. It is not necessary to inquire whether all, or any of these writers, were reliable or not. For the bare reference to such an event in the absence of any motive for fab-ricating a groundless falsehood in the case, goes far to establish the truth of it.

2. How does Mr. Graves know that the "Council of Nice was a set of drunken bish-ops and lawless bachanalians?" I can only say that several writers have said so, some of whom I will cite. Some of the writers, however, speak in general terms of this with other councils, which succeeded it. All of them were constituted of men of about the same character. Euseblus and St. Cyprian represent them as being "abandoned to every species of crime and im-morality." Tindal says, "If the accusations and libels which the bishops at the Council of Nice give of one another, were now extant, in all probability we should have such rolls of scandal that few would have reason to boast of the first Ecumenical Council where, with such heat, passion and fury, the bishops fell on one another, "etc. Again, speaking in general terms, he says, "The confusion, and disorder were so great confusion and disorder were so great amongst them, especially in their synods, that it sometimes came to blows, as for instance, Dioscorus, Bisnop of Alexandria, cuffed and kicked Flavianus, Patriarch of Constantinople, with that fury that within three days after he died." This was in the Synod of Ephesus, held A. D. 449. St. Gregory Nazianzen declared that "ambition and the love of disputation beyond the power of words to average released in average. er of words to express, reigned in every as-sembly of bishops." (Letter 55) Tindal also says, "The love of contention and ambition always overcomes their reason." (Rights of the Christian Church, p. 195) Nazianzen compares them to "geese and cranes which light without understanding one another. Sabinus, himself a bishop, declares "the bishops composing the Nicene Council, were a set of illiterate, simple creatures who understood nothing." Theodoret de-clares "they were subtle and crafty and of a quarrelsome and malicious temper and actuated by a spirit of revenge." (Eccles.

Hist. (chap. 7) Eusebius and Sozomen testify to the same effect. Also Socrates scholasticus. St. Gregory, another bishop, says, "They quarrel and light and run into schisms," etc., "and possess an indescribable thirst for contention and rule," etc. Mosheim represents the bishops of that century as being given to "arrogance, luxury, effeminacy, animosities and strife and other vices too numerous to mention." (Eccles. Hist., vol. 1, p. 311) But my limits compel

me to stop.
3 Bro. Coleman wants my authority for saying there were at first 2.048 bishops present, 1,700 of whom were dismissed. Eutichus, in his "Annals of Alexandria," page 440, so affirms; also Eusebius and St. Athanasius. Voltaire, although at a discount in his religious views, is admitted to be one of the greatest and most reliable historians that ever wielded the pen. He says, "There came together 2,048 bishops," etc. Other authorities might be cited but I am admonished to be brief.

4. Again I am asked who was M. Tin-dal, when did he live, in what work does he refer to the Nicene Council? Answer: There were two Tindal's who agured in history, Matthew and William. I have quoted the former, who was born in England in 1657, and wrote a book called "The Rights of the Christian Church," in which he makes the reference to the Council of Nice, which I have cited, but not having

Nice, which I have cited, but not having the work now in my possession, I cannot give chapter and verse. He was considered a writer of great truth and probity.

5. The brother asks, who was the writer who makes such serious charges against the bishops composing the Nicene Council? as those I have cited, that of being "abandoned to every species of immorality." I have already cited various authorities to substantiate this charge in answering the second question. A part of the charge is that many of them could not write their own names. I have quoted a writer who says, "They were illiterate and understood nothing." As for not being able to write their names, the well known Quaker writer, Wm. Penn, is my authority for saying so. See his "Select Works," a massive volume not now in my possession.

6. Brother Coleman wants to know who was the author who stated the gospels were placed under the communion table (he says upon the communion table." But "under" is the word I have used in my "Bible of Bibles.") Eusebius says so, not Ireneus as in the earlier editions, but corrected in later and more thoroughly revised editions)
Nicephorus, chap. 23, p. 87, and also Baronius and Peruginus, early Christian writers, all relate the circumstance. (How Eusebius got changed to Ireneus is explained in my last work.) Pappus in the work already referred to the "Synodican to the council of Nice," says, "By placing all the gospels under a communion table, upon the prayers of the council, the inspired books jumped upon the tables while the false ones remained under,"(182)
7. Brother Coleman calls for the name

of the author who states two of the bishops, Chrysanthus and Mysonious died during the council and yet afterwards signed their names to the decrees of the council. The authors above named, Nicephorous Baronious (tome 4, No. 82,) and Aurelius Peruginus, all make mention of this circumstance. "The documents were placed near their defunct bodies and the night spent in prayer by the council and the next morning it was found they had signed their names." (See Nicephorus Book 8. Chap. (See Nicephorus Book 8, Chap. 25) Of course this circumstance never occurred, nor the act of the gospels jumping upon the table and hence are not mentioned by the most reliable authors. 8. "Whence did Mr. Graves obtain the ac-

count of the vote after death upon the can-onicity of the Bible." Answered above.

9. My authority is called for by brother Coleman for stating that some of the bish-ops were so severely kicked that they died in consequence. This question is answered by citations made in answer to the second oy citations made in answer to the second question. The kicking however, took place in the council or synod of Ephesus and not in the council of Nice.

In conclusion I deem it proper to state a number of my authorities quoted in the "Bi-ble of Bibles" as also in "The World's Sixteen

Crucified Saviors," were borrowed or hired for a time and returned and are not in my possession, and some of my own books are loaned out and one of them sold. So that I am not able at present to give the name of the author for every statement, nor in all cases to give chapter and page of some of the authors I have named. I think I have, however, adduced a sufficient number of authorities to settle the principal points in dispute between Bro. Coleman and Fish-bough and Peebles, and to show the two latter are in error with respect to the character of the members of the Nicene council, and also with respect to a portion of the business which occupied that convention. KERSEY GRAVES.

Richmond, Indiana.

Rev. Mark Trafton is presumably a reader of the Bible, and a believer of it, but he says in Zion's Herald that he does not believe a spirit from the history in this one. In this are manifested itself in this one. In this he differs from some other readers of the Bi-ble, who say it is saturated with evidence of such manifestations, and some of its devoutest students, like Wesley and Phelps, testify to the personal knowledge of spiritual visitations.—Boston Herald.

### Philosophy of Education.

BY M. A. CLANCY.

- SUBJECT-MATTER-Matter, Mind, Movement.
- Conditions—Necessity, Freedom, Order. METSOD-Supply, Demand Adjustment. MEANS.-Things, Ideas, Language.

FINAL ATES-Use, Truth, Beauty.

Punch some years ago published a system

of philosophy, which for brevity has hardly and, therefore, can be here been equaled shortly transcribed. Its cogency will be appreciated without very severe mental effort. It consisted in two questions, with their answers as follows:

### What is Mind? A. No matter. What is Matter? A. Never mind.

Passing by the humorous aspect of this sys tem of philosophy, if we should follow its log-ic I fear we should be placed without the pale of ordinary investigation. With no matter and no mind as the subject-matter, of our inspection, it would be somewhat difficult to lay the foundations broad and deep. But are we really in this position? Have we no means of knowing anything? Is there nothing but negation addressed to our comprehension? On the contrary, have we not an equal reason and ground for affirmation as for negation? In other words, are not both affirmation and negation true? Let us ex-

amine the point a little more closely. It is tolerably clear that the facts of the external universe are realities, based, however, upon the prior fact of the existence of an observing mind. As long as we do not question the power of the mind to observe, we cannot with propriety question the exercise of such power, nor the existence of the objects which come under its observation. That is, if the mind exists, then the facts of existence impressed upon it, must have an equal claim to existence, and vice versa. So we are apparently remitted to this position, as a logical proposition that the existence of mind must be taken as substantiating the existence of matter, and vice versa. I say apparently this is so; but if it were so in reality, we should be reasoning in a circle—that is, we should be seeking for proof of one disputed proposition in the truth of another equally disputed proposition. It is evident that neither of such propositions can support or austain the other, or form the basis of undoubted statement with reference to either. There must be something behind to form a firmer basis for this logic in order to give us assurance in this field of exploration. We must seek some ground incapable of dispute upon which to plant a sure foundation for our conclusions. Have we such ground?

I believe we have in consciousness itself,

fact of such transcendent character that all other facts are founded upon and sustained by it. Consciousness in the human being is the affirmation of existence independently of all reasoning or necessity of antecedent steps; it is primal, direct and absolute. Existence based upon consciousness, is accepted in the first instance by all thinking beings, without question, and hence consciousness must be regarded as the fundamental and unquestionable basis of the conception of being, with all its implications. And undoubtedly there never would have been a question in regard to the office and power of consciousness if men, in dealing with questions of relation among the facts of consciousness, had not been led to press inquiries of a like nature as to the existence of consciousness itself and also the existence of what consciousness reveals-in a word, into the origin of existence. Because cause and effect can be predicated of the sequences of natural phenomens, the same principle has been deemed applicable to existence itself and the demand has been made that it, too, shall also have a cause. But if nature has a cause, it is not one which can be cognized or understood by an existing natural creature, as this would involve the proposition, that a part could comprehend the whole; nor could all existing natural creatures united any more solve the problem, as this involves the like impossible proposition that the whole could transcend the whole by comprehending its own cause.

Again, the most fundamental discrimination which can be made with reference to mental cognitions is that into something and nothing. Without attempting at present to prove the existence, of nothing as a necessary counterpart of something, it may be safely as serted that mind must be classed with the something or positive half of existence, rather than with the nothing or negative half, since, in regard to the latter, no attributes can be predicated except the single one of negation; and the fact that there are positive attributes of mind is conclusive upon the question of its positive character. So that mind must be classed on the something and not on the nothing side of existence; it is positive and not

But after all, what is the nature of mind! Assuming, as the above reasoning shows, that it is a positive entity, a portion of something, what is its real character and office in the con stitution of the universe? It may be a very difficult matter to decide as to its essential nature, as it is of anything else in being. But I think we may be able to form a conception of its office and function by observing its relations to the external visible universe, as we can only comprehend the invisible by its manifestation; and this as I conceive, is illustrated in the first instance, perhaps better than in any other way, by that of the mirror or the photographic plate which receives, retains and transmits impressions made upon it. I say in the first instance, because in the historical development of mind, the primary step in obtaining knowledge, is that by impressions through the special senses, and hence sensation and perception lie at the base of our mental faculties; reflection and judgment come afterward. The mind stands as mirror face to face with the facts and phenomena of existence external to itself, and may also, by reflection upon itself, even inspect its own operations, although unable to comprehend its own innate constitution except so far as it is reflected analogically in the relations subsisting between the mind and its environment. Upon the sensitive plates of the mind then, through the special senses are received the impressions from without and a picture of the universe is thus imprinted thereon. In virtue of its own activities, the mind then takes these impressions, this picture of the universe, and recasts it in the forms of thought, constructing from its elements new combinations and reproducing them in new and analogical forms. The world without and the world within, the world of matter and the world of mind, thus stand in polar opposition to each other, like the object and its reflected image in the mirror; each with corresponding

parts fitting in perfect adjustment. While, however, I entertain this view of the reneral and basic quality of mind, it may not be out of place to give the views of a few men of thought on the subject. The Duke of Argyle, in his "Unity of Nature," says of the

Self-consciousness and reason and affection, and fear and pain and pleasure, are in themselves exactly what we have always known |

ical apparatus with which they are somehow connected can throw the smallest obscurity on the criteria by which they are to be identi-fied as so many different phenomens of mind

. We know the operations of our own minds with a fullness and reality which does not belong to any other knowledge whatever. We do not know the bond of union between these operations and the brain except as a sort of external and wholly unintelligible fact."

William Thompson, in his Outline of the Necessary Laws of Thought," at pages 67-69. speaks of the mind and its conditions of

knowing as follows:

"Now, without going into the dispute as to how much of our knowledge is a priori, we may be able to show that at least the conditions of all knowledge are so; that the mind does not simply reflect the images of things, but impresses characters of her own upon them; that our knowledge of things is not the exact counterpart of the things, but of the things and the mind operating together. When we see our image in a mirror, we know that our shape is the cause of it on the one side, and the power of reflection in the mirror on the other. If we were to see it multiplied, or increased, or diminished, or changed in hue, we should infer that the mirror had several angular faces, or was concave or convex, or made of tinted glass. Each of these properties would be inherent in the mirror prior to our presenting ourselves before it; they are its a priori laws, although we could only ascertain them a posteriori by a trial When an image is received upon impressibility of the mind, we see that the latter also has its laws and properties....Qualities, classes, inferences are not objects of sense, however they may reside in or be drawn from those objects. They have no separate existence out of the mind, whilst within it they are perfectly distinct. This transmutation of objects of sense into their elements must therefore be the work of the mind alone. It is a law of the intellect itself, and never was nor can have been in the sensuous impressions we have receiv-

Dr. McCosh gives the following in relation to this subject:

"That mind exists and is different from matter, can be established on two grounds; First it is made known by a different mental faculty. Body is made known by the senses; mind by self-consciousness. Secondly, we know the two as possessing different properties; mind has thought, feeling, will; matter has extension and powers of attraction and can be weighed and measured. The science of psychology shows that the mind follows laws of its own. Psychology is to be prosecuted mainly by self-consciousness looking within and marking what passes. As thus able to look into our own souls, we are able also to understand what takes place in those of others. as manifested by their words and deeds, and made known in biography, history and po etry. Attempts are being made in the present day to show how physiology can explain men-tal phenomena. These have so far been suc-cessful and should be encouraged. But no material forces can explain such phenomena as reason, conscience will, or break down the distinction between mind and matter."

An outline of the entire philosophy of mind as treated by one of the most comprehensive and profound of modern thinkers, includes the following departments:

Subjective mind falls under three 61 A.

"I. Anthropology, or the science of those phases of mind beginning with its enthralment in nature and its struggle for individuality; these are (a) the peculiar qualities and processes arising from race, climate, age, sex, sleep, sensation, passions, etc ; (b) feeling the interaction between consciousness and the uncorscious life of instinct, ideas for the most part remaining obscure and in the form of mere impulses; (c) symbolism and language, the mind creating for itself a conventional medium in which it fixes the products of its thinking activity for the sake of communication, combination of the individual with the race, and self-contemplation. The human mind thus frees itself from animal impulse and elevates itself to [self] consciousness.

"I. Phenomenology of mind is the science of the process by which mind comes to recognize free self-determining intelligence as the presupposition and logical explanation of the objective world. It begins (a) with the consideration of immediate consciousness of the objects, and traces the history of its (b) discovery of their relativity and the origin of their properties, and attributes in their mutual relations until (c) it arrives at the conviction that the objects of sense perception are mere phases or manifestations of forces which are in a state of perpetual transition into each other, originating and annulling individual things, leaving no permanent material beings, but only an abstract internal power, of which the phenomenal world is a manifestation. The thought of a genesis of difference and distinctions from an abstract force in which all con crete distinctions have vanished is the thought of a self-determining or self-duplicating entity, a manifestation by means of self opposition; and this radical idea that underlies the thought of force is the idea of a universal that exists as a particularizing process. Here may be recognized the thought or concept of the personal ego or of mind. Hence all distinctions among objects in the outer world are traced ultimately to mind as their creator, and this investigation has found the substance underlying objects and identified it with the ego or a thinking subject.

"III. Psychology, considered as a special department, is the science of mind as subject; it considers the subjective factor of knowledge and investigates its forms. It treats (a) of theoretical mind as sense-perception, representation and pure thought; (b) of the emotional activity of mind; (c) of the practical activity or the will.

"B. Objective mind includes the world of human history and the organized institutions of man-(a) the family; (b) civil society; (c) the state.

"C. Absolute mind [nous poietikos] in cludes (a) the phase of manifestation of the divine mind to sense-perception in the form of the beautiful in art; (b) the revelation of the divine to the will in the form of the good as set forth in religion; (c) the systematic ex-position of the divine mind as the ultimate fruth in the form of science, culminating in theology or philosophy."

The importance of the subject must be my spology for the length of these quotations. rom them it must be plain that mind is regarded by some men as a very important factor in our constitution.

According to the conclusive evidence of self-consciousness, as well of from observation of external phenomena, mind possesses certain powers and qualities over and above those found in matter. Through the agency of mind, the forces residing in matter can be known used and directed to purposes and ends, which, without the presence and influence of mind, they could not of themselves assume. If a metal can manifest the propery of magnetism, if a cloud can exhibit the phenomena of electricity, if a tree or plant can show characteristics of life it is equally true that man-who as to his physical struc-

them to be; and no discovery as to the phys. I ture is a product of nature-exhibits also indications of self-determining intelligence, which is a characteristic not only not possessed by these natural objects but which transcends them to such an extent as to be capable of controlling and directing their movements. Man would not be man without the conscious. ness that he possesses certain inherent powers by which he can not only control his own acts, but in a measure also influence and di rect the operations of external nature.

So our first statement may be regarded as sufficiently founded in fact that mind as well as matter exists, and that together they form a compound factor of our consciousness of existence.

> To be Continued. Notes by the Way.

BY 8. BIGELOW.

To the Editor of the Religio-Philosophical Journal: I take the liberty to send you a few hastily written "Notes by the Way," and observations

upon men and things (women included), here in Michigan, my home by late adoption. I suppose that it is quite generally known to our readers that in this State there is a sociey or State Organization of Spiritualists and Liberalists, which was instituted to unite the influence and strength of the diverse and varied elements of free thought and liberalism into one harmonious, co-operative and effective force, hoping thereby to do more efficient work in the grand cause of advancing the truth and pulling down the strong holds of error, and driving the enemy of progress and real reform from his entrenchments.

