Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

#### VOL. XXXVII

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No. 21

Readers of the Journal, are especially requested to senu in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal. The Dethronement of Death; and Resurrection of the Dead.

### BY ALEXANDER WILDER, M. D.

A discourse by the Rev. Elijah Lucas, a Baptist clergyman of some note in the city of Trenton. New Jersey, appears in the local journals, and seems to have awakened some interest. The topic was the certainty of human existence beyond the accident of death, and the recognition of friends and ancient worthies in the celestial world. The audience was profoundly interested, and the downpour of a heavy rain on a dark night kept few away. The topic is always attractive; the craving to know what can be learned in regard to it will never be abated by any effort of sophistry or other reasoning. It is inherent in our nature, and older than the understanding. To extinguish it would be to an nihilate the man.

The text was selected from the first epistle of Paul to the Thessalonians,—iv. 13, 14: But I would not have you to be ignorant

brethren, concerning them which are asleep, that ye sorrow not even as others that have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The exegesis of the speaker was not altogether consistent with itself. He declared that the followers of Christ to whom Paul directed this Epistle were converted heathens. who had believed that when they died that was the end of them. Yet immediately after he also cites Sokrates, Homer and Cicero, to show that "heathens" cherished the hope and confidence that those who die will meet and hold familiar converse with those who have gone to the invisible region; before them. Not only so, but he makes it the principal topic of his discourse that such recognition is a prominent doctrine of the Christian faith and attaches to it the dogma of the resuscitation of the physical structure.

"The text teaches," he says, "that there will be a resurrection of the body. The soul does not sleep. The body gets weary and does sleep in the grave—a beautiful, peace-ful sleep. The Bible tells us that he will raise up our sinful bodies. There will be a recognition among friends in the life to come. Our bodies, too, will rise. They will be the very same bodies, or else it would not be a resurrection. It will be an immortal body, which will not be affected by disease and over which death will not triumph."

I do not care to cavil over the minor propositions of this declaration, in regard to the body's inherent sinfulness, and what constitutes the sameness in the corporeal structure which rises with that which was deceased The preacher would denounce me if I should represent him as a materialist, and I certainly am unwilling to do him any injustice Nevertheless he seems to have interfused into his reading of the words of Paul certain notions and sentiments which would make the teachings of Huxley and Tyndall, as compared with them, the very sublime of spirituality. I may not here call attention to the manifest tampering with the text of Paul's utterances, according to a very common prac-tice of the earlier centuries, which often perverted his meaning. It is evident that a careful examination of the Apoetle's language in the several epistles, as well as the other utterances which appear to allude to the matter, will clearly show that a spiritual regeneration and not a corporeal resuscitation was the actual doctrine which was inculcated. Indeed, Paul himself, when to the conception of many he is treating of this very subject

flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." It is the affirming of the very contrary of this to assert that the flesh or physical structure shall be resuscitated and exalted

al structure shall be resuscitated and exalted to an inheritance in the celestial world.

The Gospel ascribed to John has expressions of like purport: "The dead shall hear the voice of the son of God, and they that hear shall live....All that are in the graves (or tombs) shall hear his voice and shall come forth—they that have done good, unto the resurrection of life, and they that have done and they that have done good unto the resurrection of demonstration." evil, unto the resurrection of damnation." Yet these utterances cannot be properly understood as relating even in the remotest sense, beyond that of metaphor, to the resuscitation of corpses. The dead who are here indicated are persons who can still hear, and so obey and live. The designation, also, of "all that are in the tombs" belongs in the same category. It is utterly inadmissible that the mass of corporeal substance that we bury or inhume, is a human being. It feels nothing, knows nothing, desires nothing. It can do nothing. It is not even a sinful body, for it can neither do wrong or take any delight in wrong doing. It is not a moral thing but a mere disintegrated frame-work which the real human being has forsaken for good. It has in consequence become entirely the subject of physical law, to decompose and he subject of physical law, to decompose and be diffused as vapor and earthy residuum, through air and earth. I have too yivid a sense of the noisomeness of the charnel-house and the repulsiveness of corporeal decay to be able to perceive any such charming thing in the case worthy to be designated "a beautiful, peaceful sleep." I would treat a corpse with respect, for the sake of the immortal being that organized, animated and occupied it; but I can cherish no notion or phantasy of its further identification with the departed soul, which would justify any imagining that it would ever be again rehabilitated as immortal. The analogies of the universe are against the dogma, and only a very gross or

sensuous nature can conceive of it. The whole doctrine imputed to Jesus in selfhood of man is the soul alone; and that the bodily structure is no part of it and can inherit nothing that is spiritual. He who shall lose his soul will lose himself; but to lose the body is merely the parting with a temporary appendage. The life which the dead will live who hear the divine voice is no renewed pulsation of the arteries and stimulus of nerves, but the actualizing of a spiritual, upright life. A previous sentence to those quoted explains it accordingly: "He that heareth my word and believeth on him that sent me hath everlasting life, and cometh not into judgment, but hath passed out of death into life." In plain speech, the declaration is made that such a person has already risen from death, because he is quickened into the true moral life.

The same thing is also set forth in the words of Jesus to Martha: "He that believeth in me, even though he was dead, he will live; and he that liveth and believeth in me, will not die." The living here denoted is that of the genera of angels and spiritual beings in the eternal world. Of that world this region of time is but the effigy and shadow, and of the life of that world, this sublunary life is but the apparition and dream.

The Apostle repeatedly treats of this resurrection as having been already accomplished. Writing to the Roman disciples he utters these expressions: "Ye are not in the flesh (or body) but in the spirit." "The body is dead because of sin, but the spirit is life because of righteousness." "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God."