I have been a careful observer of the workings of the parent society as well as of some auxiliary town and county societies; have attended most or all of the meetings during a year past, including the Annual at Battle Creek last spring, and the camp meeting at Lansing, and quarterly meetings at Charlotte and Paw Paw; I have also, in my quite extend-ed travels in the State, talked freely with prominent Spiritualists and mediums At the risk of displeasing some, fidelity to the truth compels me to say that the society is virtually a failure and is so considered by its friends and tormer advocates. The fact is the two distinctive elements which are here united have not enough in common to work effective ly and harmoniously together. Upon a few negations or anti-orthodox ideas, they harmonize and can and do agree, but upon real essential affirmative work and views they have nothing in comnon, and ever must and will weaken each other by attempted co opera-

The real effective force of the society or association here is simply the difference of the antagonistic forces unequally yoked together, whereas it should be the sum of the two. No speakers can do their best work upon a platform where they feel the restraint of another and really antagonistic element with equal rights and claiming equal time and respect. Every one in attendance at the meetings of the Association must notice this, and various speakers must have felt the restraint imposed upon them by the understanding that they must not, under any circumstances say anything to wound the sensitive feelings of the other party; for two parties there are and ever will be. When Spiritualism and cold Materialism are banded together, seek to disguise it as we may and show a pleasing exterior, the fact remains, that these apparently good natured and pleasant speakers feel very sensitive and do sometimes give voice to those feelings. Even strong, quiet, generous Brother Burn-ham thought that the Spiritualists were too severe on him at Lansing, and claimed (and I think rightly) that he had always avoided saying anything against Spiritualism in these joint meetings and thought the rule of neutrality should be carefully and faithfully observed

And so say I. But, Mr. Burnham, thus hampered and tethered by this unnatural alli ance, cannot do justice to himself as an able and eloquent champion and advocate of materialism, and he feels it; neither can the sensitive highly attuned instruments of the Spirit world do their best work in proclaiming the whole truth and preaching the whole gospe of immortality, spirit communion, persona salvation and universal brotherhood, when they are put under the restraint of a tacit agreement to suppress and withhold the half for fear of offending a partner in the concern

who does not believe the good gospel.

A second fact observed is that the liberals have their own organization; "Leagues," etc., etc., and contribute their time and money to support their own societies and disseminate their distinctive beliefs. Who will say that they do not show their good sense in so do ing? Thus Spiritualists are left to foot most of the bills and furnish most of the audiences to these joint meetings, but feel under obligation to divide the time between the two kinds of speakers.

Bro. Babcock, has wrought bravely with his 'quail story" and other similar "hash," simply to fill up his part of the time. Now Bro. Babcock will not, I know, chide me very badly for saying that we Spiritualists get tired of quails as a regular diet after a time just as he thinks the old Jews did; especially to this kind of food out of time and place when ninetenths of the audience are Spiritualists and have spent time and money to attend what they supposed was to be a spiritual meeting. have no objection to Mr. Babcock dishing out his quails during the rest of his life to those who relish them, but I do protest in the interest of Spiritualists against having them served at every spiritual feast as a part of the regular diet. I intend no offense personally, but refer to this as an illustration of the work. ing of this hybrid association.

I know I shall be censured for my frankness in speaking my mind; but I know also that I but give voice to the earnest feeling of many, and I think, most of the Spiritualists of the State, when I say that this attempted union is and ought to be a failure; and that the time is near at hand when a bill for divorce on the ground of incompatibility will

be in order. Another observation made in my travels is that there seems to be a spirit of division al ready in the land, saide from the one here considered. In almost every town where any organization or meetings are kept up, there appear to be two parties among Spiritualists, not altogether antagonistic, but greatly lacking in harmony, seemingly not congenial, and not cordially and earnestly co-operating in every good word and work.

In most instances, by inquiring into the na-lure and cause of all this, it will be found that it grows out of the old free love or Woodhull missms that at one time well nigh sapped the very life blood of our noble and pure religion and philosophy. The smell of the fire yet lingers, though the good and true are trying hard to remove the last vestige and stain of that nearly fatal leprosy which at one time prevailed. There are yet found here and there, one or a few, who have not outgrown or risen above the low plane of sensuality and animalism upon which this monster thrives, and they are apt to be angular and hard to please by those whose aims are high and pure; hence a spirit of division is not unfrequent,

growing out of this generally secret and wiley foe to all purity and spirituality. This is not the only cause or source of division, but I am fully satisfied that it is the root of the evil in most cases, though not always apparent upon the aurface.

There is also a general lack of interest in public meetings, and speakers and mediums are not well sustained and encouraged. Many places which have been accustomed to main-tain either regular or frequent meetings now have them seldom or not at all. The previous observations will afford at least a partial ex-planation of this want of interest. We need genuine revival in the interest of wholesome Spiritualism, that which adds new beauty and importance to life.

I would not do injustice to the many earneat workers who still strive on against every discouragement and keep the fires ever burning upon the altars of purity, spiritual growth and social and fraternal co-operation. In many places circles and séances are held and intercourse with the higher intelligence is sought after. Circles for the development of materializing mediums are held in many places with encouraging indications. At Grand Rapids the true and faithful veteran, Mrs. Sarah Graves and the excellent and trustworthy medium, Mrs. Kromar, are associated with a few friends in such a circle, the expectant medium being a lady of intelligence and culture in whom all have the utmost confidence, and they are hopeful of early development of materialization with the medium fully con

We have here in Kalamazoo good material for nearly every phase of mediumship, if it could be utilized and managed: materialization, slate writing, trance and clairvoyance etc., are all in embryo and ought to be devel oped, and could be if we could succeed in getting those interested above the plane of simple curiosity and wonder seekers, and cause them to understand and appreciate these gifts. How shall we do it? How bring about a genuine revival? We have a regular conference meeting every Sunday forenoon and circle in the evening, and enjoy them. Try it, those of you who think you can't afford regular speaking.

Kalamazoo, Mich.

Spirituality and Spiritualism.

BY C. W. STEWART.

Man's growth is measured by the expansive powers of the mind and heart acting in unison. The development of either mind or heart singly, is productive of no real, permanent growth, for the reason that to form the perfect individual, all the powers must be

equally rounded out.

Take for example the physical body; if one arm were withered it would be reckoned an imperfection, although the other might have double the ordinary strength. And so with the eye or the ear. It is only when there is a proportional development that symmetrical harmony is obtained. And the rule holds ood in the spiritual department as much as n the physical.

Spiritualism either in its phenomenal or phil osophica! departments, addresses itself merely to the intellect, and the manner in which it affects the individual, depends very much upon the peculiar character of such individual. To one, it will appear to be merely a curious phenomenon without any special signification, while to another with a greater degree of marvelousness, it will come with all of the awe-inspiring effect which the thunders and lightnings of Mount Sinal had upon the ignorant Hebrews.

Walle io gilled will powers of analysis, it will appear as the dem-onstration of a continued existence after death, and in all, it will simply be a matter of the head and not of the heart, a fact upon which the intellect may feed, while the soul remains hungry.

It is a truth, backed up by the history of the human race, that men's acts are not regulated by what they believe, and the reason of it is that there is no necessary connection between belief and action.

Principles are the instigators of acts, and belief must be transformed into living principle before it can become effective in shaping the conduct of the believer; and when facts are melted in the crucible of analysis, and the fine gold of truth is obtained, that truth will take hold on the hearts of men and become the mainspring of a higher endeavor.

In the application of this we may see that Spiritualism is the fact, and spirituality the ruth to be obtained therefrom. Spiritualism is a matter of belief or knowledge which may be possessed by good people or had people, or all classes, but spirituality can only be in the keeping of one class—the good. "To be spiritually minded is life and peace," And here we may see the necessity of that equal development spoken of in the outset. There are thousands of people in the world who have no faith in modern Spiritualism, whose lives are made beautiful by an active spirituality: but it is a spirituality based on the faith in an ancient Spiritualism. There are others who are good and true, who have no belief in a future existence, yet base their spirituality on the nobility of man in this world. And we also see those who believe in both ancient and modern Spiritualism, and who, judged by their lives, are altogether destitute of spirit uality, "Having the form of Godliness, but denying the power thereof." And it may be said of this class, that they are content to stop with the fact, without deducing the principle from the fact, and by applying it to their lives becoming more spiritual thereby.

The intellect is a reservoir of facts; lives upon facts, grows upon facts. The soul is the receptacle of principles and is developed by them. And just as a railway train may be used to either carry food and clothing, between definite points, or to convey guns and ammunition to enable men to destroy each other, so may the intellect serve as a means to benefit or destroy the individual. The history of religious mania and persecution, teaches us that this is equally true of the heart when acting singly; but let the intellect and the heart come in rapport with each other, and be developed in unison, and the facts gathered by the one are reduced into principles by the other, which are used for the glory of both. Intellect digs the ore from the mine, and the heart refines it and sends out the glittering coin, stamped with the royal device of goodness, purity and truth.

Spiritualism teaches us as a fact that there s a life to come, and that that life is a natural one, governed by fixed and determinate laws, and we therefore know that our enjoyment of that life, as in this, will be measured by our capacity to enjoy; but if we stop with this, our capacity will remain as it is. It then becomes our highest duty to utilize the facts of Spiritualism as the basis for a true philosophy of life, and by living that philosophy, develop the soul into a broad, far reach ing spirituality, which will glorify our lives here, and prepare us for a greater glory hereafter. If we make this use of Spiritualism, we shall soon find that all petty jealousness and contentions will fee away. The intellect may be narrow, and in it ideas may jostle each other for want of room; but the soul is as eternal as God, and broad as it is eternal. As on the bosom of the ocean there is room for the ship of every clime, so on the rounded orb of the soul there is room for all that is beautiful and true. Chicago, Ill.

The Magnetic Hand.

Constant reference is made in the Bible to hand as a symbol of power. There are, at least, sixteen hundred references to the hand, and many other references to "touch," "handle," and words lexically related. The special office of the hand in healing is repeatedly referred to. The prophets and apostles were called to lay their hands on the sick and diseased. Our Lord, also, healed by a simple touch of his hand; and even, at one time, it is said that when a believing one touched the hem of his garment, Christ perceived that "virtue" or healing power had gone out from him. The fact that there are so many so call-ed "faith cures" to day should lead us to sundy with new interest the phenomena of natural and moral science which lie at the basis of them. When properly understood, there is a new significance given to many scenes in the history of our Lord and of his apostles, and a new unity is seen to pervade the world of mat-ter and of mind. So far from leading to materialism and to a denial of the supernatural elements of Christianity, our faith will be invigorated, as we find God very near to us in these forces or laws which he has established and which he uses for the noblest ends, and and which we too, may use. To those who, as teachers, preachers and missionaries, have to do with the uplifting of humanity, every-

thing is valuable which has to do with persuasive or commanding power. A word as to the twofold use of a magnetic hand. First, as to its healing power, or the physical advantages it wields, and then the moral advantages. God set in the church first apostles, then prophets and then teachers; after these, miracles and gifts of healing, Miracles, in the common meaning of the word, have ceased. Nobody in the world pretends to raise the dead from the church yard or to give to an ignorant person the ability instantly to understand and converse in unknown tongues as a Pentecost. But there are gifts of healing in answer to prayer and sometimes without prayer, that are so marvelous that the short reply of self-satisfied ignorance is "Humbug!" Ridicule, however, is no answer to facts. "I will, be thou clean," said the Master, and the believing sufferer was healed. Two willing ones met. The thoroughness of confidence in his own ability was matched by the complete confidence of the applicant. The plenitude of that power was measured by the fullness of the divine nature of Christ. Man never can equal it. Yet, in more senses than one, we can become "partakers of the divine nature" and be "filled with the fullness of God" as we never yet have dreamed of. When John came near to Christ in the revelation of Patmos, he fell as one dead, and so were Peter and his associates heavy with sleep" at the Transfiguration. Secing him, the soldiers at the sepulchre did quake, and "become as dead men." So today, a man of magnetic or electric power can, in a lower degree, lock up for a time the eyes, the speech, and sensation of another, so that the diseased or injured limb may be tenderly cared for and the patient be free from both the mental agitation and the physical pain of the surgical operation. The public test of this power at the rooms of the New York Academy of Sciences (January 10) before a large number of physicians and surgeons, was a triumphant success. Dr. George M. Beard stands well in his profession, specially in the department of nervous complaints. In answer to his word, "they that looked out of the windows were darkened," and painful operations, like the extraction of three decayed teeth from one person and the application of an iron white hot to the flesh of another, were performed without the slightest pain. Dr. Shattuck, in the presence of Lowell physicians, removed a tumor two inches deep from between a lady's shoulders while she was pleasantly resting in the magnetic state. While the use of opium, chloroform, and other anæsthetics result, in some cases, in nausea. delirium, or even death, the patient wakes from this sleep with a smile to the full and healthful consciousness of life, without unpleasant feelings. The repetition of the sleep comes to be invigorating to the physical constitu-

tion. Again, the magnetic hand is a moral power for good; for this electro magnetic impartation which one vigorous brain gives to his triend, or a parent to his child, creates a new bond f moral as well as physical influence of insiculable value. It may be perverted, as other social influences are; as the family life itself is, so that the domestic center is an una godly and debasing one; as religion itself is often perverted into superstition and idolatry; but neither science nor religion are to be viewed with suspicion on this account.

Not only is it our privilege, but our solemn obligation, to understand this body "fearfully and wonderfully made," and not to neglect the gift that is in us, perhaps undeveloped. Its use not only opens to us new ideas of the royal opulence of life to us, of the meaning of Scripture, but of the avenues of influence for good that lie all about us.-E. P. T., in Phrenological Journal.

The Washington correspondent of the Brook-lyn Eagls interviewed Colonel Ingersoll the other day concerning his threatened indict-ment in Delaware for blasphemy. With many other things, the Colonel said that "the result of the action of Delaware will be: first, to liberalize all other States; and, second, finaly to liberalize Delaware itself. In many of the States, they have the same idiotic kind of laws as those found in Delaware, with the exception of those blessed institutions for the spread of the gospel, known as the pillory and the whipping post. There is a law in Maine by which a man can be put into the penitentiavy for denying the providence of God and the day of judgment. There are similar laws in most of the New England States. One can be imprisoned in Maryland for a like offence, In North Carolina, no man can hold office that has not a certain religious belief; and so in several other of the Southern States. In half the States of this Union, if my wife and children should be murdered before my eyes, I would not be allowed in a court of fustice to tell who the murderer was."-Free Religious

If you think it right to differ from the time s, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.—Sydney Smith.

Government cannot make a law; it can only pronounce that which was the law before its rganization; namely, the moral result of the imperishable relations of things.—Shelley.

### Woman and the Household.

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

The two have grown up so divinely together, Flower within flower, from seed within seed, That only the wisest of men can say whether His being or mine was first shaped and decreed. In the life before birth, by inscrutable ties We were linked each to each. I am bound up

in him. He sickens, I languish; without me he dies, I am life of his life; he is limb of my limb.

Twin babes from one cradle, I tottered about with Chased the bright butterflies, singing a boy with

him, Still, as a man, I am borne in and out with him, Sup with him, sleep with him, suffers enjoy with him. Faithful companion, me long he has carried

Unseen in his bosom, a lamp to his feet; More near than a bridegroom, to him I am mar-

As light in the sunbeam is wedded to heat. If my beam be withdrawn, he is senseless and

I am sight to his vision, I hear with his ears, He the marvellous brain, I the masterful mind, I laugh with his laugh, and weep with his tears So well, that the ignorant deem us but one;
They see but one shape, they name as one name.
O pliant accomplice, what deeds we have done,
Thus banded together for glory and shame!

At the summons of Death full soon must I break The dear sensitive chains that about me have

grown, And all this bright world. Can I bear to forsake Its embowering beauty and love, and alone, Journey on to I know not what region untried, Exist there beyond the dim cloud of Death?... Ah, such light as enchants us! O skies arched and O delicate senses! O exquisite breath!

Then, tenderly, lovingly, over thee hovering,

I shall look down on thee empty and cloven, Pale mould of my being; thou visible covering Wherefrom my invisible raiment is woven. Though sad be the passage, no pain shall apail

Nor parting, assured that wherever I range The glad fields of existence, that naught can be-Which is not still beautiful, bless'd and strange!

These striking lines sing that comradeship of Soul and Body which is only dissolved when death sets free the former, to exist as the sublimated body of the innermost, the glorified, immortal and Divine Spirit. By means of Nature, "the feminine side of God," the body is first elaborated, that visible raiment, which, itself animated with Divine forces, performs its office of moulding, organizing and developing the Soul. This latter is the invisible covering of that deific essence which is, in truth, a portion of the Infinite and uni-

These truths have been time and again demonstrated; the trinity of man is no new fact. But what a beautiful, grand and wonderful philosophy allures us to contemplate this microcosm, this flower of all the ages! Descended from our heavenly parents, Father God and Mother Nature, the human organization is a compendium of all the forces and principles in the universe. The outer covering, the mould of being, gathers its nutriment from the higher forms of matter, from food, air, electricity and magnetism; out of these refined particles is woven the royal robes wherewithal the soul clothes the spirit upon its entrance to its own supernal home. As the body contains the primates of matter, so the soul is made of ultimates; remaining still connected with matter in its last degree of life attained: the individualizing of a portion of the Divine Spirit into a human entity.

At the approach of that mysterious change called death, the soul perfected and matured, gathers together its essences and withdraws to a higher plane of being, and a world of corresponding refinement. To dust and the elements return the worn out covering; we bury with tears and sadness that which was but the temporary garb—the comrade—of our friend, while his real self is radiantly gathering in the glories of eternal wisdom purified and exalted, heart within heart, lung within lung, brain within brain, the soul springs like Phoenix from its earthly ashes, and withinthe diamond in its matrix—the central fire of

being, burns and glows the sacred Spirit.

And what, O friend and sister, have Woman and the Household to do with this? They have everything. From the body, the soul is nourished. Out of its finest elements, is woven that royal robe which is to be worn hereafter. Shall we enter that better state of being with souls bright and stainless, or shall it be a sorry time till we have outgrown those weaknesses which may even clude the chemical change of death? The habits of the household will have a direct bearing on the condition of its members. And here are included our physical as well as mental habits. Food, drink, air, sunshine, electricity and magnetism furnish a portion of the materials out of which the soul is perfected. Every thought, every feeling, every habit has its influence. Whatever conduces to health and harmony, conduces to its development and beauty.

It follows, then, that the so-called little things in life are really of vast importance. Health should be religiously regarded. The effects of dietary should be studied; sunshine, literal and metaphorical, should be cherished. The blood should be pure, as well as the thoughts. The physical life should be kept at its highest point, or the spiritual and mental life will languish. There is no religion to be drawn from poorly cooked food, any more than there is virtue in dyspepsia. To live in bad physical habits is an easy way to contract bad mental habits. And all because whatever. we eat and drink and do and feel is woven inextricably, and by natural laws, into that soul which is through eternity, to be the bodily covering of the spirit.

Clairvovance has demonstrated that health is a condition depending on the harmonious circulation of the spiritual vitality, or soul principle through the organism. The Deific essence within, always spotless and perfect as its parent source, is not subject to change and disease. That capacity exists only in the soul, which takes its permanent form in this life. The principles which constitute the soul, ebb and flow joyously or painfully, according to impressions made upon them by the objects and people of the little world wherein we

With these truths in view, then, we can see how necessary is free and intelligent action, to the housekeeper. For to be a homekeeper is something more than to be nest and economical and to supply the table with delectable viands. It is something more than to be an affectionate wife and mother and a gracious and charming hostess. It is something more than to be an intellectual, dignified and discreet woman. It is to be the center of a little solar system, with power and wisdom to help each planet, by laws of loving centripetal

attraction, to gravitate true to its orbit. Bodily habits then, are of the highest importance, because of their effects upon the soul. To indulge intemperately in any direction, on the one hand, or to starve on the other. is to produce disorder of these soul forces.

Physical disturbances cannot end with the body. He who drinks strong tea or coffeeto say nothing of worse-who eats rich and highly spiced food, who lives in dark, unventilated rooms, is unhappily affected in those essences the elaboration of which is the very aim of life. There is neither wisdom or re-ligion in self-indulgence. We need stronger bodies and sweeter souls. We need to study and cheerfully obey the laws governing this life, as the beginning of an endless life. To this end, it is not enough for the intellect to perceive, the heart must love, Truth. It is not enough to discuss the causes of phenomena, but it is necessary to live religiously all

hours of the day and seven days of the week Happiness, serene and profound, broods deep in the spirit of the loving and obedient, Such an one comprehends and venerates the grand uses of the body to its indwelling and overmastering soul, and its still more interior and divine spirit. For he realizes that this world with all its grandeur and beauty, is only a temporary and educational beginning of a life which can become a "far more great and exceeding weight of glory" than the imagination can now conceive,

The household of the future will we believe. be as simple as it is beautiful. Let us read what one of our wisest modern philosophers

says of it: "Another age may divide the manual labor of the world more equally on all the members of society, and so make the labors of a few hours avail to the wants and add to the vigor of the man. But the reform that applies itself to the household must not be partial. It must correct the whole system of our social living. It must come with plain living and high thinking; it must break up caste and put domestic service on another foundation ... Our social forms are very far from truth and equity. But the way to set the axe at the root of the tree is to raise our aim. Let us understand then, that a house should bear witness in all its economy that human culture is the end to which it is built and garnished. It stands there under the sun and moon to ends analogous and not less noble than theirs. Wealth and poverty are seen for what they are. It begins to be seen that the poor are only they who feel poor. The rich, as we reckon them, and among them the very rich, in a true scale would be found very indigent and ragged. The great make us feel, first of all, the indifference of circumstances. They call into activity the higher perceptions and subdue the low habits of comfort and luxury; but the higher perceptions find their objects everywhere; only the low habits need palaces and banquets.

"Let a man say, My house is here in the county, for the culture of the county; an eatinghouse and sleeping-house for travelers it shall be, but it shall be much more, I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bedchamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at any village. But let this stranger, if he will, in your looks, in your accent and behavior, read your heart and earnestness, your thought and will, which he cannot buy at any price, in any village or city, and which he may well travel fifty miles, and dine sparely and sleep hard in order to behold. Certainly let the board be spread and let the bed be dressed for the traveller; but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship; so that there the intellect is awake and reads the laws of the universe, the soul worships truth and love, honor and courtesy flow into all deeds,"

### The Prejudices of Mankind.

To the Editor of the Religio-Philosophical Journal:

Some further extracts from the excellent work of the Austrian Baron Lazar de Hellenbach, will go far to prove how important work such prominent excellent media as Messrs. Slade and Eglinton are able to do in Germany. and how momentous a stage in the history of Spiritualism it is, that such scientific minds as Zollner. Hellenbach and others, have been drawn, so to say, against their will and expectation, into the zealous investigation of its henomens.

I select the remarks of Mr. Hellenbach in the third volume of his book, about the luminous appearances (including some tending to materialization) which he observed in the presence of Mr. Eglinton, to which may be added one of Prof. Zollner's experiences with

Dr. Slade in the same line. Concerning the luminous appearances, says Mr. de Hellenbach on p. 284, "We observed sparks and points of light at a far distance from him, and there also appeared a blue cross." This latter, as he was at the time standing outside the circle, could possibly have been produced by some phosphorescent stuff, but in this case the non-illumination of the room would have remained an enigma. The sulphides of calcium, barium and strontium are strongly luminous bodies, so much so, that Prof. Balmain has constructed on their phosphorescent qualities a new safety lamp for mining purposes, which gives a weaker but suffi-cient light. This, however, was not at all the case with the luminous appearance in the presence of Mr. E. It was in itself much brighter and of a far deeper blue than that of quicksilver shining in a vacuum, which sometimes suffices to make the contours of a hand perceptible. Mr. Eglinton's blue cross illumined nothing, the room remained as dark as before. The assumption of the light from sun rays or any other source, was eluded by the fact that the sitting took place at eight o'clock in the evening and I had been with

Mr. E. since four o'clock! In a subsequent scance, to which a young relative of the Baron was adhibited, who, although very diffident of media generally, had proved an available member of a circle in former sittings with Miss Fowler and Mr. Eglinton—the following phenomens were ob-

While both hands of the medium were held by those of the sitters about two minutes after extinguishing the light, a large music box began to play. The objects on the table were moved, but not set afloating, and Mr. Eglinton remarked in a low voice, that he felt as if they would have luminous appearances and materialization. On his request the common chair on which he was sitting was exchanged for an easy chair. "It is evident," Mr. Hellenbach prefaces here, 'that as he was unfettered although we heard him groan, he could have done anything himself, and that the character of the phenomena alone could decide whether they were physically apt to be performed by a man who could move freely. It was neces sary for us to take the position that we had to deal with a first-class artist in regard to physical science and advoltness, although his youth (E. was about twenty three years old), his erudition and personal qualities were against

such an assumption. "I at first saw a bluish light, by which though indistinctly and swimmingly, a human head was illumined. This appearance was immediately repeated, but this time the light was so strong, that with great distinctness the head of an Oriental became visible. He wore a white turban and garment, had a thin loose

a half. This disappeared again, but after some time the same head showed itself and came near me at a distance of about four or five inches. The whole figure was, as it were, standing in the table, as if the lower part of it were cut off by the top of the table. (Exactly the same kind, so to say, ethereal or vaporous materialization, has been repeatedly reported by the observers of John King in England .- Rem. of the Translat) This appearance I saw for twenty seconds, and judging from its whole nature and its want of similarity to Eglinton, I am unable to assume that it could have been his head. With curiosity I looked at the light which came from below and illumined the face and the rich folds of the white garment, without throwing even one ray of light into the room and I beheld the blue cross. This was then, as it seemed, pushed under the garment and the figure vanished, or, more correctly, was extinguished, for it slowly grew paler, after which the blue cross reappeared and remained floating for a short time. The seance was then at an end. My assistant, who at first was struck by astonishment, saw the same things, but in addition assured me to have noticed the blue cross already at the second appearance, and to have observed motions of the eyes, which looked staringly at him, and then at me."

Our author then proceeds to refute the different more or less absurd attempts at denying the extra-phenomenal origin of the human face he and his companion had seen, either by the supposition of optic illusion and artificial contrivances, which, as he had a right to contend, were excluded in his own house, or by the assumption that they only had seen Mr. Eglinton's own head in clever disguise. He asks: "Can the reader believe that I should not have recognized a face seen twice distinctly and for several seconds at a distance of four inches? Can the reader believe that a heard, the hairs of which I distinctly observed to their very roots, could have been put on in perfect darkness and disappear within two minutes with out leaving any trace of the whole mimicry? Does the readers believe, that Eglinton would with impunity do these optic miracles first in the presence of such persons as Zollner, but would fail to perform them in the presence of merely curious or ignorant people? 'This latter remark refers to the experience which the Baron made with Eglinton concerning his failures in producing his most remarkable phenomena, whenever there was in the circle the admixture of some thoughtless or malevolent element. He correctly lays particular stress upon these apparent failures of the medium, which in his opinion proved more evidently the genuineness of the phenomena he observed himself. Of the oriental head mentioned above he says, "I cannot describe the impression this beautiful head, which in my opinion was not of flesh and blood, made upon me." He says it confirmed him in his idea propounded in some other part of his work, that this apparition was only a picture reflected from some other region, but real in so far as the reflection of such an image in the human form, made up of cells, necessarily pre-

It was likewise a luminous phenomenon observed by Prof. Zollner of Leipzig, in the presence of Dr. Slade, which took him by surprise as inexplicable by any known law of physics, and which suggested to him a strong argument for his theory of a world with "four dimensions." The fact was simply this: "Dr. Zollner was sitting with two friends of his, Mr. de Hoffmann and wife, and Dr. Slade, at the tea table, not intending to make any experiments at the time; when first Mrs. Hoffmann and afterwards Zollner, too, noticed some luminous appearance on a curtain in proved to be the reliex of some light below the table, which threw the shadow of the feet of this upon the curtain. There was nothing to be seen below the table which could have been the source of that illumination, and in itself this phenomenon was nothing uncommon in Dr. Slade's presence; but a closer inspection of this proved it to be a most remarkable and momentous one from the fact that the feet of the table were projected upon the curtain in very sharp outlines which were of the same size as the objects producing the shadow. This Prof. Zollner at once recognized as a fact not in harmony with our known optical laws. He says in regard to this observation in his "Transcendental Physics," p.

sages the existence of a real human being.

"If the origin of those rays had been in the space below the table in the shape of some luminous point, the shadows of the feet of the table according to the laws of shadow, should have appeared considerably larger on the curtain than the feet themselves, as every one can easily convince himself by putting a burning taper under a table with several feet. The size and shape of the shadowy projection of any object approaches, as is well known, the size of the shadow-casting object the nearer, the farther removed the source of light is from the latter, or, in other words, the more the rays approach a parallel line. Besides, the sharpness of the contours of the shadow enable us to make a conjecture on the apparent size of the source of the light. For instance, if the seeming diameter of the sun-orb were twenty times larger than is the case, the shadows which opaque bodies cast in the sunshine, would be a great deal more indistinct (diluted) than we now see them, if we make no account of the fraction of light, a body would throw sharp shadows of absolutely the same size as the shadow-casting object, if the rays would proceed from an infinitely far off point. If we apply this to the above mention ed occurrence, when surprisingly sharp shadows of the feet of a table of most the same size as those were observed, we have to conclude that the rays which produced those shadows proceeded from a source of light which first was seemingly very small, and, secondly, must have been very far distant. No place below the table could have answered this second condition, and when an observation of the remaining space in the room showed that even the distance between the back of Dr. Slade and the next wall would not have filled that condition, the phenomenon in question would prove the existence of some other starting point of the light, which could not possibly lie within our three-dimensional space. This contradiction is solved by supposing the reality of a four dimensional field of space. and by assuming, that those invisible intelli-gent beings which have shown us so much of their faculties, are under proper conditions, likewise enabled to deflect rays of light which spread in the direction of a fourth dimension in such a manner as to fall into our three di-

mensional domain of space." Prof. Zollner then refers to the frequency of luminous appearances with spiritual mediums. and dwells on the great importance of their scientific observation and investigation, and even suggests an optical method for the purpose. Here, it would seem, is a rich and legitimate field for sincere and interesting researches by scientific investigators; but they must be of the genuine kind, not of the spurious we have so frequent occasion to meet with in this country; they must be of the kind of which our venerable Prof. Hare has set a glorious example thirty years ago. The first strides, which, as the above cited facts may prove, a really scientific investigation of the spiritual phenomena has made in Germany, is

full beard and approached us about a foot and | of incalculable importance to our cause, and the path entered by Zollner, Hellenbach and others need only to be followed up to make Spiritualism what it must become to be any. thing at all, an integral part of natural seiences, a knowledge based on universal laws, which if they cannot be explained can at least be proven to be real and intelligible. This desirable end in my opinion, can never be obtained by what Mr. de Hellenbach pointedly calls the "Revelation-Spiritualism," an emotional gratification in which we have indulged long enough.

Dr. G. BLOEDE. Brooklyn, March 1881.

FRAUDS EXPOSED, or how the people are deceived and robbed, and youth corrupted through the mails, by Anthony Comstock, special agt, etc. An octavo volume of 576 pages, printed on good paper, well bound and making an attractive and substantial hook. Sold only by subscription at \$3.59, \$4.50 and \$5.50, in cloth, sheep and balt moreose. and half morocco.

This literary Comstock lode that has just been put upon change, advertises its ores with more brass than gold, and like many another well-advertised mine, it will be found to contain a great deal of iron pyrites or "fools' gold," even if one who sets out to examine it does not find lead on his eyelids before he gets to the end. Mr. Comstock says he wrote his book as a sort of by-play in hours that he "stole a while away" from his regular duties, and so he makes no pretence to literary excellence. The fact might have been readily inferred even if he had not made the confession; and yet one almost feels sorry that his duties had not kept him so busy that he could not have made more than half as much book. It would have been more readable and cheaper: would have spread faster and farther and so have done more good perhaps.

But he possesses the courage of his convictions and calls people by just such names as in his opinion they are entitled to hear. His temper is that of a man thoroughly in earnest in his work, and his religion is that of the

fanatic in whom "ignorance is bliss." By his showing there has been a great deal of thoroughly good work done against the vampires that suck the good blood out of society and instill therein the poisons of moral death through the vile contagion of obscenity. He goes into the history of the fight with the obscene party of "Liberalism" at great length, and gives a very fair statement of the contest between the Abbott and Bennett sides. He makes his defence upon the ground that Bennett was not tried for heresy, and supports himself by abundant quotations from the RE-LIGIO PHILOSOPHICAL JOURNAL and the Index, published in those papers on that subject at the time of Bennett's exposure. There is no question as to the correctness of his position here. Public opinion has already given its verdict upon that whole affair against Bennett's assumption of martyrdom, and people look upon him only as having been a victim to his own rashness in a business speculation. It has been long generally supposed that

Mr. Comstock resorted to vary base means to decoy or deceive men into positions where he might take legal action against them, and on the supposition that he had done this he has been very thoroughly and justly despised and condemned by honest men and women regardless of sect or creed. In his book he denies all this and defies proof of the charge against him. It is to be hoped that he is innocent, for in that case he and his work at once rise into an atmosphere of honesty and respectability that will command the admiration of fairminded people. His explanation and defense of his "test" letters, which, he says, were never "decoy" letters, is very good, if he states the facts in regard to his method of using them. And if such means are never used except to ferret out, detect and punish real offenders against society, then he has a clear right to use them. The book is one that will be worthy of a place in all collections of curiosities in future years, as showing the moral scrofula that afflicted our social life. If Mr. Comstock and his method can cure it, may he have abundant success. But one would have vastly more taith in the man if he exhibited less zeal to work for Jesus Christ and more for humanity. The man who spends his time whining around the ante-dated hillock of Calvary is not in position to do much real good to humanity. A broader mind in the agent would immeasurably add to the wisdom of his execution of the laws centering in his

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Magazines for March not before Mentioned.

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The Phrenological Journal. (Fowler & Wells, New York.) Contents: Sir Frederick Leighton, R. A.; Hints to the Aspiring; Studies in Comparative Phrenology; Utopian; Alfred H. Colquitt; An Important Movement; People of Gallicia; The Young Folks of Cherry Avenue; Our Legacy from Alcoholic Frinks: How does he Sleep? Overwork and Brain Exhaustion; The Magnetic Hand; A Cabinet Colloquy; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal.