To the Kolossian believers his language is very emphatic: "God hath translated us into the kingdom of his dear son." "You hath he quickened." "Ye are risen with him through the energy of faith." "If ye then be risen with Christ seek those things which are above." In the epistle to the Ephesian Christians is the stronger expression: "God hath quickened us, and hath raised us up together and made us sit together in the heavenly

We have no occasion for perplexity or apprehension in regard to the judgment of the last day. The form of speech is an orientalism highly metaphoric and easy to comprehend. To those whose vision is circumscribed by time and space, the last day may seem to relate to some period like the term of physical nature, or some consummation of things, or perhaps the end of human life; but in the world of mind there are no such limittations. The day of the Lord is eternal, without sunrise or sunset; it always was, it now is, and it will forever be. It is a "last day" to those only whose life and thought are still of the earth; it is a crisis or judgment only to those who love darkness rather than light because they are still wrongdoers. But they who have attained the pure life, the true resurrection from among the dead, are living in that eternal, divine day, whether they are allied to bodies of flesh or unbodied. They are in the heavenly places, in converse with spirits and angels, and endowed with the senses, sensibilities and other faculties and energies of the eternal region.

The resurrection is by no means to be considered as an event pertaining to a life to come, but as an experience proper to the life that we are now living. It denotes the converse of the apostasy or departure of the soul from its celestial home. The Ionic philoso-

Hebrew Psalmist graphically expressed similar notion: "He brought me out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings." The soul having become immersed in the mire of sense and lost sight of the celestial life, is brought again to the perception of the truth, and so stands up erect in its native divinity ransomed and redeemed.

The apostle again declares that the sting of death is sin. When, therefore, the individual reckons or renders himself dead to sin death has lost its weapon and sceptre. It is no more a king of terrors; it no more is able to kill. Thus the corruptible puts on incorruption, the mortal puts on immortality, and

death is swallowed up unto victory.

The true soul has its citizenship in heaven. Very important to a man in the Ancient World was the right of a citizen. An exile was an outlaw; whoever found him might put him to death as the common enemy of mankind. The Roman citizen, too, was noble, and wherever he might sojourn, he was hon-ored and protected by the commonwealth. The realm of heaven is universal; this sublunary sphere is but a colony, an outpost, and eidolon of the eternal world. The home of the soul is in that region of life, away from the morally impotent and dead. This is the life and immortality or incorruptibility that they enjoy, for whom death has been abolished. With the dethroning of death comes the establishment of the supramacy of stornal establishment of the supremacy of eternal life, the life that is lived in the Foreworld

and eternal region. The principal feature of the lecture under

the Gospels, emphatically teaches that the I death, when he is represented as having himself killed a lamb, and we have just read that Adam and Eve had been clothed with coats of skins. Mark Twain's jest about his weeping at the grave of Adam is hardly more absurd. I must be permitted to declare my utter disbelief of the legend, except as it may be an allegory or sacred myth. In so doing I take my stand with Clement of Alexandria, Origen, Augustin, Maimonides, and the numerous other intelligent men who have treated of the subject. As having an esoteric meaning I will accept it, but not as being veritable history of occurrences in the external world.

Nay, more. It is evident and has been irrefragably shown that the earth has stood for an infinite term of years, and that it was peopled with human beings like ourselves for uncounted ages before the country and Garden of Eden were ever known or ever ex-

The faith, the hope and expectation of an unending life have been cherished by mankind through all the uncounted centuries. The lust for immortality is strong and unconquerable. It is the instinct, not to say the intuitive conception, which characterizes us as human and not bestial. The most ancient nations and tribes of men, even when there were not sages and philosophers to teach them, were zealous in their belief respecting the existence beyond the present life. It was an eager and passionate faith, which took form as accorded with the genius and mental development of the respective

In one condition or stage of advancement, Death was deified as the power that set men free from conditioned existence and gave them admission into the everlasting habitation. Pious worshipers were incredulous in regard to the soul's actual abandoning of the body; and they sought accordingly to provide it a tomb for its permanent domicile. This became their sanctuary, to which they resorted at stated intervals, usually on the seventh day, with votive offerings, supplications, and religious rites. So we read that Æneas worshiped at the monument of his father Anchises, and Laban the Syrian emir invoked the God of Abraham, the God of Nahor, and the God of their father; while Jacob swore by the Fear or rather the semeion of his father Isaac who was yet living. It was the soul that they revered. The mortuary remains which have been discovered here and there over Europe, exhibit the traces of this archaic worship. The tombs were man's temples in that period.

There was also the consecration of emblems and symbols. This is an instinctive worship. In the portrait or the keepsake of a friend, we cognize a somewhat of that friend, an aura or actinic potency as well as a recollection; and so, men in their various ideal representations and whatever brought divine power vividly up in thought or seemed to manifest it in action, acknowledged the actual presence of God. In like analogy certain rites and ceremonies were believed to make the divine being sensibly present Prayer, music, the concentration of the attention, and other means, have been employed in every world-religion for this very pur-

It is fashionable to declaim against this as superstition. I would be very exreful about this. To profane what a reverent mind holds sacred is blasphemy against the Holy Ghost. Nor is superstition a thing utterly contemptthus adds his most emphatic disavowal and denial of any physical resuscitation and apotheosis: "But this I say, brethren: that the soul from a corporeal to a divine life. The view it; but it was noble in its inception. It

denoted the regarding of things from above, from the heavenly side, as the one standing on a mountain-summit would view the cloud beneath him into which the sun was shining. Ancient and perhaps modern supersti-tion will thus be seen to be the conception of the divine irradiation in those things, where others perceive only clouds and darkness.

We of the later times have perhaps refined the old concept into an acknowledgment of God as an infinite spirit transcending all idea, but known to us as wisdom, justice, goodness and truth—not from evidence afforded by the senses of understanding, but by the spiritual faculty of discernment; and hence are not able to render the idea into common speech. In such a Being, holy, loving, and personal because intellective and the source of energy, I fully believe. Nevertheless, I am not blind to the fact that my concept is the same at bottom as that of the most ancient known of human worshipers.