Babyland. (D. Lothrop & Co., Boston, Mass.) For the youngest readers, containing dainty stories, poems, jingles and charming pictures. It is printed on heavy cream-tint paper, in large clear type, with the words dirided into syllables.

The only liberty that is valuable is a liberty connected with order; that not only exists along with order and virtue, but which cannot exist at all without them. It inheres in good and steady government as in its substance and vital principle.—Burke.

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To the struggling, discouraged men and women of the world, to those bent down with sickness and cares, this volume is respectfully dedicated: and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pligrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

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### An Iowa Methodist Reveals his Bigotry.

In Clinton, Iowa, is published the Methodist Episcopal Visitor, in which appeared, a
month or so since, an editorial on Spiritualism which we give in full. Surely the editor should thank us for this, yet his article
will only show our intelligent readers how
bigotry will lead a man to "lie for the glory
of God" in this nineteenth century, as the
great church historian, Mosheim, said was
a justifiable custom fifteen hundred years
ago. Here is the said editorial:

"We find the following in a recent issue of the Herald, setting forth the claims that a certain Spiritualist lecturer made in behalf of Spiritualism, in an address recently delivered in our city, viz.: that 'Spiritualism had opened to science five new pages—one on acoustics, or the production of sounde, raps, without the vieible contact of matter; one on optics, or clairvoyant vision; one on physiology, as illustrated by the ability of a trance medium to speak fluently in strange, or unknown tongues without previous preparation; one on force, or motion, as evidenced by the suspension of bodies in mid-air; and one on psychometry, or the power of mental control, mind reading, and other phases of inter-mental influence.'

"Now, to put it mildly, this claim is brazenly made out of whole cloth." Not one of the phenomena referred to are or ever have been peculiar to, or discovered by Spiritualism. Jugglers and sleight of hand men have long known all that there is of mid-air suspen-

"The rapping phenomena was not discovered by Spiritualists, but as a mysterious phenomenon was used by them. Raps are as readily produced by exposers of, as by believers in, spiritism, as is also true of table-tipping and the mysterious moving of heavy bodies. Any mesmerist can give directions for inducing the trance state with all the clairvoyant phenomena of writing, speech or song. Spiritualism is all borrowed, every bit of it. Its theories of the future are borrowed, partly from Christianity, and in part from paganism. It borrows its phenomena in part from jugglers and in part from mesmerism. It borrows its theories of worship in part from the Christian system and, as in its public prayers to Satan, in part from the devil worshipers of Africa. Finally: It borrows from brothel keepers, pimps and prostitutes, its theories and teachings concerning the family, and the indulgence of the vilest passions and propensities of corrupt humanity. Mixing all this mass of phenomena, mystery and impurity in a compound viler than the hell-broth of the witches in Macbeth, it assumes an air of sanctity and in the name of goodness holds honest men and women until it can thoroughly permeate them with its corruption, and seal them to moral badness. We know this is a fearful indictment, but, it is a fearful rottenness, and, if touched at all, its innate corruption should be

"We in this cast no reflection on the Herald. That paper did not indicate in the least, approval of the claims the speaker made, but, as was right, gave as a bit of news, a synopsis of the lecture."

The *Herald* is a daily journal in Clinton, which had reported the "Spiritualist lecture," and has since published a keen review, by a correspondent, of the *Visitor's* article.

The claims of the lecturer, which this ignorant bigot, who professes to be a Christian minister, says are "made up out of the whole cloth," have been thoroughly substantiated by the investigations and statements of Professor Hare, Judge Edmunds, William Lloyd Garrison, Joshua R. Giddings and Epes Sargent, in this country; and by Professors A. R. Wallace, Crookes, Zollner, Fichte, Butlerof and other eminent persons across the Atlantic, as well as by a host of equally competent, but less widely known men and women.

Wallace has just been 'granted a yearly pension of three thousand dollars by Queen Victoria for his great scientific services, and is a leading and recognized authority in science, yet he says:

"Spiritualism demonstrates mind without brain, and intelligence disconnected from a material body....It furnishes the proof of a future life which so many crave, and for want of which so many live and die in anxious doubt or positive disbelief."

This statement is made in a work filled with facts and experiments carefully prosecuted for years, and which test and confirm this mature opinion. The imprudent pietist of the *Visitor* asserts without proof his shallow conclusions. He is a servant of dogmatic bigotry while the great Englishman aims to serve truth, and that makes a wide difference. The better you serve the truth, and this poor editor is a case at hand—an example not shining but darkly visi-

Give the man a fair chance to serve a good cause and he might (after due and

careful training), become reasonably fair and decently honest. He is "immorally situated," and we need not expect too much of him.

As for his statement that Spiritualism borrows its phenomena in part from jugglery and in part from mesmerism." Bellachini, Hermann and Maskelyne, the most eminent magicians or experts in jugglery in Europe, declare they cannot explain or counterfeit many of these phenomena. If this pious editor knows this he plays a crafty game of keeping dark, if he does not he is a "blind leader of the blind," and a host of good Methodists may fall into the ditch with him. As for borrowing from mesmerism, his ignorance is too dense to see that mesmerism, clairvoyance and spiritpresence, are varied manifestations of man's interior or spiritual powers. Spiritualists aim to be broad, to gladly accept truth wherever found, Christian or Pagan. It would be a great help to this narrow-minded man if he would do the same. He need not go out of his own church to get light that would make him ashamed of his course. He would find that great scholar and devout Methodist in Wesley's day, Adam Clarke, saying:

"I believe there is an invisible world in which various orders of spirits live and act, and that any of these spirits may according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

Let him read John Wesley's writings, and he would find that great Methodist pioneer declaring his belief in apparitions as follows:

"It is true most men of learning in Europe have given up all accounts of apparitions as old wives fables. I am sorry for it.... With my latest breath will I bear my testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean that of apparitions, confirmed by the testimony of all ages."

These leading Methodists believed in materialization of spirit-forms, of which many proofs come to us to-day, and their degenerate pretended descendants fling silly false-hoods at the Spiritualists who are trying to make these proofs clear.

"To what base uses do we come, at last!" As for his groundless assertions about prayers to Satan, the great body of Spiritualists not believing in a personal devil, to pray to a nobody would be absurd. As to "fearful rottenness" of ideas and morals, let evil be exposed wherever found, but fair investigation will show the average of personal conduct and character quite as good among Spiritualists as among Methodists or elsewhere. Our pages are open to this evangelical defamer. Let him give proofs of bad teachings and conduct among Spiritualists, and we will publish them and make due reply, which reply we ask him to publish also. This he dare not do, for the record of pious pretence and crime comes down from King Solomon in Jerusalem, to the vile depravity of Reverends Averys and McCroskys in our land to-day. We do not say that such depravity proves the Christian church and ministry all bad. We recognize excellence there, as elsewhere. We do not covet this task, but have no fear of fair comparison, which he dare not and will not allow.

This editor is not of sufficient consequence to warrant, for himself alone, these brief comments, but he represents a bigoted class, fortunately growing "small by degrees and beautifully less," as light gains and charity grows, and so we take up his case for the common good.

### Germany Moving.

The Evolutionist, at Topeka, Kansas, quotes from an eminent German Protestant, Rev. Dr. Christlieb, and thinks that "the Fatherland is evidently on the very threshhold of the most important reformation ever undertaken even in the land of Martin Luther. Dr. Christlieb says:

Wherever you go, whether into the lecture-room of the learned professor, or the council chamber of the municipal, or the barrack of the soldier, or the workshop of the mechanic, or into whatever place of public or social resort, everywhere you hear the same tale, that the old faith has become obsolete. The advance of modern science, it is said, has made all real belief in it impossible. Only fools and ignoramuses ever profess to believe in it any more.

After quoting the above, in an address before a synod at Montreal, and which was published in the *Christian Standard*, Rev. Mr. Langtry adds the following, which confirms both the Doctor's testimony and our hope for the success of the "good cause" in Germany.

Germany:
And the results of this widespread unbelief are everywhere apparant. No new churches are being built, and no old ones repaired. Only five persons in a hundred, it is said taking the whole of Protestant Germany, ever go to church, and in the capital only one person in a hundred. Everywhere religion is contemned and shoved aside, and the clergy, in spite of the vast learning and great ability of some of them, are utterly unable to stay the spreading deluge."

### The Brahma Somaj.

This body of Hindoo Theists and free religious thinkers and worshipers, have issued a Year Book, with its list of societies and preachers, as we learn from our neighbors of the *Unity*, and this list gives one hundred and thirty organizations with memberships of from three to three hundred. This remarkable movement has very little connection with the missionaries, but it is a growth of free thought among the educated native classes, who are not satisfied with effete paganism, and not in sympathy with the sectarian dogmatism these missionaries teach as Christianity.

Spiritualism is finding its way into the Brahma Somaj, and Keehub Chunder Sen. one of their ablest preachers, is an avowed Spiritualist. This we state to make the idea of this movement more complete, for the henefit of *Unity* and of our readers.

### A Long Trance.

An exchange gives an account of a curious case at Reading, Pa, where a man, John-Gyumben, has remained unconscious for about five weeks. Gyumben arrived in Lehigh County a stranger about five weeks ago. He asked for refreshment, was served, and paid for it, and subsequently took a seat and fell into a doze. An effort was made to awaken him, but he could not be aroused. He was shaken and pitched around lively for awhile, and then medical assistance was summoned. The physicians failed to arouse him, and, as his home is unknown, he was taken to the Alms House. Since then he has not uttered a word or given any sign of life except a slight yawn. He lies stretched on his back on a low cot. Small doses of liquid fluid have been poured down his throat, but there has been an apparent.lifeless condition of the stomach. Hundreds of persons have visited the strange patient, and the case is receiving notice from the local press. The doctor says it is the most wonderful case he has ever heard or read of. Many of the medical fraternity determined to apply a galvanic battery to the man, and a special apparatus was procured. The battery was first applied to his extremitles, but produced nothing more than the ordinary spasmodic action of the nerves. There were no signs of returning consciousness. It was next applied to the palms of his hands and the soles of his feet, but the operation produced not even a tremor, and the patient's almost imperceptible breathing was not in the least affected. Occasionally, when not undergoing any test, his breathing will apparently cease altogether, which for a time creates the impression upon the attendants that life had departed. He remains in that condition for a day at a time, then suddenly, and without any apparent movement of the body, his respirative organs slowly begin operations again. Several times his death has been announced, but he still breathed, and, strange to say, he has not wasted much, if any. His cheeks are of the usual temperature. He has underwent treatment that would have produced sharp pangs of pain, but he gave no sign of feel-

### Religious Decline.

Rev. J. Morgan Smith writes thus to a local religious paper upon a subject which has been agitating Chicago ministers of

Dr. Noble vigorously denies religious decline. We are more attached to the person of Christ than to theological propositions. There is a new sense of unity among Christians. Benevolence in giving and practical work carry us beyond any other age. Looking at the hopeful signs, our rainbow has not lost its vividness.

We thank the doctor for piping a cheerful strain. Statisties of non-attendance on church and greans over "apathy" have become irritating. The last thing we like to do is to "deplore the present alarming, etc." "Often, when we hear of the weakness of our modern Christian amiability in comparison with aucient polemic stalwartism, we devoutly exclaim, 'Let us have still more of that amiability.'" We cannot forget Bishop Wilson's couplet on the Christian priesthood:

### Compounded all of sweetness is their might, 'As those who are sent to treat and not to fight.

But there is a change in the type of our Christianity, if we cannot allow a declension. Change is not declension. It may be an advance. Allow that we drop our theological clubs, cease from sectarianism, sym pathize warmly rather than will tremendously, and become plain, practical, calm, good-natured, useful and rational Christians, building, thinking, giving and loving, shall we not be making a point on the ritualists, the catechizers, the logicians, the controversialists and the revivalists of the faith three-quarters of a century? If we attach our faults more closely to our works. and blend our religion more intimately with our lives, shall we not have a wholeness about us that will please the Christian of 1950 and much as Jonathan Edwards and Charles Finney please many Christians of to day?

Now we see things that way. We like the coming Christian as he begins to set into figure before us. It does not offend us even if churches are temporarily thinned out, because mere "gush" on one extreme and mere "craze" on the other "must go." Even a certain "hardness" of tone in the religious press'and pulpit is a relief from the mistempered wildness of a spasmodic Christianity. Nature will assert herself in every change. Grace will bloom in every type of good character. Temporary losses will be made good by a general improvement. The Christian who is to be, will be made a broader, sounder, sweeter, more intelligent and more efficient man by what he casts off as well as by what he takes on.

### A Self-Convicted Impostor.

February 26th we published a communication from Thos. S. Tice, of Brooklyn, N. Y., giving incontrovertible evidence that Guernella, who claimed to be a medium, was a most consummate fraud. Mr. Miller, who publishes The Psychometric Circulor, was particularly active and earnest in defending the claims of Guernella to genuine mediumship, and it is difficult to tell when the matter in dispute would have been definitely settled so that the public would not have been in doubt, had not Guernella himself lifted the very thin veil of gauze from his tricks, deceptions and falsehoods, and admitted that he is a self-convicted impostor. He is now exposing Spiritualism, and has the following on his circulars:

"The original and only Signor Gernella, late of Girard ave, Philadelphia (and formerly known as the Quaker City medium) assisted by several prominent local mediums, will give a full and complete expose of Spiritualism as seen through the physical, musical and other phases of phenomena."

### Copyrighting God's Word.

Apropos of that splendid satire on modern Christianity, the copyrighting of "God's Word," as they call it,"The only declaration of God's will that he ever made," the New York Observer, on its religious side, says that hot words are used in the London 'religious" papers on the subject, and that "the upshot of this discussion may be the discovery that there is no law by which the universities have any exclusive right to printing of the authorized or old version. They have a prescriptive right, which has been sustained by the highest courts, and they will have an undisputed copyright of the late revision by contract with those who made it!"Funny, "contract with those who made it!" Contract with those who made the revision of the word of God! We always understood that these books, Bibles and Testaments, were "inspired by God." Now it seems some one else "makes" them.

Dr. Dix of Trinity Church, New York, has forstalled the appearance of the new version. He has just printed a new catachism for Episcopal children, which they are to learn "thoroughly" and believe with all their hearts. This is how he heads off the new version—forestalls it:

Q. In how many senses is the word hell used?
A. The word hell is used in two senses.
Q. What is the first sense of the word hell?
A. Hell means, first, Hades—i.e., the place where departed spiritually between death and the resurrection.
Q. What is the second sense of the word hell?
A. Hell means, secondly, Gebenus—i.e., the place where the wicked will be punished foreyer.

How quickly the world accommodates itself to a new fashion. There are fashions in "religion" and among religionists quite as much as among "world's people."

### Catholicism—Its Spiritual Ideas.

A late Catholic Review finely gives the idea of spirit presence and power—a gleam of light warmer than Protestant semi-materialism.

"The one great sweetener of life, which is within the reach of all, is the most neglected; and that is spirituality, the sense that there are other worlds than ours, and that our "be all, and our end all," is not here. Spirituality is nothing else than the sense of an abiding Providence, always near us, touching us, urging us, guarding us. With it comes the communion of spirits who have lived their life here, and are now enjoying the endless life in God. The great saints are near us, and that vast army of souls at peace, not known by name in the calendar, but strong in their love and helpful spirits for their brethren on earth. If we would only drop our papers a moment to think a little of these, to utter a silent aspiration to heaven to commune with the departed, life would be sweetened for us But we live as though there were no God and nothing at all but this earth we tread on, and this visible world we see. If we snatch a hasty moment in the morning, and another hasty moment at night, to bless ourselves, and mutter a prayer or two, we think we have cleared our account with heaven for that day, and step out with an easy conscience. Why, is it not a debt we owe; it is a pleasure and a great help we refuse ourselves. Of course, we cannot be always on our knees; nor does heaven ask this of us. Almighty God has sent us into this world to be men and women, pursuing the avocations of men and women in an earnest, practical way. It is no sin to be a shrewd business man, very much engrossed in your affairs, attending to them morning, noon and night. It is no sin even to be sharp at a bargain, provided you do not injustice. All this is good and necessary, but it is ill to stop there—to let business consume our thoughts wholly, so that we forget God, forget our neighbor, forget even ourselves. That is the life that is not worth living, where man converts himself into a mere money gathering machine."

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

B. W. Stoddard's address is now at Sharon, Wis.

Next Sunday J. Frank Baxter lectures at

Cartier's Hall, N. Y.

B. F. Underwood spoke in Port Jervis,

N. Y., Sunday, March 13.

Dr. Pierce of Buffalo, N. Y., will not rebuild the Palace hotel lately destroyed by fire. He will, however, build on the site

of the hotel or elsewhere a Sanitarium.

Dr. Carman, of Banard Station, Ind., is temporarily stopping at Lane, Franklin Co., Kansas. He has performed some remarkable cures there. He is a test medium as

well as a healer.

Is Darwin Right? or the Origin of Man, by William Denton. It is scientific, plain, eloquent and convincing, and sheds light upon man's origin. Price \$1,00, postage, 10 cents. For sale at this office.

It has been definitely settled that the Brooklyn Spiritual Fraternity will hold its meetings for the present at Novelty Hall, 611 Fulton St., near Flatbush Avenue. Conference meeting on Sunday at 3 P. M.

Miss Bird in her interesting work on Japan says, that when the Japanese learn to read the English language, the first works they desire to read are rationalistic and atheistic publications.