It is fully expressed by the Gayatri:
"Adore we the all-potent light of the Divine Sun that illuminates all, that creates

all anew, from whom all proceed, to whom all must return; may it guide our minds aright as we approach his holy seat!"

Whether we salute one another in the celestial world is a matter upon which I do not bestow much conjecture. There is too much of the savor of individualism, a dividing from one another about the netter; and too from one another, about the notion; and too little of identity—sameness and onchess. I dislike to dwell upon the sentiment of being apart, as if separate and distinct. In the language of the gods there are no words to denote divisible conditions. Spirits may be nearer to each other than men are to their own thoughts. We are in, with, and perour best-loved friends as being close to us. and of those who are not friendly or beloved as distant and away off.

When the Hebrew Sadducees who denied any resurrection, eternal life, angel or spiritual being, accosted Jesus with their quib-ble, he made a reply which they could not disallow: "Now that the dead rise again, even Moses showed at the bush when he calleth the Lord, 'the God of Abraham, and the God of Isaac, and the God of Jacob;' for he is not a God of the dead but of the living." Those who do not cognize any resurrection except the same bodies are also resuscitated, will do well to ponder this argument. The patriarchs still lived. They had already attained the resurrection. They were complete in every respect, although their bodies had long ago melted away. The same thing is true of others. "They who attain the resurrection from the dead die no more," said Jesus; but they are the sons of God, being the sons of the resurrection." It is proper to write this in our accidental speech: "They are gods, inasmuch as they have passed from the dominion of death into immortality."

Hence, in the Epistle to the Hebrews, the ancient worthies are enumerated and declared to be a great cloud of witnesses compassing about the Christian believers. The language is even more explicit: "We have already come to Mount Zion, to the city of the Living God, to the heavenly Jerusalem, to an innumerable company of angels, to the gen eral assembly and church of the first-born enrolled in heaven, to God the Judge of all, and to the spirits of the righteous made per-

The heavenly abode of spirits and divine beings is by no means geographically distant and distinct from the regions occupied by the inhabitants of this external world. Indeed, it is more than probable that the dead, as they are usually designated in common speech, those who are disbodied, often cling abnormally to the earth and its ways; and that they who have labored zealously for an aim or enterprise, continue still their effort and endeavors. Those who have their senses exercised to discern, will be able to perceive them. The demise of the body changes no element of the nature, character, or acquired quality, but merely the form of existence. The soul is the real selfhood, which always continues, whether unbodied or allied to the corporeal structure. The body is purely adventitious,—assumed for a purpose to individualize the soul for the sake of experience, discipline and other uses, but to be discarded like a broken implement or a worn garment when it no longer serves its end or is required. The true resurrection, therefore, is not a redemption or deliverance from physical accident. Resuscitated flesh is not an endowment with immortality.

Thus death is to be dethroned. He may no longer reign as King of Terrors. He has no prison wherein mankind are dungeoned till some indefinite future period. He is terrible only when we fear to look upon him; but there is no terror when the intrepld soul calmly contemplates his face. Bulwer-Lytton's Dweller on the Threshold haunted those who feared her and sought to put her out of mind by fleeing from the place or plunging into excess; but she was powerless in the presence of the noble, the bold and pure. Death is disarmed and expelled from his throne when he encounters the heavenlyminded soul.

There is no more that needs telling. We may now apprehend correctly the apostolic doctrine of resurrection, and disencumber it

from the gross fancies and interpretations of from the gross fancies and interpretations of sensuous-reasoning men. We may respect unhesitatingly the dignity of our nature as essentially divine and immortal. We may cling tenaciously to our belief in immortality as the seal of our humanity and the grand impelling incentive to goodness and right action. We may cherish fondly the confidence that the just and the good who once abode on earth with human shape, especially those who are allied to us by kindred petura those who are allied to us by kindred nature, are still with us guarding and encouraging us in our mundane pilgrimage. We may entertain confidently the assurance that we entertain connidently the assurance that we are in communion with the inhabitants of the celestial world, angels, guardians and spirits of the just, as we are living in neighborhood and society upon the earth. And our assurance of all this is and will be strong and clear as we live in the exercise of that charity which seeketh not one's own but the best good for others. best good for others.

### The Workman's Saturday Night.

BY W. WHITWORTH.

When his employment is well with him, Saturday night, of any night, is the best of all to the workman. His week's labors are ended. He has discharged his allotted service and received the remuneration agreed upon, and with a light heart he hies him to his home, where he knows that happy wife and children will be eagerly awaiting his coming. He finds the house fresh, garnered to wholesome cleanliness, for his wife has The principal feature of the lecture under notice is the stress laid upon the recognizing of individuals in the heavenly world. "It would be almost unnatural," says the preacher, "that the first desire would not be to speak with Abel who was the first to taste death. It would be unnatural to believe that we should not seek Adam and Eve, our first parents, and to talk with Enoch and the first patriarchs."

It is somewhat unfortunate that these illustrations have been employed. It would be hard to show that Abel was first to taste death, when he is represented as having himment he gives forth his earnings to his good wife; and together they earnestly plan how to lay out the money to the best advantage.

And now the workman is a very king, blessed beyond all men, for by the sweat of his brow he has fulfilled the divine command, in earning the livelihood of himself and his dear ones. He lays down his head on a peaceful pillow, with envy of no man, and blessed with the truest of all heartease -contentment.

But there sometimes comes a Saturday night that crushes the workman to the down-slough of despair. When the cry of hard times has fallen on the land, and men vainly wander over the streets in quest of employment, he is beset with a great dread that he, too, may be thrown into the great army of workless wanderers. Perchance for months he has only had short hours of labor, cutting down his earnings so as to leave barely enough to live, and on some black Saturday night in the depth of cold, costly winter he is told that his services are no longer required. Then has a Saturday night come that is black, indeed.