"Principles of Nature" by Maria M. King, 3 vols.—\$1.75 each, or \$5,00 for 3 vols.,—being a concise exposition of the Law of Universal Development, of Origin of Systems, Suns, Pianets, etc., also an exposition of the Spiritual Universe. For sale at this office.

Alfred B. Wallace, the eminent naturalist, the first propounder of the fundamental principle of the Darwinian theory, an outspoken and devoted Spiritualist, has received a pension of \$3,000 a year from Queen Victoria, as a recognition of his eminent services in the cause of science.

Mr. E. W. Wallis, of England, contemplates visiting America in September next, and is desirous of making engagements to lecture for the fall and winter months. Mr. Wallis is said to be a fine speaker and to bear a good reputation. His address is 338 St. Ann's Well Road, Nottingham, Eng.

Augustus Day, 73 Bagg St., Detroit, Mich., keeps for sale or circulation, works on Spiritualism by the most eminent authors. He will be at the Spiritual and Liberal Convention at Flint, with a large assortment of books. He will also receive subscription for the JOURNAL. He is doing a good work for the cause.

Mrs. Maude Lord has been holding a series of séances in this city, at the residence of a prominent citizen of the South side, and we learn that the manifestations have been very remarkable, many faces being materialized and recognized by those present. We hope to be able to give a fuller account of these séances at some future time.

Charles Foster is at present stopping in New Orleans. The Daily Picayune says: "He has in this city a host of friends, and visitors without number daily calling in to test the strange power he claims. There is hardly a centre of thought which he has not visited in his extensive travels about the world. He may as well be called a citizen of this city since he has decided to make this his winter home, with intention of returning to it every autumn."

W. Harry Powell, the slate writing medium of Philadelphia, writes that he has met with grand success at Toledo, Norwalk, Milan, and Oberlin, and will visit those places again. He will also visit Birmingham and Collins; will be at East Liverpool, Ohio, March 21st. He will make engagements to visit places between Cleveland and Pittsburg. Address him at Cleveland, Ohio.

There is a Society of Moralists at Hanni. bal, Mo. The specific object of the organization is set forth as follows:

To promote social intercourse among its members; to render assistance and comfort to persons in sickness, distress or destitution; to give secular burial to its deceased members, and others when expedient; and to provide for and educate needy orphan children and those whose parents are in destitute circumstances.

Dr. W. J. Atkinson, of Clarksburg, Mo., desires to supply a free reading room in that town with books. He writes:

I am unable to purchase the books required, therefore ask all publishers and authors who feel able and generous, to contribute what they can to such an enterprise. I think if any State in the union needs to have its citizens educated in liberal ideas, it is this. When I read the different correspondence in the different papers, I find a less number from this State than any other. My aim is to do all in my power to raise humanity in the scale of intelligence.

D. E. Smith, of Community, N. Y. writes as follows:

In answer to urgent calls from tentral Illinois, I have arranged to go there with Mr. H. France, leaving here about March 20th. Mr. France is a materializing medium of wonderful power, and holds all his seances under strictly test conditions. He is just the medium for hard-headed skeptics who are willing to investigate. If there are any Spiritualists in other portions of the West, who are surrounded by skeptics wishing to investigate and get the truth of this momentous question of materialization, let them address D. Edson Smith, care of Col. N. C. Buswell, Neponset, Ill., and terms and conditions will be sent them.

E. Gerry Brown, a prominent Spiritualist, and a very careful and critical observer of the spiritual phenomena, writes as follows from Boston, Mass.:

I had a very satisfactory sitting with Mrs. Simpson and admire her very much. Her sitting with myself and wife was to us the most convincing manifestation that we have ever had. It was a truly wonderful exhibition of force and I am in leed thankful that the unseen should have given me such evidence. I think I was the only one that had the gift of the flowers, and certainly I warmly appreciate this testimonial.

### "What is the Matter with the Clergy?"

Is the question asked by the New York *Tribune*, and answered as follows. Good, plain, friendly criticism it is:
"Why are the pews of almost every de-

nomination filled with women and children, while their husbands and fathers, though professing a sincere faith in Christianity have fallen out of the habit of going regularly to church? It is not altogether because these men are 'carnal,' and 'led away by Mammon.' Being men, they meet every day important issues, great facts, ideas, political or otherwise, of moment to themselves and the world. They are accustomed to grapple with them in a vigorous, practical way. The pews of a clergyman who knows how to bring religious truths to his hearers in this way are not empty. It is a mistake to say that men stay away from church because they are afraid to have their souls laid bare and their sins made terrible to them. Nothing interests a man so much as his soul and its chances; but he wants no namby-pamby chatter about it. The most popular preachers have been the most mercilessly truthful. Whitefield did not want for hearers, nor Loyola, nor Wesley, nor Moody. It is a mistake, on the other hand, to say that the pulpits are filled with mercenary men who have taken up preaching as a trade sure to yield a salary and good social rank. There are such men in every profession; but the truth is that too many pulpits are filled with men sincere and fervid in piety, but totally incompetent as teachers. The youthful convert, zealous to serve his Lord, rushes to a divinity school without stopping to consider whether he is fitted by nature to be a clergyman, a farmer, or a carpenter. He learns what he can from his text-books, and goes out to preach to business men, mentally weak and totally ignorant of the world in which they live—their knowledges, their temptations, tastes, passions, or virtues. Between them there is a great gulf fixed, and he never crosses it. Something more than zeal and good intention is needed to make a man a guide to God; and, if our convert have not that something, he can serve his Master better by going to the plow or the plane than into the pulpit."

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### A VISIT TO DR. SLADE, THE MEDIUM.

Messages Written on Slates on the Side Turned Towards the Table-A Spirit that did not Spell his own Name Correctly-A Spirit's Hand that took Liber-

(New York Tribune.)

Slate-writing, it may be said in advance. for the benefit of those not familiar with what the Spiritualists call "phenomena," is the art or gift of producing writing be-tween two slates, or on the lower surface of a single slate held down upon a table. The chief professor of this art is Dr. Henry Slade, who has practiced it for over ten years and is widely known in Europe as well as in this country. He was arrested in London about two years ago at the instance of Prof. Lancaster, who claimed that he produced the manifestations by sleightof hand and by a bit of pencil stuck under the finger nail. After his release by the London magistrate Slade went to Russia, where he was patronized by the Grand Duke Constantine, and to the principal German cities, where the newspapers discussed his performances in a serious vein. At Leipsic he was taken in charge by three professors of the University, who devoted two weeks to test sittings." One of them, Prof. Zollner, wrote a book called "Transcendental Physics," descriptive of these sittings, and illustrated by diagrams. It has been translated into English, and there is a London edition and an American re-

Among the wonderful things described in this book is the production of writing in English, French, German, Latin, Greek and Chinese on the inside of a closed and sealed double slate. On one occasion two coins were transferred from a sealed box placed on a table to a slate held underneath, and a pencil was put in the box in place of the coins. According to Zollner the coins and pencil must have passed through the solid walnut table top. Zollner propounded the theory of "the fourth dimension of space." He supposes that there is a dimension of space which is neither length, breadth, nor thickness, and that invisible and intelligent forces outside human bodies can transfer objects into that dimension, and thus pass them through each other in deflance of all human laws of matter. This explanation strains common sense to comprehend it to such an extent that the theory has found

lew supporters. Dr. Slade now makes his home in New York. A reporter of the Tribune, in search of "phenomena," called on him the other day. He found a large, handsome, well-dressed man, with nothing peculiar about him except a kind of uncanny look in his blue eyes, seated in a sunny bed-room on the second floor of a brown-stone house in one of the up town streets. The Doctor wore an abundance of costly jewelry, and his surroundings showed him to be in comfortable and rather luxurious circumstances. A plain walnut table of very light construction, about four feet square, stood in the middle of the room. Near one of the windows was a pile of ordinary school slates. Without asking his visitor's name, the Doctor invited him to sit down at the table, and, taking one of the slates from the pile, he put a bit of pencil on it about as big as a kernel of rice, and, holding it below the table and closely against it, asked if the spirits would write. There was a scratching sound, and the slate, on being removed, showed the word "Yes."

Now said the Doctor, addressing the visitor. "If there is any friend you want to hear from write the name on a slate under the table, so I can't see it"

The reporter wrote rather illegibly "Augustus Steele," and rubbed the name out. Then he placed the slate on top of the table with a bit of pencil under it, and put his hands on it, together with those of the Doctor. Immediately there began a scratching sound, as if writing were going on beneath the slate. After a while the scratching ceased, and there came three raps. "That's to show they are through," said

the Doctor. (Mediums always speak of their "control" in the plural number, though they may profess to be but one person.)

The reporter turned the slate over and sure enough it was written full, in a clear legible hand, with a message asserting that the phenomenon was a proof of a future life. The signature was A. Steel—the final e of the name written by the eporter being wanting, and only the initial of the first name being written. It seemed a little queer that the spirit should have forgotten how to spell his own name.

The reporter then tried various experiments with the slates, selecting fresh ones from the pile and putting them under and npon the table in different positions. Writing was produced on them in every case when the doctor's hands touched them. Finally Slade said he wanted to try an experiment. He put two slates tog-ther and placed them on the visitor's outstretched left arm near the neck, keeping one hand resting on the upper slate. Then the two joined hands. The writing was painly audible and the upper slate was partly covered on its lower surface with a message without any signature. Next a slate was placed on a table beyond the reach of Slade. The reporter placed one hand on it and with the other touched the two hands of the Doctor. At once the sound of the bit of pencil writing was heard. The reporter lifted his left hand from the Doctor's and it ceased. He put his hand down and it began again. This experiment was frequently repeated. Evidently it was essential that a magnetic connection should be established between Slade's hands and the slate through the body of the reporter.

"Now put both your feet on mine," said Slade; "put your left hand on both mine here on the table and hold a slate under the table with your right hand." The reporter obeyed instructions regardless of possible corns on the Doctor's feet, and held the elete and directed. It was larked out of the slate as directed. It was jerked out of his hand by some invisible force, carried beneath the table and brought up on the opposite side. A long pencil was then placed on a slate and the slate was held under the table. It was thrown out so that it described a curve and fell on top of the table, a feat impossible to explain by any known laws of force applied to pro-

jectiles. "Perhaps they will play on the acordeon," said the Doctor, taking up a cheap little instrument, and holding it with one hand so that the keys were under the table out of sight while his hand was visible. His other hand rested on the table and his feet were still prisoners beneath the stout boots of his visitor. A tune was played in fair style, and a sudden flame under the table failed to reveal anything manipulating the keys. The playing stopped as soon as the keys came in view and began again the mo. ment they were out of sight.

There was a variety of diablerie of this sort, such as the lifting of the table a foot above the floor when all hands were on it, and tumbling the chairs about. No efforts with hands, feet or eyes could discover anything below the table but its four legs and the four legs of the others. The sun was streaming in at the two big windows and the circumstances were highly unfavorable for the production of conjurer's tricks. Something began fumbling about the knees of the reporter and plucking at his his trou-sers. Resting his left hand on the two hands of the medium which lay upon the table, he put his right hand under the table-A small cold hand patted it, pinched it lightly and grasped the fingers in a quick, fluttering way. Then the hand came out from be-neath the table in plain view, unbuttoned two buttons of the reporter's coat and instantly disappeared. As quick as he could the reporter looked under the table, but there was nothing there but the sunlight on the carpet, and the Doctor's feet held beneath his own.

The performence was now over. After examining the table and satisfying himself that there was no machinery hidden in it, the reporter left the place, rather flustered and annoyed that he could not find an explanation to account for the phenomena. In the reception room at the foot of the stairs sat Slade's assistant, a stout, elderly man, who has long been the companion of his travels. He said the fee was five dol-The reporter came away thinking that the show, though an expensive one, was worth the money.

### The Chicago Fire-Fit Commemoration.

Last week a company of gentlemen met at the Palmer House to confer in regard to some fit commemoration of the tenth anniversary of the great fire which swept over miles of our city in the autumn of 1871.

The decided feeling of the assemblage was in favor of starting a plan for a free Public Library, to cost at least \$500,000 Truly a noble method of illustrating the immortal and conquering power of wise intelligence and resolute will-the qualities which made a new and fairer city springing up from the ashes of the great fire-an appreciation of the need of mental and spiritual culture for our lasting and true greatnessi

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CARDINGTON, Ohio, March 1st, 188L.

To whom it may concern. From the age of 18 years old to the present time (being 5f last September: I have been troubled with a scrotal rupture, and have worn different trusses for the last 30 years. Accidentally seeing Capt. W. A. Collings's notice of rupture curs in the Religio-Philosophical Journal, of Chicago, last fall, sent for it and applied as directed. At the end of two months, felt confident I was cured, but continued to wear truss for two months longer, making four months in all, and I now claim and know I am a months in all, and I now claim and know I am a sound man, and radically cured by his Medical Compound, and can confidently recommend his treatment to suffering humanity.

Truly yours, GRORGE W PORTER.

Anniversary Celebration in Brooklyn.

The Brooklyn (N. Y.) Soiritual Fraternity Celebration of the 23rd Anniversary of the Adventof Modern Spiritualism, will take place at Novelty Hall, 6tl Fulton St., near Flatbush avenue, Tuesday eve., March 3lst.

ORDER OF EXERCISES.

Invocation by Mrs. R. Shepard Lillie. Song, "Ar Hundred Years to Come." an original piem composed by Mrs. Lillie; music arranged and composed by Mr. J. T. Lillie. Sung by Mr. and Mrs Lillie. Opening address by Dr. Eugene Crowell, "A Brief Review of Spiritualism." of Spiritus lism."

A short address by Dr. J. V. Mansfield, with spiritual phenomens (probably).

A sorg, Little Nell, sung by Mr. and Mrs Lillie.

Short addresses by Prof. Henry Kiddle, Mrs. Hope Whipple, Prof. J. R. Buchanan, Henry J. Newton and Mrs. Mary

A Cridles

ple. Prof. J. R. Bhuhanan, Low.,
A. Gridley.
Closing address by Mrs. J. T. Lillie.
An improvised poem b. Mrs. R. Shepard Lillie, "The
Morning Light is Breaking." near-diction.
A cordist invitation extended to all Spirtualists and organ
ised societies to unite with us on this occasion.
S. B. NICIOLS, President.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y—Conference Meeings every Friday evening, in Novelty Hail, 611 Fulton it., near Flatbush avenue.

Brooklyn (N. Y.) Spiritual Fraternity hods Sunday Services in Novelty Hail, 511 Fulton street, near Flatbush avenue, every Sunday, at 10 ½ A. M. and 7½ P. M.

Speakers engaged: March, Mrs. R. Shephard-Lällie; April, J. Frank Baxter.

Conference Meetings every Sunday at 3P. M.
March 20th, "Joan of Arc," D. M. Cole.
Calvin Cooper Burnett, the healer will 39 present.
March 20th, T. Morris in, Ithawa N. Z.
March 31st, Anniversary Exercises, Selebrating the 38rd Anniversary of Modern Spiritualism. 9r. Eugene Crowell gives opening address.

gives opening address.

April 3rd, Mrs. A. E. Coole y, M. D., Lew York City,
S. B. NIJHOLS, President, BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7% P. M., in latham Hall, 9th st., near Grand.

D. M. COLE, President. NEW YORK CITY.—The Second Salety of Spiritualists hold services every Sunday, at Cartie's Hall, 23 East 14th Street

NEW YORK CITY.—The Harmonis Association. Free Public Services every Sunday mornin, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourtenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 4400 P.O.

Spiritual and Liberal Convention.

The Michigan State Association of Spiritualists and Liberalists, will hold their Annual Convention at Flint, Genesce Co., Mich., commencing on Wednesday, March 28th. First three days of the meeting will be at Spiritualist's Hall, City Hall Bullding, Main St.; Saturday and Sunday at Fouton Hall, Saginaw St. All speakers in the State and adjoining States are invited. Also all mediums and all interested in the cause. There will be no printed programme for speeches. The board will be no printed programme for speeches. The board will arrange for the lectures and each evening announce the programme for the following day. Good music will be in attendance.

Thursday: General business; reading of secretary's and treasurer's report, and report of all committees present.

present.
Friday: Medium's day, devoted exclusively to medi-

ums and their interests.

Saturday: Election of officers at two o'clock, P. M., followed by report of camp ground committee.

Sunday: Celebration of the Anniversary of Modern Spiritualism.

Speakers will be entertained free of charge, and eve

ry arrangement made for the entertainment of all friends from abroad. There will be ample accommodation for all.

REDUCED HOTEL RATES.

Rates at hotels will be as follows: Hotel Bryant, \$1.25 per day; Sherman House, \$1.00; Dayton, \$1.00; Washington House 25 cents per meal. REDUCED RAILROAD RATES

Reduced rates have been secured on the Chicago and Grand Trunk Ratiroad, two cents per mile each way from all stations between Port Huron and South Bend. Tickets good from March twenty-second to twenty ninth inclusive.

Fint and Pere Marquette Railroad rates: One fare

ind a third for the round trip to those presenting certificates.
Detroit, Grand Haven and Milwaukee Railroad, two cents per mile each way from all stations to those pre-

cents per mile each way from sil stations to those presenting certificates.

N. B. Persons going over the F. and P. M. and D., G. H. and M. Railroads are requested to present certificates to scene reduced rates. Said certificates will be furnished on application to the Secretary, Miss J. R. Lane. 312 Woodward Ave.. Detroit. All persons sending for certificates must enclose three cent stamp for return postage. Parties are requested to go from depot to Spiritualist's Hall, City Hall Building, Main St., where the reception committee will meet them, and see that all are provided for. Come one and all, and let us labor together for the advancement of truth and free thought. Membership certificates one dollar a year as heretofore.