In a dazed sense of some not yet fully understood great calamity he receives the blow and staggers away. No language can tell a tithe of the suffering that wrings his heart as the full possibilities of want and suffering that may fall are given to him. He knows that other workshops are closed or running short time; are rather on the bent of discharging surplus help than affording a place for others. With slow, heavy step he walks for a time almost aimlessly along the streets, his brain in a whirl of dread of the dark-looking future. But at length he is impelled to his home. His wife must be tabbed with the terrible misfortune that has befallen them.

Good father in heaven! how shall he tell her? How shall he word the crushing news in a way that will least hurt her, and give some gleam of hope out of the gloomy pros-

With a leaden weight in his breast he reaches home; and without a word his downcast face tells all. With the quick instincts of maternal and wifely love she comprehends the whole depth of the calamity in a flash. Now he tries to give words of cheer; to tell how earnestly he will seek work elsewhere, and that he must succeed. But she goes with the leaden cloud of despair in her face to some dark corner, and cries, in thick coming sobs, the pain that is pulling at her heart-

Saturday night the bright, sunny, glad time of requital for his labor, that erstwhile spread the sweet blessings of heart-felt satisfaction and comfort on his home, has fled, and the saddest, gloomiest, most awful night he ever knew has fallen on him like a pall of death. All through the long hours he toeses in fitful sleep, with a dull weight of ceaseless pain at his heart, and only misery and wretchedness seeming to be left for his endurance.

God help the workman when this Saturday night has come to him.

Sylvia Duboice, a negress, who celebrated her 116th birthday last August, lives in destitution on the bleak summit of Lowland Mountain, in New Jersey, and is believed to be the oldest person in the United States.

A New York lady is said to have a dress of spun glass trimmed with cut crystal beads, the glass being in the palest amber tone, in exact coloring of the hair of the fair wearer.

For the Religio-Philosophical Journal, From Puritanism to Spiritualism. 1817-1884.

BY GILES B. STEBBINS.

CHAPTER IX.

In August 1878, I was at Onset Bay and spent an afternoon at the cottage of Dr. H. H. Brigham, of Fitchburgh, Mass. He told me that in 1851 they were not Spiritualists, but a remarkable experience "compelled belief." Mrs. Brigham and himself had a scance in the evening at their own house, with Mrs. M. A. Billing (medium) and her husband. They had finished, as all supposed, and had left the table, no one being within four feet of it, but it moved with no one touching it, in a way that led them to sit around it again (only the four being in the room). The raps spelled out a message from Mrs. Eliza Liscomb of Brattleboro, Vt., a friend whom they supposed to be well. The message was: "I died Saturday night, and my body has been carried through this place to-day (Monday) for burial at Mount Auburn," Dr. B. exclaimed in surprise: "You are not dead!" and an emphatic rap came for no! He said: "I thought not," when the table moved again and the word was rapped out: "I have passed through the beautiful change, so little understood, called death, and am more alive than ever." They wrote Mr. Liscomb and he replied, telling them of his wife's short illness and departure, and how the body went through Fitchburgh on Monday eastward for Boston and Mount Auburn. Here came information without external knowledge and contrary to expectation. No doubt clairvoy-ance and mind-reading may solve some of these remarkable facts, but we get beyond them to evidences of spirit presence and personal intelligence.

On the evening of Sept. 29th, 1851, at the house of Benjamin Fish, he was present with his wife, and my wife and myself, her two brothers, Albert and George, a domestic, Ellen, Isaac and Amy Post and Leah Fish, the medium. We sat in full light, two hours around the large dining table. In writing my questions I sat at the end of the table with my hand shielded from the medium? with my hand shielded from the medium's sight, and wrote first: "Will my sister communicate?" to which three raps responded their farm-house. No woman has higher "Yes." I then asked: "If names are writ-ten will she respond to her own?" I wrote Mary, Emeline, Eliza, etc.,—raps responding repeatedly to the second name, which was right. In like manner my father's and mother's names were readily given, and that of husband, Alexander, was given, and he was and is, on earth. His name purported to come from his wife in the Spirit-world. I asked if father would rap once for each ten years of his age, and then give the fractional years; when there came seven raps, slow and strong, one quicker and less decided, followed by a faint sound that seemed like a part of the last. His age was 71 years and five months. Mother's age, 58, came in like way, and then my sister's was given as 29 was a mistake; she was thirty-one, as I well

my questions were vocal, written or mental,

Messages also came to others present. When about half through the power seemed to weaken, word was rapped by alphabet, without our wish or expectation: "Wait, dear child, until we repair our telegraph," and after a short silence all went on with new vigor. Father spelled out: "Giles, I want you to weight the importance of these things. you will soon know more." I asked my sister: "Can you touch me?" and the ready answer was: "If I had the power you would not ask me more than once"—all by alphabetic raps. The table was moved a foot or two several times, with our hands laid light-

At the close I said: "Will you all rap farewell?" and there came one loud rap, two less loud but distinct from each other, and two very gentle, all repeated together. Then the unexpected final word: "But not farewell, dear son, forever." The raps claiming to come from these five persons were as distinct in quality and volume, and as readily distinguished, as so many voices. In a good circle this is usually the case. Personal intelligence, unseen but real, power, design, a sense of the real presence of those purporting to be with us. marked these two valuable hours, as they have like seasons in the lives of many thousands, far over oceans and continents. All were Spiritualists except the two young men and they frankly said they could not under-

Once in Ann Arbor I sat by a table opposite the medium, in such way that I could see his limbs and know that he did not stir; two others sat by the other sides, and another person (Mr. Risdon, a well known merchant) seated himself on the middle of the table, crosslegged in tailor fashion, and it was gently lifted a foot or so in the air, floating about and settling softly to the floor to rise again several times. Our hands were all laid on it. I noted every hand and every person especially the medium, and know that they did not stir to lift it, although the medium grew pale and weak while it hung suspended in midair. Was it "unconscious cerebration," what kind of learned nonsense, that applied the force? Many times I witnessed such things, and saw so much in such varied ways that it was impossible to refuse assent to the spiritual theory. I saw things uncertain and unsatisfactory, sometimes fraudulent; but much more that was sober certainty and genuineness. I would not, and did not, give open assent and advocacy to the great fact of spirit-presence until I could find a philosophy which would bring all under the sway of natural law. My present conclusion, based on the careful research of thirty years, is that nothing in the wide range of natural science is more clearly proved than the "reality of spirit-presence and communication"—the evidence being varied and confirmed by a host of competent witnesses. People from the higher life can and do, come to us. They have done so from remotest historic ages; but can come now more readily, because the spiritual nature of man is more open and recep

BYRON, NEW YORK, 1846. It is usually supposed that the first intelli-gent spirit-manifestations recognized as such, took place at the home of the Fox family, at Hydesville, New York. While it is true that the simple rape at that place first called public attention to this great matter, the first communications accepted and responded to came some months before the Hydesville demonstrations, at the home of Nelson and firm in Buffalo, N. Y.

tive, his inner faculties more developed.

EARLIEST SPIRIT MESSAGES AND RESPONSES-

Lucina Tuttle, on their farm, some five miles north-west of Byron, Genesee County, New York. I give the facts as given me by Mr. Tuttle and Joseph C. Walker, at Byron, in

October, 1875, prefacing them by a narration needed to a full understanding of the matter. Early in 1846, Joseph C. Walker, a half-brother of Mary F. Davis, taught school in the district where the Tuttles lived, and magnificant lives. netized Mrs. Tuttle several times to cure the pain caused by a tumor on her left shoulder, and to prepare her for its removal by a surgeon. About the middle of February, at noon, Dr. J. M. Cole, of Batavia, N. Y., J. W. Seaver of Byron, and two medical students, came to the house. Mrs. Tuttle was mesmerized by Mr. Walker two hours before the operation. The tumor, two and a half by three inches in size, was cut from its adhesion to the bone and taken out through an incision six inches in length made in the flesh for that purpose, the patient, meanwhile, quiet, outwardly unconscious, no tremer of a nerve, no flush in the face, no change in her respiration, no pain! For three hours afterward she was kept in the same state, and when awakened, by the usual reverse or upward passes, had her first outward knowledge of the operation. While it was going on, however, she saw it clairvoyantly, quietly described its progress, and told of its fermination. Then and previously she described the tumor as adhering to the bone. The surgeons thought otherwise but acknowledged that the result proved her right, while they had been mistaken. Afterward the arm was kept magnetized part of the time to aid its cure, which was speedy and permanent. Mrs. Tuttle recovered from symptoms of consumption, grew robust, and is now, after thirty years of busy and laborious life, in good health, save a slight delicacy of the lungs. This remarkable experience led to the describing and prescribing for her friends, soon for others, and ere long to a practice reaching far away, and large to this day. Mr. Walker is one of the family, and magnetizes Mrs. Tuttle (a brief and simple process, yet needed to open her clairvoyant power) to prescribe for each patient, far or near, separately. The medicines (usually roots and herbs) are prepared. And all this has come with no advertising, no newspaper notices of their own seeking, no departure from the quiet simplicity of their lives in respect from a wide circle of intelligent pa-tients and friends than Mrs. Tuttle. The manly uprightness and intelligence of Joseph

C. Walker are known and appreciated. This opens the way for the story of their early spiritual experience, as I carefully William, my sister's son. The name of her | noted it down from their lips and their written memoranda.

Mr. Seaver is a well known merchant, and gave me the facts of the remarkable surgical operation which he witnessed. Dr. Cole, the

skilled operator, is not on earth. One evening in June, 1846, while prescribing for the sick in the mesmeric state. Mrs. Tuttle stopped and said, "I can go no further," and tears rolled down her cheeks as she turned and spoke to Mr. Walker. "What I am about to relate you are not prepared to unyears. I asked if this was right, and raps derstand, nor should I be in my usual state. said yes. I said I thought not, but again For the last few weeks, when magnetized, came an emphatic response that it was. Here | three spirits hover around me, urging me to give a communication for each one of us. knew. It was the only incorrect answer, and | One is your father, one is my husband's moththe error seemed firmly fixed in the mind which was communicating. The age of her son William, eleven years, came right.

I asked mentally: "Shall I speak in public on this subject?" and the raps gave allowed the past few nights. I say Joseph, stand firm to what you know to be phahetic reply: "You you will." Whether true. Those that are now your stroi posers will become your warmest friends. made no difference in the readiness of reply. [Mr. W. had, unknown to any one, felt great agony of spirit, having been told that he was 'in league with the devil,' and questioned himself whether he should give up magnetism, in accordance with the wish and prayer of his brethren in the Baptist Church, or go on his own way.] Often when you, an orphan boy, have sat down by the wayside and wept because you had no father to direct and guide you as other boys had, you little thought that your spirit-father, stood by, holding you by the hand, You well remember the place, between Cleveland and Medina, Ohio, where you were in this distress, and sat down on the grass by the roadside and wept. I was there with you. [The place and described circumstances were correct.] I have been a guardian angel to my little ones, whom I left so sorrowfully in passing to my present home. I have been able to inspire and control you and keep you from evil when you were an orphan boy. I looked for my Orthodox heaven and hell, but did not find them here. I have looked for the Orthodox devil, but do not find him in this beautiful clime. I have not seen God; we can only see him in his external manifes tations in Nature. As I unfold and develop, the Infinite unfolds in equal ratio." He said to his father, "It will not answer to tell of this," and the reply was, "Tell a few friends now, if you wish, but ere long you can tell all, and it will be far more common. We here are making suitable preparations to produce tangible demonstrations upon your earth, to convince humanity." For an hour or more this lasted, until Mrs. Tuttle said: "Your father steps back to give way for others, joyful that he has been able to communicate. You must call Mr. Tuttle in (from the next room) and leave us, that his mother may communicate to him." And for an hour that mother spoke to her son through Mrs. Tuttle. The son had little faith in a future life, but was convinced of his mother's presence, and wept joyful tears, as Walker had done before