Augustus Day, of Detroit, will be in attendance with a large and well selected stock of Spiritual and Liberal Books, which he will sell at publisher's prices; will also take subscribers for all Spiritual and Liberal papers.

LOCAL RECEPTION COMMITTEE: Mr. R. Alger, Mr. A. Crosby, Mr. and Mrs. Thos. Wolcott, Mr. and Mrs. S. C. Allen, Mrs. Harrison Parker. L. S. BURDICK, President, Box B, Kalamazoo, Mich.

MISS J. R. LANE, Secretary, 312 Woodward Ave., Detroit, Mich.

Thirty-third Anniversary of Spiritualism at Milan, Ohio.

The Spiritualists of Milan will celebrate their 33rd Anniversary, at the Town Hall, on Thursday, the Sist day of March, 1881. Speakers engaged: Miss E. Annie Hinman, of Connecticut, and A. B. French of Ciyde, Ohlo. Harry Powell, the slate-writing medium, will be present. The Grattan Smith Family, of Painesville, Ohlo, will furnish the music. Meetings will commence at 100 clock A. M., and will be free. Friends from a distance will be provided for as far as possible. Come, friends, and join us in this ourgospel feast.

SAMUEL FISH, President.

To the Spiritualists in Northern Ohio.

The approaching anniversary and beichration on the 50th and 51st of March, at Cleve, and, is by some deemed a proper occasion and place for a meeting of the friends for consultation, in reference to the matter of setablishing a camp meeting in Northern Ohio, and selecting a location smorting the requisite conveniences and facilities. In other sections camp meetings have been largely attended, and have been in every respect a success; taken hold of with a true zest, then success is certain. This meeting is not intended to interfere in any way with the Lyosum Celebration. It is noted that a goodly number with the present with their advice and council and a willingness to engage in the labor.

Akron. O.

Akron. O.

### Enssed to Spirit-Life.

At the residence of Mr. McIntire, Milan, O., Feb. 22nd, of asthma. Elisabeth Hough. She was born in England, in 1811, removing to the United Sta es in 1823. She was highly sensitive, a Spiritualist by organization, and her whole life was devoted to the welfare of others. Hudson Tuttle gave the address, in which he paid high tribute to this noble quality in her character.

At the Eric Co., O., Infirmary, of which he was director, DR. A. B. ENNIS of inflamation of the lungs. March 3rd.

\*His funeral took place at Birmingham, O., (his home), March 5th, under the suspices of the Masons, of which order he was a shining light. The large audience was addressed by A. B. French and Hudson. Tuttle.

### Zew Advertisements.

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This corn is deep yellow; ears from 26 to 34 rowed, not rough like backberry, easily broken off at husking; stalk large at the but, and not growing very tall, is able to resist strong winds; matures early for so large a variety (September 15th; its free from suckers. I regard, under best cultures, 100 bushels of shelled corn per acre as quite possible to obtain. The cold winter has destroyed the vitality of all corn put in cribs in a damp condition, and there will be a great demand for seed. My corn was left to mature on the hill; the best cars carefully selected and dried so as to insure perfect vitality.

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## Poices from the People.

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The Lighted Path.

BY O. W. BARNARD.

Our pathway through life's thorny ways, Where bleeding feet must often tread— O'er rugged steeps, through darkest days A shinley star hath overhead— A gleam of Resson's purest ray, To light us o'er the rugged way.

When passions dark sweep o'er the soul, O'erwhelming us in thickest gloom— Like mighty billows o'er us roll, And herrid forms our thoughts assume— Then Resson's calm refulgent light, Shines out upon our pathway bright.

When storms of trouble dark and dire, The sun has blotted from our sky, And hope is dead—and all desire For life has ended—with a sigh, Then Reason's voice so clear and plain Bids hope and peace return again,

O'er mountain crags—through valleys deep Through forest shade or sunny vale, Or where the cyclone's dreadful sweep, Leaves desolation in its trail— There Reason's etar, the light of heaven, To light our path is kindly given.

When mists of superstition's night, Enshroud us like a vale of gloom, And all seems lost—in utter fright We feel upraised the hand of doom-Then Reason's mild benignant mien, Appears with gladness on the scene.

When flerce embattling hosts have met, Where rage and fury rend the breast— The earth with floods of gore is wet, And Death its thousands sent to rest-At last is heard sweet Reason's voice, And hearts that bled once more rejoice.

Where nations crumble and decay. And sink beneath the wave of Time, And new and stronger have their day And flourish in their green young prime— There Reason sheds her brightest beams, And life is filled with golden dreams.

Through summer's heat and winter's cold, Through all the strife and toll of years,. From flery youth, to gray beard old— Through sunny smiles, or briny tears— Comes Resson's sweet and balmy breath To smooth our way through life and death.

Our pathway lies o'er the boundless deep, Mad winds burst forth in fury there— Great waves dash on with a glant's leap, And all is dark-save the lightning's glare-Then Reason stands at the helm to guide, Our trembling bark o'er the rushing tide.

When wasting fever's scorching breath, Has swept our souls with woe and pain, And on a balance life has hung-But bounding health come back again— Then Reason's lamp Illumes our path, And peace and joy our spirits hath.

When weary years have come and gone, And raven locks have turned to snow, And earthly hopes are fading fast, And Time's stern voice has bid us go— Then Resson lifts the vell between, And shining spheres of life are seen. Manteno, III.

### Karl Heinzen, in Memoriam.

On the 22nd of February the German population of Boston turned out in great numbers to at-tend a memorial service in honor of Herr Karl Heinzen, late editor of Der Freidenker. The meeting was held in Turner Hall, the stage of which was tastefully decorated with flags festooned around a large crayon portrait of the honored

The exercises consisted of songs by the choral section of the Turners, and addresses from friends in German and English. Mrs. Clara Neymann, of New York, was warmly applauded. She was fol lowed by Wendell Phillips. I went to hear him. It was to my mind a curiosity to hear this very orthodox Christian in honor of one of the most outspoken heretics of his day and generation.

He began by thanking those in charge that they had allowed him to add his testimony of respect and even reverence for Karl Heinzen. He proceeded to give his conception of the dead man's character and power; and surely it was worth a life of toil to have so great a man speak such grand words of commendation over one's dust as did Mr. Phillips of Mr. Helpzen. Among the fine traits of the man were great courage and magnanimity. He was full of toleration, unlimit-ed respect for the rights of others. This was a virtue that but rarely blossoms out in the lives of

If Mr. Heinzen had chosen to keep out of sight some of his opinions and principles he might have risen very high as a journalist; there was nothing, in fact, in America that was not within his reach. His life was one of the most signal inatances of the consecration of great powers to the most unpopular of all causes that this generation can name. The speaker referred to his espousal of the cause of the negro slave, and spoke at length of his labors in that direction, sulogizing highly his keen practical common sense and as-

Learning to wait for the growth of principles, was a virtue only found in the very greatest minds. Mr. Heinzen never seemed to be ruffled because people did not grow faster to his plane of thought. He seemed always content to wait. His life possessed that dignity which belongs only to great men. It is only in the vast future when men are able to trace back to principles the secret

of the growth in freedom of thought, only then will there be justice done to Karl Heinzen.

Mr. Phillipa's eulogy was, like all of his addresses, very fine. But to me the sound of his voice in praise of the great German heretic who had so long represented the clean, the pure and so long represented the clean, the pure and head of liberalism in this his address has noble side of liberalism in this his adopted home was supremely prophetic. It shows, how honest thoughtful men will in good time regard the efforts that are being made in these days under adverse circumstances, to secure a respectable hearing for honest liberalism.

CHARLES ELLIS, Boston, Mass.

Hugo Preyer, of Denver, Col., writes: The First Spiritual Society of this city of which I have the honor to be at present the president, is doing very well. We have rented a large hall which is crowded with Spiritualists and eager listeners every Sunday afternoon. Mrs. Van Deusen, our lecturer, speaking under inspiration or impression, is continually improving. The children's lycenm held Sunday morning at 11 o'clock, is an interesting feature of the society. Sunday aventure teresting feature of the society. Sunday evening sociables are held in the hall of the society, in which many mediums, such as Mrs. Suydam, Mrs. Dr. Julia Dickinson, Dr. Cole, Mrs. Van Deusen, Mrs. Cook and others, give tests of spirit presence and power. These sociables are attended by many, and are a delight to all. Mrs. Sny. dam, the well known fire test medium, was married here last week. The First Spiritual Society of Denver, Colo., sends greetings to other socie-ties, and bids them God speed.

G. S. Geer writes: We second the motion of Mr. M. T. C. Flower in the JOURNAL of the 19th ult., to have a mass convention of the Spiritualists of Minnesots, and would suggest lake Minnesonks as the place, and June as the month of meeting, it being the most convenient season for those employed in agricultural pursuits in this State. Let us hear from others. Let us have the question thoroughly canvassed. We see no rea-sen why Spiritualism should not be as popular in Minnesota as in the Eastern States. Will some one please give through your columns the address of the most reliable artists for taking spirit

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that the spirit band controling Mrs. R. Shepard Lillie would speak upon "Our Homes in the Spirit-world," attracted a large and intelligent audience in a dense London fog, which culminated in a down-pouring rain. A synopsis of such a masterly discourse as was given can but do injustice to the control as was given. en, can but do injustice to the control as well as to the medium. The subject was treated in a clear, malytical manner, and was listened to with close and eager attention. The first argument was that this dear old mother earth of ours, in the was that this dear old mother earth of ours, in the millions of years that it had revolved in space, had been constantly evolving the material for the formation of the Spirit-world, which was clearly illustrated by referring to the rising of yapor from water, the escape of steam, ascending and lost to the visible sight. The speaker said that this world-building was continuously going on, and that the Spirit-world was real and tangible, and that soutland was peopled with just such folks as this world was daily sending to it, and that if we sent murderers, thieves and villains there, they would not be changed in the twinkling of an eye into glorified angels; that each and every soul built for itself just such a home in the soul-land as it deitself just such a home in the soul-land as it de-sired, and that we were even now laying the foun-dation walls and erecting our superstructure there, and those whose aspirations and lives here led them to the true unfoldment of all their spiritual

them to the true unfoldment of all their spiritual faculties, would find upon their entrance to their spirit home a habitation not made with hands, eternal in the heavens, more glorious and beautiful than the natural eye could conceive.

The speaker took up the several objections that are made in regard to the Spirit-world, to the individuality and distinct personality of each soul, and in answer to the objection so often heard that no spirit could or ever had returned after passing the change called death, she said: "You well know that many of the smallest animals may be blinded and carried away from their home, and blinded and carried away from their home, and they will after many days be able to return, and has the human immortal spirit less power than the pet cat or dog? Nay, it has greater power, greater love, and can and does certainly return, often unwelcome and unknown." The control urged upon all to open their souls and become receptive to spirit influence, willing to become intermedi-aries between the two worlds; and those who loved the music of this world, loved art, literature and a pure and undefiled religion, would find in the soul-land a full fruition of every aspiration and of every need, and in that eternal home all the ties of love sundered here, would be re-unit-ed there, and the homes of those were just such as each soul aspired to secure. In conclusion it was urged to cultivate here in this life all the gifts of the spirit so that we could better understand and appeciate that home eternal. The speaker was frequently applauded, and at the close of the lecture was greeted with prolonged applause.

There was a very large audience at our conference meeting last evening. Singing by Mr. and Mrs. Lillie, after which Prof. A. T. Deane read an essay on "The Uses of Spiritualism," and it was claimed to have been given through a medium in the state and among other things and it was a trance state, and among other things said, it was stated that the use of Spiritualism was to free the human soul from creedal bondage, and to incite in

every person the desire for spiritual growth.

Mrs. A. E. Cooley, M. D., said that there was no limitation to the uses of Spiritualism; when right ly understood and comprehended, it would prove to be the savior of mankind, for it would bind the race into closer bonds of unity and fraternal brotherhood. The speaker urged upon all to make their faith a practical one in their every day life. She also warned her audience against the abuse of Solutivelians have addedness the state of the state of

She also warned her audience against the abuse of Spiritualism, by an indulgence in fanaticism—an overweening credulity—and in conclusion urged upon us all to seek from spiritual realms the highest unfoldment of spiritual truth.

Mrs. Mary A. Gridley, on taking the platform was entranced by a spirit claiming to be Mrs. Jennie B. Rudd, a former medium of the Banner of Light message department. Her message to us was full of fraternal love and fellowship, and it prophesied in our public associative work, a wider usefulness and a greater appreciation, and urged upon all to cultivate that spirit of love and charity so characteristic of our meetings. The control

upon all to cultivate that spirit or love and charity
so characteristic of our meetings. The control
was perfect and the words spoken found a due appreciation from receptive souls.

Calvin Cooper Bennett, Master of the "Order of
Inspirate," a healing medium, of N. Y. City, who
claims to have the power to heal without touch, hundreds of miles away, gave an account of this psychic power, and received some forty or more requests from people in the audience for relief for absent friends suffering from various diseases. which in some cases he claimed to relieve. Mr B. seems to be an earnest and sincere man, modest and unassuming, and while the majority of the audience did not seem to have full faith in the powers he claimed to possess, they listened with respectful attention, and many lingered at the close of the meeting, and conversed with him and admitted that he had told precisely their ailments. This was the last meeting we shall have in our present

W. Q. Bowen gives the opening address the next conference meeting. Friday evening, March 11th, on "Common Sense in Spiritualism and a few words concerning Psychometry."

S. B. NICHOLS. 467 Waverly Ave., March 5, 1881.

Reception to Mrs. Nellie J. T. Brigham.

In answer to a cordial invitation a goodly number of ladies and gentlemen met at the residence of Mr. and Mrs. Henry J. Newton, 128 West 43rd Street, New York City, on Saturday evening, the 5th of March, for social intercourse. This was the second reception of the season given to Mrs. Brigham, who has so acceptably spoken for the First Society of Spiritualists during several years. Several songs were given. Miss Lillie Runals, who is wall known to many people in Chicago as who is well known to many people in Chicago as a gifted, affable young lady, sang with good expression the piece entitled, "I sent a letter to my love," and also the ballad entitled "Twickingham Ferry." Mrs. Henry J. Newton read two appropriate selections in an intelligent manner, and Mr. J. B. Gaydner recited the place artitled. priste selections in an intelligent manner, and Mr. J. B. Gardner recited the piece entitled "Ambition," which was well received; Mrs. Milton Rathbun read an original paper in which she urged the importance of cultivating the social element. A number of topics were given Mrs. Brigham to speak upon. In taking them up she remarked: "One of the questions will answer one of the others, though we might add a word to the subject matter. The question is, 'What will eradicate pride, which is so disagreeably exhibiting itself among many people? The subject which is handed in will answer the question, 'The advantages of judgment, wisdom and common sense.'" At this happy reply the company involuntarily gave evidence of appreciation and approval. Continuing, the speaker said, "A nature that has no pride, is a nature that has no strength; a nature that has too much pride grows into many forms that are most disagreeable, but the true remedy for a nature that has an inordinate amount of pride is just what we have read to you." The lady spoke briefly also on a number of subjects which were furnished by the sudience.

Naw York, March 5, 1881

HERBERTUS. New York, March 5, 1881.

### Correspondence of the Cincinnati Commercial.

WAYNESVILLE, Ohlo, Feb. 19.—Our town is in a fervent excitement over a haunted photograph gallery. For more than a week the artist, Mr. W. F. Slater, has been unable to take a picture owing to the appearance of the figure of an old gentleman behind the sisters. Until to day he falled to hold the shadow on the negative, but he is now able to print the ghost, who looks like a fine old able to print the ghost, who looks like a fine old man of fifty, dressed in olden style. The artist's bottles and negatives have been shaken, his lamp blown out, etc., and he is so scared that nothing would induce him to spend the night there. Old residents revive the story of a peddler being murdered fifty years ago in the building in which the gallery is; in fact, they say his body was thrown into a well which is immediately under the gallery. But those who have seen the ghost's picture say that he was never a peddler when in the fiesh.

Religious revivals are just as demonstrably the natural results of man's nature and his environment as are social convulsions, physical diseases, political excitement or the revolution of empires.

Dr. Henry Slade.

During the past week our dear old orthodox town has been shaken to its very centre by the advent among us of that most wonderful medium,

advent among us of that most wonderful medium. Dr. Henry Slace. I enjoyed as well as the many readers of your valuable paper, the perusal of your own investigations with this noble instrument in the hands of the invisibles, during his visit in Chicaga last Summer, and thinking that you would be pleased with a brief account of what occurred in his presence here, I will take the liberty of addressing you.

There is probably no other town in this United States that has lived in such entire ignorance of Spiritualism and its phenomena as Malone, with the exception of two or three families. A short time ago a few topies of "Zollner's Transcendental Physics" was quietly introduced. The work coming from such a source, attracted the interest of all who read it, and the consequence was that a committee was formed and an engagement a committee was formed and an engagement made with Dr. slade, to spend a week here. He was entertained at the residence of the family of which I am a mimber, so that I had the opportunity of being in eye witness to many remarka-ble manifestations. The Doctor's time was fully ble manifestations. The Doctor's time was fully occupied during the week giving sittings to the most intellectual people of this community. At every sitting of four or five people, two large slates would nearly always be filled with long and beautifully written messages, besides the answers to many questions asked by the different investigators. The writing would be done with the slates closed or angle, held under the table or laid upon the toj. Many long messages would be written upon the shoulders of different individuals sitting at the table, and, in fact, when the slates were not in contact or even within reach of Dr. Slade.

I can give you ut a faint idea of the excitement

I can give you but a faint idea of the excitement these wonderful things caused among our people, and as the slates with the messages written upon

them are scattered all about the town, we are con-fident that much good will follow.

The last evening of the medium's stay, I had the pleasure of witnessing a manifestation which the pleasure of vitnessing a manifestation which Dr. S. informed us, is the second instance known in the history of the sychography, the first occurring with M. A. Oxon, author of "Psychography," "Spirit Identity," and other works. Seven of us, including the medum, were seated around a large table, when Dr. Sade took up a double-hinged slate (opened it, showing us all a question written upon the inside upper edge, by a skeptic, and addressed as we afterwards discovered, to a living friend), which had been left here with the request that the Doctor would get an answer. After we had looked at the question. Dr. S. dropped a bit had looked at the question, Dr. S. dropped a bit of pencil upon the slate, closed it, and then instead of holding itin any of the different ways we had before witnessed, the medium requested the gentleman at his right hand to rise from his chair, when the Dector placed the slate upon it, and requested the gentleman at his right hand to rise from his chair, when the Dector placed the slate upon it, and requested the gentleman to sit down upon the slate. He did so, and we all joined hands upon the table. Instantly the sound of writing upon the table. Instantly the sound of writing was heard distinctly by us all; when it ceased the slate was removed and opened, and we found both sides covered with writing. The question was disposed of first, by saying (giving the initials of the name)—— was not present, and then was written, "My dear wife and child," and proceeded with a long and characteristic message to a mother and daughter present at the sitting, closing with, "From your affectionate husband and father," and signed with full name.

Now what could be more convincing to the

Now what could be more convincing to the hardest headed skeptic? and what arguments could be advanced by those who give us absurd theories on mind-reading and mesmerism in exlanation?

There were many marvelous physical manifesta-tions occurring at all times in Dr. Slade's presence, but as my letter is becoming somewhat lengthy, I will not describe them now. Our family were especially favored in the privacy of our home, after the withdrawal of outside investigators, with the entertaining society of Dr. Slade and that of his controls, and that week will ever be remembered by us all as one of the brightest of our lives.

Your interesting Journal is taken in the family and its weekly coming is looked forward to with much pleasure by us all.

Malone, Franklin Co., N. Y.

### Organization.

To the Editor of the Religio-Philosophical Journal: I have no curiosity to see myself in print much preferring to get ideas from those who have had more experience and better opportunities. But I think Bro. Tuttle's remarks on organization three weeks ago, hit the nail squarely on the head; yes, and drove it straight home. I don't believe in proselyting. Truth will take care of itself, and when a subject is made sufficiently clear, minds are attracted towards it and adhere to it, as are iron filings to a magnet. If all Spiritualists would live its teachings. live its teachings, every one would become a mis-sionary. The influence would first be felt around slonary. The influence would first be felt around home, and it would spread like fire, embracing its immediate surroundings first. The failure of orthodox creeds to convert the world, is because they go to the "ends of the earth" to convert heathers, being unable to convert their own household. The trouble is they labor to convert to heliaf and not to an arthlished truth. Their to a belief and not to an established truth. Their to a belief and not to an established truth. Their doctrine is, "Believe and be saved (from endless damnation); doubt and you will be damned." Good work without faith in the atonement is sinful; evil deeds, if you believe, are to be forgiven. This state of things will continue just as long as people are educated to believe that they can escape punishment for evil doing.

"Diversity the Basis of Unity;" this article in No. 24 of the RELIGIO-PHILOSOPHICAL JOURNAL is well worth a Spiritualist's study. You might

is well worth a Spiritualist's study. You might as well expect to grow a people to look, act and speak alike, as to expect them to think alike. But you can so illuminate and demonstrate a truth that all will admit it; in fact, they cannot resist it. The attraction towards it is as agreeable as it

Morris, N. Y.

A. S. A.

The Views of a well known New England Lecturer.

To the Editor of the Religio-Philosophical Journal: It is with the greatest pleasure that I read all of your editorials. Fraudulent mediums, narrow, bigoted, dogmatic ideas, and disreputable "hummers" and tramps, must all be thrown overboard, or the ship of Spiritualism will founder and sink. You are doing a good work in that direction. In your pages the light of true spiritual philosophy shines clearly, simply because you clear away the fogs and mists. All true and noble spirits, whether in or out of the form, will bless you for the work you are doing for humanity.

GEO. A. FULLER. Dover, Mass., Feb. 24, 1881.

C. B. Hoffman, of Enterprise, Kan., writes: Two years ago a medical law was enacted in this State. The law provided that no one, not holding a diploma from a regular school of medicine, should practice. Practically the law did not prevent any scoundrel from inflicting his quackery upon the ignorant and unwary. Diplomas could easily be obtained by any one; only such who had too much moral back-bone to lable themselves allopath, homeopath or eclectic, were de-barred. Now the Supreme Court has decided the law unconstitutional on the ground of special class legislation. A temperance amendment to our constitution carried at the last election, is now troubling our legislators. It is almost certain that a strong law for the enforcement of the amendment will be passed. Allow me to say that my door is ever open to every honest liberal who is working in the cause of human progress. A good test medium would find plenty of work here. I very much desire to have one come, and guarantee a kind reception and success, financially and otherwise, in this community.

E. B. Collins writes: I can't get along without the Journal. It is my life. To me it grows better each week. I have been a reader of spiritual literature for about thirty years. I am now in my sixty-eighth year. Go shead, Bro. Bundy. Hew the impostors right and left. Let us have the truth as much as possible.

On the Wing.

To the Editor of the Religio-Philosophical Journal: At the opening of the new year I determined, if ossible, to do more each month than ever before, to educate the masses upon the subject of health, life and a rational spiritual philosophy. January life and a rational spiritual philosophy. January 3rd I commenced a course of eight lectures at Flushing, Mich. Through the efforts of Chas. A. Andrus and other good workers, we had good audiences every night. On January 12th I commenced a course of twelve lectures at Union City, on "Physiology." I had good audiences. Sunday, January 23rd, at Union Hall, Kalamagoo, I gave my published lecture on "Marriage, Home and Paternity," to a good and attentive gathering. On February 1st, 2nd and 3rd, I gave three liberal and spiritual lectures in the Universalist church, Portiand: thence to the Breedsville Ouart. church, Portland; thence to the Breedsville Quarterly Meeting for Saturday and Sunday. I had a good attendance and deep interest prevailed. Monday afternoon I gave the funeral discourse of Mrs. W. J. Dennis, one of the most esteemed ladies of that vicinity. Tuesday and Wednesday I lectured at Bangor. Thursday evening I commenced a course of five lectures at South Haven. The audience was small, yet attentive. Monday menced a course of five lectures at South Haven. The audience was small, yet attentive. Monday, February 14th, I commenced and gave five lectures at Vicksburg. The audiences were large and the interest great. The people are tired of old dogmas, and asking for light and truth. Sunday morning, February 20th, I gave Mr. Marvin's funeral discourse at the Baptist Church at Berlin. The church was well filled; nearly all orthodox bellevers; two pastors present; all were deeply interested in the discussion of Spiritualiam. Sunday evening I lectured in Grand Rapids to a well-filled hall. The Society here is very prosperous. Monday and Tuesday evening I lectured in Lowell. The interest here is small; no concert of action among either Spiritualists or liberalists. I have opened March with lectures at Homer where I shall remain until the 11th, then commence a course of seven lectures at Grand Rapids, closing there on the 18th, and then to Nashville for five lectures, and then no more until the State meeting at Flint, from the 23rd to the 23th.

ing at Flint, from the 23rd to the 23th.

Many parties from different parts have written me, but I cannot tell when I can visit them. I have adopted just the plan that I have tried to have speakers do for the last five years, giving courses of lectures with course tickets, and small prices for the same. It avoids a few particular prices for the same. It avoids a few paying all the bills, and give the speakers ample remuneration. I believe fifty speakers could be busy all the time in this State, and be well paid by adopting this course,

A. B. SPINNEY.

### A Fifteen Months' Trance.

(From the Manchester Courier, Jan. 81.)

When the asylum was opened at Milton one of the first patients to be removed from Fisherton was a pauper lunatic, who now gives the name of Landons, although this is not the name he bears on the books of the institution. He was then suffering from catalepsy, from which no agency, not even the most stringent form of galvanism, could awaken him, and, in the words of Dr Bland, he was an "institution weeken in the words of the stringent form of galvanism." he was an "inauimate mechanism." whose organs performed their natural duties, but who, to all outside appearances, was in a trance. He has been at the institution for fifteen months, and has during the whole of this time been in a state of coma, spending most of his time atanding against a wall with his hands hanging fixedly at his side, inflexibly stiff. He has been unable to open mouth or eyes, and to feed him it has been found necessary to lay him on his back, when sustenance has been afforded by means of a quill. Hearing of the extraordinary case, a London he was an "inanimate mechanism," whose organs Hearing of the extraordinary case, a London medical association sent \$5 to Dr. Bland, the medmedical association sent \$5 to Dr. Bland, the medical superintendent, with a request that the patient should be photographed. This was done last week, and on Tuesday morning Landons suddenly recovered the use of his limbs, and as he moved his muscles one by one all his bones seemed to crack within him. ed to crack within him. As soon as he recovered speech he made incoherent observations respecting a shipwreck, constantly referring to the Pearl, Portses.

### Church Quarrel over a Donation.

(From the Lockport Union.)

Recently the church at Mapleton decided to give the pastor of the same a donation. A dispute arose as to the character of singing to be introduced at the donation, which, from a wordy war, rapidly developed until it divided the church into two factions. The donation was had, attended only by the conservatives, when the radicals gave notice that they, too, were to present their below-ed Pastor with the fruits of the field and what ready cash they could spare. They asked for the use of the church, which was refused by a majority of the Trustees, when the radicals forced an entrance to the church and gave a donation, which was a big success. The Trustees called a special meeting and approach. special meeting and propose to prosecute the generous donators for entering the church against their will and presenting their tithes in an unorthodox style.

S. Hartman, of Wheeling, W. Va., writes: On Sunday, January 30th, a circle was held in this city. Two good mediums were present. To our astonishment we had the most perfect success in independent slate-writing, the full light of a lamp shining upon the table, enabling us to see any movement of the arm holding the slate. Messages were written by spirit friends to their parents; also to one of the mediums and myself. This is very encouraging and desayes publicaents; also to one of the mediums and myself. This is very encouraging and deserves publication. The mediums were Mrs. Nettie Stanly and Mrs. Annie Hoffman of this city, both being brought into the field against their will; both are church members, or were prior to this; they are twin states. twin sisters.

twin sisters.

\*\*T. J. Morram, a new trial subscriber, writes. I am one of your trial subscribers, and I like your straight-forward, manly course, and the sifting process I approve of too. Give us the purest and best in spiritual philosophy, founded on a scientific basis, for this is what the masses desire and hunger for. An advocate is needed to show the frauds and impositions that are daily practiced on an unsuspecting community. Such an advocate is the Journal. It is our missionary to the "heathen." I read it and pass it round until it is worn out, and every day in this isolated little place, (Seaseborough, Iowa.) it is bearing rich, golden fruit—evidences of its power for good among a people of all shades of belief. "The fields are indeed white with the harvest," but laborers like the Journal are few.

S. W. Hemley writes: I want to return to you my heart-felt thanks for the pleasure, the profit and the consolation I have derived from the columns of the Journal. To you, and to the band of noble men and women who unite in making the Journal what it is, I desire to breathe the overflowing gratitude of my heart. Through its influence I have come to hate inlquity and to love my fellow man more than I ever did while within the pale of the church. It has been a severe trial when I have occasionally been forced to do without the Journal. to do without the Journal.

A pointed letter. Siles Garner, an old lecturer, who used to speak upon Spiritualism twenty, seven years ago, in renewing his subscription, says: I send you six dollars for which give me says: I send you six donars for which give me credit on Raligio-Philosophical Journal. I have taken a spiritual paper for more than twenty-five years. I only take the Journal now, and I expect to take it and pay for it as long as I live, unless it should lose its independence and compromise with frauds, as some of its Eastern contameoraries have done temporaries have done.

I. I. Palmer writes: We have learned to love the Journal very dearly, and look as anxi-ously for its weekly coming as we would for a letously for its weekly coming as we would for a letter from home or some dear absent friend. We are in hearty sympathy with the organization movement, but the hungry ones who are turning from the husks of creedisms, must be given the true meat of Spiritualism, and not the dryer husks of materialism. I wish the Journal the grand success it so justly deserves.

A. L. Miller writes: We esteem the Jour-MAL as a household friend, one that is self sustaining and merits the approbation of our best thinkers and writers, in this age of reason. We would say with the many voices, go on. Your course is in the right direction, and may you live long. The American Spiritualist Alliance.

The above is the title of an organization just formed in the City of New York, for the purpose of furthering the cause of Spiritualism in its highest and purest aspects, and applying its principles and precepts to practical work tending to the ame-lioration of society and the good of mankind.

The means proposed to effect this object include especially the diffusion of spiritual science, through public meetings, lectures, addresses, the publication of essays, etc., and the investigation of phenomena and principles. tion of essays, etc., and the investigation of phe-nomens and principles. It is also designed to afford encouragement and protection to all pure mediums, so as to establish a more complete and reliable intercourse with the Spirit-world, and to promote the growth of truespiritual religion.

It is the intention of the Alliance to set on foot practical agencies rather than to enunciate positive doctrines, other than the great fact of a domonstrated immortality, with the simple truths that form the immediate corollaries of that basic prop-

osition.

In carrying out these objects, it is proposed to establish, and by degrees enlarge, as far as may be practicable, a library and reading room in which the members and their friends may always find the best works on Spiritualism, both standard and periodical, published in any part of the world, and all statistical or other information that may be obtained by correspondence or otherwise, showing the progress of Spiritualism from year to year.

obtained by correspondence or otherwise, showing the progress of Spiritualism from year to year. It is also hoped that the funds of the Alliance may, at an early day, afford the means of adding to the above a room or rooms for the meetings of the organization, for conference among its members, for the investigation and demonstration of spiritual facts by means of mediumship, and for such other purposes as may come within the general plan and scope of the organization. In this way it is hoped that a head-quarters may be provided at which all who may be interested in the way is in open that a head quarters may be pro-vided at which all who may be interested in the study of Spiritualism, whether residents or visit-ors, may obtain such information and assistance as they may require.

as they may require.

The members of this Alliance seek only to make their personal efforts more efficient by means of association, believing that "in union there is strength," and that there is, at present, need of the most united and harmonious exertions to defend the sacred truths that have come to the world through the spiritual communications and manifestations of this alle, against ignorance, prejudice, bigotry and misrepresentation.

For these things we need, of course, a strong and generous membership; and we hereby invite all persons, of either sex, who are willing to cooperate with us for our proposed objects, to send their names and addresses to any of the officers of the Alliance, in order that they may be proposed, according to the Constitution, for membership.

Copies of the constitution and by-laws will be furnished on request. furnished on request.

The annual dues of members resident are \$6.00, payable monthly, or if preferred, annually in advance; of non-resident members, the annual dues are \$1 00.

Henry Kiddle, President 789 Lexington Avenue; Henry J. Newton, First Vice-President, 128 W. 43d Street; Charles Partridge, Second Vice-President Street; Charles Partridge, Second Vice-President 129 Broad Street; George H. Jones, Treasurer, 561 Madison Avenue; Dr. J. R. Buchanan, Corresponding Secretary, 1 Livingston Place; Mrs. M. A. Newton, Recording Secretary, 128 West 43d Street; Rev. J. D. Hull, Councillor, 1 West 39th Street; Mrs. Helen Slocum, Councillor, 47 West 37th Street; Nelson Cross, Eeq., Councillor, 194 Broadway.

M. A. Young writes: I heartily approve of the position you maintain, and consider the Jour-NAL in every respect worthy of support.

### Notes and Extracts.

We know of the good because we see the effects of evil. Human life is simply an ultimate of all the

forces of life below. It is not locality that gives joy or misery—it is interior condition.

Popular religions are based wholly upon the miraculous, the supernatural. Moody is a success in revivals because, among

pacity of his hearers. I aws change with human advancement, and will be no longer needed when men learn to obey the inner law, and are thus a law unto themselves.

The most beautiful picture of spirit life is that which represents heaven a world where we are always thrown in the company of those whom we

All revengeful or unkind thoughts, all viudic-tive and spiteful feelings are condemned by every conscience, but natural attractions and repulsions are entirely different things.

Rev. Dr. Schaff says: "The negroes are very religious by nature and infidelity is scarcely known among them, but their moral sense of honesty and chastity is weak.

Never build your mansions so grand that you cannot occupy them. This is the stumbling block of Christianity. Their heaven is altogether too materially grand. We want spiritual heavens. Netwithstanding progress and advance-

ment necessarily belong to the human race, the philosopher must look to the far distant future when man will fully appreciate the great fact, that in promoting the interests of others, he advances his own; that a recognition of reciprocal relationship is the grand highway to human happiness.—Taxadar Diness .- Leander. Experience has taught us that death does

not end all, but is rather the fulfillment of nature's laws; and instead of our being transformed into something neither human or animal, we retain our individuality, continue to be natural beings, with our tastes, likes and dislikes, peculiarities and eccentricities, which mark us as distinct beings all through the journey of life.