> twenty-five years. Next came a recall of Mr. Walker, who was directed to take pencil and paper and note down what Mrs. Tuttle's mother would say to her, that she might read and preserve it when in her normal state. At the time it was given through her interior senses, she had no external knowledge of what was said or done. At two o'clock in the morning she was brought out of the magnetic or clairvoyant state, surprised at the length of time that had passed, asked what had occurred, and was still more surprised when told, and wept over the message from her mother as she read it from the sheets written by Mr. Walker during its delivery.

him. Mr. Walker's father had been gone

After this, Walker sometimes communicated with his father through Mrs. Tuttle, was told that the Rochester rappings were produced by spirits, and if he would go there he would convince him. He went, saw Leah Fish, (née Fox), asked his father, "Did you ever communicate with me before?" and was told by rape, spelling the alphabet, "My son, you well remember the night I communicat. ed to you through Lucina."

For more than a year after these earliest messages, no one knew of them outside of the family save a brother of Mrs. Tuttle, who was told the next day, came to the house at night and had a convincing message from his mother.

To be continued.

Irish and English is the title of a mercantile

Extracts from an Oration on Organization | metheus? We surely have the fire from by Dr. S. B. Brittan, Delivered in Outline at the Celebration of the Advent of Modern Spiritualism in New York in 1878, and Afterwards Published in Full.

I must be excused if I do not perceive any good reason why we should call this the thirtieth anniversary of modern Spiritual-

All the principal sounds produced by spiritual agency in our time, were heard in the house of Rev. John Wesley, at Lincolnshire, England, in the early part of the last century. Phose illustrations of the presence and power of spirits first occurred in 1716, one hun-

dred and sixty-two years ago....

For more than thirty years the spirits repeated the demonstrations of their presence and power through the mediumship of a sister of the accredited founder of Method-

....We are not here to feed the love of the marvelous in people who mistake very common jugglers for the messengers of God. We are not assembled to minister to those who watch for the advent of every new Munchausen, that they may feast upon the carcass of his story. We ought to be here for some better purpose than the mere exchange of congratulations—on account of the rapid growth and wide diffusion of our spiritualistic views. I am reminded that this fact alone carries along with it a lesson of severe reproof to us all. It is true that the progress of Spiritualism has been rapid beyond comparison with anything to be found in the whole history of civilization and the progress of ideas. But what have the believers ever done to advance the spiritual reformation? I feel a deep sense of mortification when I answer, little or nothing worth mentioning. The work is chiefly to be credited to the spirits, and the progressive tendencies of the times. These have furnished an ample basis for a thorough revision of our systems of morals, philosophy, theology, religion and practical life. It yet remains for us to improve the occasion by turning the principles of the spiritual philosophy to some noble account in the improvement of society. Ideas are the souls of which human institu

tions are the organic forms. Ideas are chiefly valuable to society when they take on such forms as will admit of their practical application. This is appropriately our part of the great work of the new reformation; and yet this is procisely what we have left undone. Thus far we have been unprofitable servants; and even now we show no disposition to undertake the task that to-day invites the speaker and the hearer to immediate and earnest co-operation. There are grave questions that involve the reputation of Spiritualism, the moral status of its adherents, and the future progress of a great truth which should command our instant attention. And here let me inquire, what are the obstacles in the way of united, harmonious and determined action? I answer, two false ideas, which ought—in the interest of truth and humanity-to be thrust out of sight, now and forever ....

The first of these "false ideas," Dr. Brittan asserts, is the notion that it will give some workers undue precedence over others; and, he continues:

In all human enterprises, and every walk of life, the best men may need to be guided in many things, and the wisest are sure to gratefully accept such direction. And yet of being led by somebody is something terrible to contemplate...

It is not our prerogative to decide that the world shall have no leaders. It always has had them, and it is likely to need them for a long time to come. The man who attempts to subvert this divine order in human affairs is sure to fail, and in the end will only measure his own littleness against the greatness he cannot comprehend. What kind of a Grand Army could we have in the absence of the commander, and without discipline; where no one sustained a subordinate relation to another; and every one was left to obey his individual impulse in madly rushing to the battle? I leave the imagination of the hearer to picture the scene and the consequences. Legions of tramps and stragglers are of no possible use if we aim at victory. They only carry with them the elements of disorder and the prophecy of disaster. Wherever they go desolation is in

their track. The other false conception that stands in the way of united action, for great and beneficent ends, is the idea that organization, with a special view to the advancement of our cause, must necessarily be fatal to its highest interests. Many people imagine that this is the devil's own trick to enslave mankind. The idea that organization, per se, is incompatible with the proper freedom of the individual, is a grave mistake which we should have corrected long ago.

....If organization is a law of life through all nature—and the several phenomenal phases of life are invariably extinguished when we destroy the organic structureshow can a rational man oppose the application of the same principle to any and every great moral enterprise? Verily "the children of this world are wiser than the children of light." "In their generation" they apply the principle and conform to the law

in all secular affairs Yet I am told that it is extremely danger ous to attempt to give Spiritualism any organic shape; that if successful we should only add one more new sect to the long list animated by the same old spirit, that in earlier times enslaved the human mind. Has the Divine ordinance in all nature become an infernal snare? I am surprised at the bad logic and childish fears of a large class of our people. This is the great bugaboo that frightens the little children in the spir-

itual nursery.... ..It is true that personal ambition may lead to the exercise of authority for private ends; so may the love of liberty sway the scepter of power for the common welfare. We do not propose organization as a scoopnet to catch gudgeons; not as a means of checking the moral growth of the individual, nor for restricting the limits of a rational freedom. We will neither have a spiritual hierarch of the mitered stamp, a new "pope of philosophy," nor any other dictator clothed with unlimited and irresponsible power I never trained in the ranks of any party that made war on the rights of man. Those who are drumming for recruits in such a service, may go elsewhere; I shall not enlist in their cause, and will not serve if I am drafted.

... Believers in Spiritualism! my appeal is to you. Can we learn nothing from the laws and analogies of nature and universal history? With a faith and philosophy based upon the eternal laws of matter and mind, and supported by the concurrent experiences of all races and nations, we are still unable to accomplish any important work for humanity. Shall we repeat the story of Pro-

heaven, whether stolen or not. We have the light of superior knowledge to guide our footsteps; but, like the ancient Jews, we are satisfied to "stand still and see the salvation of God," when we should go forward. If we are bound, it is because we will have it so. Shall we permit the whole body to be thus chained forever to the external symbols of power. while we waste the divine fire on worthless images of clay?

Believe me, it is not organization, but the want of it, that places the natural rights and the most sacred interests of the citizen in ieopardy. In the absence of any organic arrangement we cannot concentrate our forces in such a manner as to make our latent pow-er felt and respected. Moreover, society dis-integrates when the individual exercises his power without regard to his social relations and the limitations of law. The believers in Spiritualism far outnumber those of any re-ligious body in Christendom except the Roman Catholic Church; and yet almost any one of the more insignificant Protestant sects is capable of exercising a wider and stronger influence on society. We are overshadowed by ambitious inferiors who know how to organize the forces at their command, and to train them for effective service. Our own great want is a similar measure of common sense. We occupy immeasurable space, but have no solidity. Expanded to inconceivable dimensions, we are yet without either form or consistency; while the restless elements are apparently destitute of any moral cohesion. We greatly need to be condensed by the application of some spiritual hydrostatic pressure. At present we are in an extremely nebulous state, and as a body exhibit about as much power in the United States as a dense fog might develop in Nova Scotia. We must make haste to gather up the elements of our thought, and the silent forces at our disposal, and prepare ourselves to use them in the trial which is sure to come. We are called to contend against an insidious opposition that does not hesitate to use unfair means in the contest. The efforts to sectarianize the national constitution; the covert and cowardly attempts of the Allopathic School of Medicine to obtain special legislative protection against the progress of the age, and at the sacrifice of the rights of the citizen; and the vicious misrepresentation of our principles and the character of our people, are among the facts that admonish us to take counsel together....

.... "The sword of the spirit"—the naked Truth—driven home to the brain and the heart, is keener than a Damascus blade; and it only remains for us to organize our forces and prepare for the battle.

....If we cannot vindicate the truth and preserve our individuality by using such means as make us powerful, will some disorganizing apostle be kind enough to explain the superior plan of salvation by leaving everything at loose ends? It is not proposed to inaugurate any system that shall be of higher authority than the people, whose ap proval alone can give it validity ...

If Spiritualism is not respected the fault must mainly lie at the door of the great body of its believers. It certainly contains, in a preeminent degree, all the elements necessary to at once enlist the affections of the humblest disciple and to command the homage of the proudest intellect. It appeals with irresistible force to all classes—to the young mother at the grave of her early hopes; to the old man leaning on his staff at life's eventide; to the materialist with the demonstrations of the presence of a spiritual power; to the statesman who casts the horoscope of nations; to the philosopher who scales the very heavens with his far-reaching induction; and to the devout worshiper in every land whose reverent spirit takes hold of our great im-

The old systems of theology are smitten with dry rot. The antiseptic properties of prayer will not save them, for they are dying. Something better must soon occupy their places; and here—let me say—is our great opportunity. Spiritualism only needs to be placed on a proper organic basis, with means and methods adapted to its divine uses and deathless issues, and it will speedily become the philosophy and religion of the civilized support of no sect or party; hospitable to every newly discovered truth; cordially accepting the results of all scientific investigation; truly reverent in spirit, but independent in the exercise of reason, why may it not realize the wants of all loving hearts and enlightened minds?

Other countries have contributed to the power that has fashioned the institutions of the world. It is not long since as a people we were born into the family of nations; but we have not been idle. A single century has enabled us to furnish the grandest example in history of a free representative government. But we may render mankind a still more important service. The opportunity is offered, and shall we make no effort to rise to the measure of the demand and the dignity of the occasion? Accepting all great men and pure women as lights of the world; and taking the divine elements of good and truth out of all systems, let us proceed, in the interest of humanity and for the honor of a living Gospel—to fashion the new theology and the eclectic religion of the world.