M. Larkin writes: We would like to ask through your valuable paper what has become of the Spiritualists of Iowa? Caunot we have some grove meetings the coming summer and revive the work in our State? Last winter there was an effort to pass the doctor's law, and next win-ter the effort will doubtless be made again, and it behoves the liberalists to be on the watch for the designing rings, and by a little account. designing rings, and by a little concert of action we will be better prepared to oppose them. The spiritual heaven is not a localized city, with

The spiritual heaven is not a localized city, with orders of divinity as gate keepers, but all persons carry around with them the heaven they make. And Spiritualists must bear in mind that they are not a specially favored class. We do not believe in the doctrine of election, but we do believe in the principle of working out your own salvation—creating your own heaven. If there is any advantage to be derived from knowledge, then they who know the way and do not follow, will find the pathways to higher realms in spirit life strewn with thorns instead of flowers.—T. Starr King in Olice Branch.

Heligious revivals are survivals, which stillinger in civilized society and remind us how difficult it is to escape from superstitions and follies that have been widely believed. They revive ignorance, intolerance, and tend to perpetuate dogmas that enlightened minds have outgrown. On one side are the Bourbons in the world of theology, with men like Moody and Hammond representing them, and on the other side in the religious world are the progressive minds like Colenso, Farar, Stanly, Robertson Smith, Swing and Thomas, and a multitude of liberal thinkers, whose religion does not involve approval of the tactics, the fantastic performances, or the theological vararies of religious revivals.—B. F. Underwood.

Many trance mediums travel during their periods of entrancement, a spirit guide using their organism and maintaining it in a healthy spirit, while they themselves are absent, but so long as a spirit remains connected with his physical body. spirit remains connected with his physical body, no matter how far he may travel, or how lengthy may be his sojourn in a distant spot, he is united to his body by a subtile magnetic cord, which if snapped, cannot be repaired. The breaking of this cord produces dissolution; when a person dies his spirit immediately finds itself among kinder of the control of the same whom he has dies his spirit immediately finds itself among kindred spirits, among those very ones whom he has loved most dearly on earth or whom he would have loved had they ever met. You sometimes wonder why your spirit guides are often not your earthly relatives, or even persons you have ever met on earth. They are those whom you find are appritually related to when you enter another life.

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Unsatisfactory Experience of citizens of Neponset with the medium Dobson.

This man Dobson came here under the following circumstances: The feat performed by Mrs. Simpson, in the presence of Prof. Hermann and others was the cause of considerable excitement and discussion, and several of us here decided on procuring the best physical test medium that could be had. We wrote the Editor of the Journal mak-We wrote the Edit of the Journal making inquiry, but were unable to procure any one of those that he recommended. About this time we learned from several sources, of the doings of this man Dobson at Mendota, Ill. We wrote to a friend there and received in reply a goodly report of his mediumistic powers, and straight-way wrote him to know if he would come, and if so, what he would allow in the way of test conditions. His reply was, that he was done trying to convince skeptics; that he had received all the abuse from that class of people he proposed to; that he would not allow one of them in his circles; that he would come and sit for believers and honest investigators, etc. As believers and honest investigators, etc. As we could do no better, we wrote him to come, and he did so, arriving on Wednesday, February 16th.

As I verily believe one of the most dangerous men living is this same Dr. A. B. Dobson. Were he but a clumsy trickster easy to detect, there would be no good reason why he should be exposed through the columns of the JOURNAL, as in that case he could do but little harm in any event. The facts are, this man Dobson is an expert fraud, and not particularly easy to detect, in case those who first meet. him have no clue whatever to his mode of performing. He is frank enough to tell you at the outset, that he will not hold seances for the skeptics, giving as his reason, the abuse he has received at their hands; says he will give seances to believers and investigators, yet he does not allow any one to interpose any thing in the nature of a test. If you should propose to examine both sides of the slate on which he is giving his independent writing, he straightway lays down the slate, saying you are doubting, and in so doing you so injure the magnetic current, that he is likely to fail in getting any farther communications. He tells you not to doubt, not to investigate by requiring test conditions, etc., thus injuring the conditions, for, if you do not, you will receive stronger and more convincing proofs of spirit presence further on. You will see how by such arguments and inducements. he succeeds in keeping one quiet and from prying into his thin and cheap way of cheating; yet the strong proof he promises never comes. After keeping the slate under the table a long time, he comes with it loaded on both sides with writing. He then rubs out one side of his slate, and starts under the table with it for the next message, and quick as a flash he turns over the slate and throws it upon the table with a long com-munication. This he calls his "lightning test." Every one present has to admit that no human being could write that messsage under the circumstances, for the slate was scarcely out of sight below the table before it was brought back with a long communi-cation. Now, say to him. "Clean both sides of the slate and do that again," and he will tell you it is a test that only comes once in a while, and that he does not know when it is to come, so he cannot show both sides of the slate as you desire. If you will insist on looking at both sides of the slate before it goes under the table, you will never have any lightning test. On the same evening he gave a scance at my house, twelve persons being present and seated around a large square table, slate writing and spirit touches being the order of the evening. "That is my hand on your knee," is written on the slate, and signed, Mother, Father, etc. I sat at the opposite end of the table from the medium, and therefore received none of those touches, nor did those who sat near me. His communications were mere stabs in the dark; not one in ten haying the least connection with the truth, with the exception of some received by my wife, relating to her mother and stepmother, brothers and sisters—all of which information could have readily been obtained by him during the afternoon in my parlor where a family Bible lay, containing names,

At ten o'clock the next day we engaged him for a scance, present only myself and wife. He started out by raising the table, and having the spirits put heft on it, as he called it, either of which tricks I did in his presence equally as well as he could do it. Then came the slate writing and spirit touches. A large looking glass was so situated that we could see any movement un-der the table just as plainly as if looking directly under in a well lighted room. Up would go his foot, then a touch; then back would go his foot. This we saw time and time again and cannot be mistaken or deceived about it, and if any one will see to it that neither his feet or the slate is allowed to do it, they will put a stop to that feature of the phenomenon. Again, he pre-tends to receive spiritual shocks that throw him backward out of his chair, at which times he loses his slate and calls on those present to "catch it, catch it, catch it." When this is well done, at a full circle. and the slate is thrown into some one of the many laps, and all hands are looking for it, and a general scuffle ensues, and fin. ally the slate is found, and the medium has regained his feet, after having been com-pletely knocked out of time, and a long communication is read, it is, taking it in all, rather a good play, but when you can look in the glass, and see the medium lower his hand until he can set the slate up by the side. and leaning against a table leg at his left hand, and then fall over back in a low rocking chair, and cry out, "catch it, catch it, catch it," and in the meantime hit the slate with his foot and knock it over towards you, it is, under such circumstances, little better than low comedy. This trick we saw and there is no mistake about it. He is a dangerous bad man-dangerous bebecause he is an expert in writing under unfavorable circumstances, and in writing many different hands. He is hard to detect. simply because he will not allow any tests to be made. Now, these spiritual touches are the main feature in his performances, and how easy it would be to satisfy all that he did not do it, if it were a fact. For instance, let one on each side of lim take charge of his feet, and let some one have their fingers. on the slate to see he did not thrust it under and touch those in the circle, yet he will not allow any such precautions. The following are the names of all the persons present during his two scances here, believers and unbelievers, not one of whom has the least doubt in regard to his being a fraud. The second evening was a slim show on his part, as he plainly discovered we had found him out. Any one who may doubt this statement can write either of the following, being as I said before, all who attended his seances: M. A. Lewis and wife, Simpson Simmons and wife, W. McKee and wife, A. B. Avery (Police Magistrate) Geo.

dates, etc.

Robinson, Geo. Baker, James Baker, Milton Brees, A. Anderson, Wm. McMellen and David Boyer and wife. Should Dobson come here again, I should feel it my duty to have him arrested as a cheat and swindler. This is the second expose we have had in this town, and our skeptics are jubilant over their success. This, however, does not change my opinions in the least, and I shall try to secure a genuine medium for physical manifestations, to come here, and prove to them that "all mediums are not frauds," as N. C. BUSWELL.

Neponset, Ill.

(Mr. Dobson writes us denying in advance whatever Col. Buswell might report. If Mr. Dobson can, after seeing them, explain away these damaging charges, he will confer a favor on his many acquaintances.)

The Fourth Dimension of Space..

BY HUDSON TUTTLE.

It is exceedingly unfortunate that through the theorizing of Profs. Zollner and Crookes the hypothesis of a "fourth dimension" of the hypothesis of a "fourth dimension" of space has become, as it were, attached to Spiritualism. The hypothesis is based on preceding metaphysical speculation, and is just as far from being demonstrated as when first propounded. Prof. Zollner has made a grand effort at its statement and restatement, yet no one pretends to understand him. His English critics boldly say that they do not, even when his friends, and consola themselves by saving that the transfer sole themselves by saying that the translation has not done him justice. But educated Germans labor under the same difficulty, and why? Because the subject itself is not understandable.

It is claimed that this fourth dimension explains the passage of matter through matter, by the tying of knots in an endless cord, and that such feats would be easy for a being who understood the fourth dimension of space. Of the passage of mat-ter through matter, or of tying knots in an endless cord, I have nothing to say, more than this, that they are by no means sufficiently well proven to require an hypothesis for their explaination. But granting such to be facts, they by no means prove the fourth dimension of space more than that the earth is a hexagon. What a being understanding this dimension, can or may do, we do not, nor cannot know, for we can no more com-prehend such a dimension or such a being than we can an infinite quantity.

We are made in conformity with three

dimensions, and we can comprehend no other possibility. The supposition of what can be done by a being in space of two dimensions, is as illogical as the one with a knowledge of four. Space has length, breadth and thickness; hence a two dimensional being would have length and breadth, and no thickness—would be in fact a mathematical abstraction—nothing, for however long or wide he might be, if he had no thickness,

there would be nothing.
We are beings of three dimensions, and comprehend space as having these, and all calculations and knowledge rests on them, and as such, it is not possible to demonstrate to us the condition of a four dimensional space or a being living therein. Take your four dimensional being. He has length, breadth and thickness; what is the fourth dimension not included in these? It is said it is possible for such to exist. Yes, twenty dimensions may by hypothesis. There are some few things known. However great ted facts and principles which we know will never change, any more than two and two will ever make a sum different from four. Now the dimensions of space are of these fundamental questions that have been settled. Every problem in higher mathematics and astronomy proves this knowl edge to be abiding.

When Spiritualism is allowed to rest its claims on the occult tying of knots in a string, and exhausts its energies in the attempt to explain by the hypothesis of a fourth dimension, it allows itself to be allured to treacherous grounds where contempt will soon take the place of credulous folly. There are witnesses sometimes who prove, too much; they prove what is wanted of them, and falling into the hands of the opposition, prove much more than is wanted or expected. The instance of Prof. Crookes cutting off a lock of hair from a "materialized" spirit, and the lock remaining perfect human hair under a microscope, proves not the "materialization" of a spirit, but that it was real human hair; for if the hair was perfect, the whole body must have been the same, and if the hair remained intact, not "dematerializing," the whole body might and must have remained. Instead of being a "test," it was prima facie evidence of There are in the same manner theofraud. ries or hypotheses which lead like Will o' the wisps, beyond the pale of practical thought, and would be idle dreams, were it not for the mischievous reaction sure to accompany

Is Wm, Brunton a Christian Spiritualist?

BY WM. EMMETTE COLEMAN.

In the JOURNAL of February 19th, Mr. Peebles includes the name of Wm. Brunton among Christian Spiritualists. I resided in Albany, N Y., with Mr. Brunton for over a year, and was intimately acquainted with him. I heard him lecture twice a Sunday for nearly the whole of that period, and have conversed with him numerous times on theological subjects, and I know that he was as radical an anti-Christian or non-Christian Spiritualist as I was. Theologically we stood about on the same plane, indeed, I think on some points he was more radical than I was. He never, in his public lectures or in his private discourse, said a word favorable to even the most diluted form of Christian Spiritualism, but always the opposite. Mr. Brunton was formerly a Unitarian clergyman in England, but from Unitarianism he advanced to Parkerism as a free religion, and from Parkerism to radical Spiritualism, as in conversation he informed me at the time. He had a complete set of Theodore Parker's works in his library, but he told me he could not enjoy their perusal as formerly, he having advanced beyond their stand-point. They failed to give his soul that nourishment which in former years it had received from them. As e clergyman he had in former years opened his services with prayer, but this he had entirely dropped. On one occasion, before commencing his lecture, I heard him explain in reply to queries, why it was he never prayed—such being due to the change in his views regarding prayer, his views being in consonance with my own. I know Mr. Brunton to have been then as pronounced a non-Christian as one could meet with; he utterly disclaimed the Christian name, and was an unbeliever in any form of Christianity, even the merely nominal phase of Theo-

dore Parker. After leaving Albany, Mr. Brunt on entered the Unitarian ministry. Not that he had changed his views, as I understood it, but like many other radical thinkers, he deemed it no inconsistency to be connected with that almost creedless organization, the Unitarian Church, There are and have been a number of non-Christians, or Free-Religionists, in the Unitarian ministry—among them Frothingham, Chadwick, Sanborn, etc. Of course it may be possible Bro. Brunton may have modified his views somewhat,

but I have never heard of such being the case; and I can hardly conceive how such a clear-headed, scientific rationalist as I know him to have been, could possibly degenerate into a believer in the emasculated Christianity of present day Christian Spiritualism and conservative Unitarianism. Presidio of San Francisco, Cal.

Religious Custom of Some "Christians."

Among the popular customs in which animals play a leading part that of the blessing of the horses in Rome on St. Anthony's Day (Jan. 17) is the most familiar. Every description of vehicle, from the gala coaches of the Princes, and the Cardinals' state carriages, all scarlet and blazonry, to the peasant's cart and the muleteer's wagon, with horses, mules and asses all decked out in horses, mules and asses all decked out in ribbons and tassels, were then driven in endless procession in front of the Church of St. Antonio, near Santa Maria Maggiore, where the priests, standing at the door, sprinkled the animals with holy water as they went by. The owners believed that they were thus secured against all malefi-cent influences for the year, and might defy the power of witchcraft to harm them. A curious hint as to the possible origin of this custom occurs in a passage of "St. Jerome," quoted by M. Beugnot in his "Histoire de la Destruction du Paganisme." The father tells the story of one Italicus, a Christian, who, in the reign of Valentinian lived in Constantia, the port of Gaza, and kept horses for the annual races run in the streets on the occasion of the Consualia or games in honor of equestrian Neptune, specially popular throughout the Roman empire as having been those at which the followers of Romulus captured their Sabine brides. The horses of Italicus were, however, invariably defeated, owing, as he sup-posed, to the aid of magic called in by his pagan adversary, and he appealed at last to St. Hilary for a counter-charm, having recourse to his aid, as he ingeniously confessed, in preference to resorting to that of heathen sorcerers. The Saint at first suggested that he might sell his horses and give the money to the poor, but Italicus, like some modern patrons of the turf, adduced public motives—the desire of maintaining the credit of his native town, and of contributing to the amusement of the people—as reasons for keeping them. Hilary then acceded to his desire, and gave him his own drinking cup, bidding him sprinkle with water from it his horses, coachmen, chariots and stables. So efficacious was the assistance of the Saint that the horses of the pagan competitor were rendered almost incapable of motion, while those of Italicus flew past them triumphantly to the goal, their success at first drawing down the wrath of the multitude, who clamored for vengeance on the Christian magician, but finally producing the conversion of a number of the spectators, and of the charioteers of the circus.—The Cornhill

Healing the Sick by Prayer.

Magazine.

[The Mason (Mo.) Register].

A wonderful recovery of a young lady, who has been confined to her bed for five years, is reported from Eagle township, this county, and not only reported, but vouched for as a fact, by some of our best citizens, who are acquainted with the facts in the case, who saw the girl frequently while confined to her bed and have seen and conversed with her since her recovery. The name of the young lady, who is now about 21 years of age, is Ada Whitehead, daugh-ter of Richard Whitehead, Esq. During her long confinement of five years she has been attended, at different times, by several of our leading physicians, and at times her life was despaired of, she having on several occasions seemingly been at death's door, with the door partly open for her ingress to the world beyond. A protracted meeting, under the auspices of the Cumberland Presbyterian church, had been going on in the neighborhood where Mr. Whitehead resides, and during its continuance a day and an hour was agreed upon, at which all should unite, wherever they might be, in one common prayer, as it were, for the speedy recovery and complete restoration to health of Miss Whitehead. The hour came one day last week. The prayers were begun and continued with a fervency and zeal that must produce a required result, if answer in these days is given from on high to prayers sincere. Prayer was made at the relidence of Mr. Whitehead, as well as at other dwellings, and before the hour had near expired, Miss Whitehead, unaided, rose from her bed, called for clothes, and declared she was healed. She got up and has been going about ever since. Persons go-ing to Mr. Whitehead's the same or next day, and before the fact became generally known, were surprised to have the door by Miss Ada in response to their knock. Let it be remembered that for five years she had been a helpless invalid, and for eighteen months has been confined to her bed unable to rise or turn without aid, that she had wasted away to a mere skeleton, and in a moment's time, as it were, she was able to get up without aid and go about the house praising God and declaring she

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