Shall I be told that the time for action is not yet come? Will it be said that we must continue to drift for another quarter of a century? This is the sluggard's logic and the idler's commonplace. Is not thirty years, in this fast age, long enough to be wandering in the wilderness? It is now time to pitch our tents and go to work, that we may do something in the lifetime of the present gen-

eration... Now let us indulge the hope that the small business of going up and down, and here and there, seeking the latest wonders; the drafting of preambles and passing resolutions to be forgotten in a day; molding paraffine hands and tying up jugglers in a sack; watching in darkness while hypothetical spirits wash their feet in the polluted-fountain of bad English;-in short, may we not hope that all this unprofitable business, is—in the ex pressive parlance of the street-fairly "played out?" No doubt a spirit may show himself in a box, or hide himself behind a curtain; but the cabinet impostors should be left to play before the great assembly of "dead heads," and pay their own expenses. The spiritual tramps, dazed stragglers, and moral pariahs, who haunt the desert wastes of irresponsibility, may as well retire and save their loles. Let us vagabondize no more, but go to business. Wake up the sleepers! Drones. get out of the way! Make room for the earnest workmen who come to build up the new

... Why not now resolve to employ some time and means on a live subject? Organize Spiritualism, on a broad, natural and rational basis: make a decent provision for carrying forward the great objects suggested by ite liberal principles and benign spirit, and it will speedily command the respect of the world. Lift its white banner from the dust. Is on the long has it been descrated by infidel out it.

feet. Let us make haste to cleanse it from the pollutious of this world. Plant the standard on the highest moral eminence; and its silken folds, waving aloft in the clear light and pure air of heaven, will gladden the eyes and inspire the hearts of millions with reioicing....

We are weary of the discordant sounds tha signal the progress of the destroyer. Let the rude din be hushed; we would have silene for noise. The Waster must retire. There is room for the Builder now. He may come to his place and perform his work. We demand now and hereafter, the earnest labor of reconstruction. The true disciples will become living stones in the sacred building. Let them come together, each in his proper place and relation. Then will the new Spir-itual Edifice, like the walls of the ancient Temple, be upreared without the sound of a hammer.

#### The Vicarious Atonement.

To the Editor of the Religio-Philosophical Journal:

Will you please allow me space in your columns to reply to the complaint of J. Crysler, that we as Spiritualists dwell too much on the doctrine of the vicarious atonement? He

You all talk as though the orthodox doctrine gave a license to sin when it is the farthest from it possible."

Now leaving out of view for a moment the horribleness of the injustice involved in such a belief, and which you have so well set forth. I do not hesitate to charge that this doctrine of the atonement always has given a license to sin, and will continue to do so as long as it may be sincerely believed. The great trouble with our good friends, of whom Mr. Crysler is a representative, is that they fail to take a comprehensive view of the situation. freely acknowledge the fact that not one of them would allow himself for a moment to encourage a man in wrong doing, but would use every effort to induce him to "Cease to do evil and learn to do well." I have been a member of a Christian church for too many years of my life not to under-stand the motive that actuates the Christian in his work.

Why, then, do I believe that this doctrine gives a license to sin? Let me give you a short chapter from my experience. Up to twelve years ago, I was an active member of the church and connected with the Y. M. C. A., I always took a deep interest in promoting the cause in which I sincerely believed. As a member of one of the committees of the Y. M. C. A., it was my pleasure to go out with others to endeavor to induce young men to come into the prayer meeting held regularly each Saturday night at 9 o'clock. We would go into stores, saloons, and talk with those whom we met on the street, and in the aggregate I have met hundreds of young men

who would talk substantially like this:

"I believe I must come to Christ in order to secure the pardon of my sins. I am a believer in the Christian system of salvation. I was taught at home that the doctrines of the church were correct, and it is fully my intention to come to Jesus sometime and be a Christian, but I am yet a young man-there will be plenty of time by and by to obtain pardon.'

There are thousands who are living immoral lives, confessedly practicing those things which are injuring them, both in body and mind, all the time encouraged by the teachings of good, well meaning Christian people, that even at the eleventh hour of their lives they can cast their terrible load of sin and guilt on the shoulders of an innocent person, and be made as pure and spotless as though they had never done a wrong act. No matter how murderous they may have been; no matter though they had spent their lives in robbing virtue of her purity; no matter though they had been the oppressor of those within their power, the only possible risk they run in obtaining full pardon for these crimes s, that death may overtake them so swiftly, by accident or otherwise, as to give them no time to make their peace with God; but if they have a few minutes of consciousness before death, they can, by pleading the merits of Jesus, enter into the presence of their world. Bound by no creed; pledged to the Maker as free from the taint of sin as the child unborn. Now will Mr. Crysler say that this is other than a fair presentation of his side of the case, and being so, and in view of the fact that statistics show that the great majority of deaths take place at home, giving ample time for repentance, men are encouraged by this doctrine to continue in sin as though they had license to do so, so that instead of it proving to be the farthest possible from a license," it is the nearest possible

I would kindly invite Mr. Crysler to an examination of the spiritual philosophy for its teachings upon the nature of sin and its consequences, in order that he may see the contrast, and be able to judge for himself as to which of the two views is most in harmony with the eternal principles of right and justice. I will venture the prediction that if he will enter upon such an examination with a desire only to seek the truth for its own sake he will have occasion to feel grateful for his emancipation from a belief in such barbarous doctrines, while at the same time he will not discover any reason why he should grow cold in his love for God and his fellow man, or fail to exert his every power for the highest welfare of humanity. He will soon learn the true significance of that grand statement of noble Thomas Paine: "The world is my country, to do good is my religion." Bristol, Ct.

JOHN WINSLOW.

### A Chinese War Vessel.

It is amusing to watch the ceremonies at the launching of a Chinese war vessel. It is always customary before a junk sails on any voyage to sacrifice a cock and sprinkle its blood on the bows of the vessel, amid much beating of gongs. But on this occasion a very special blessing is invoked on the new undertaking, and the court at Pekin sends its Imperial Commissioner to offer sacrifice, as the representative of the Emperor. Two altars are, therefore, erected on board the new ship, one to the Goddess of the River, the other to the Goddess of Heaven. To the former are sacrificed two goats and two pigs, and to the latter, who has less to do with shipping, only the heads of one pig and one goat. But quantities of joss paper, inscribed with prayers for good luck, are burned on each altar, and showers of prayers on gilt paper are thrown into the sea to propitiate the Sea Dragon. Then, amid deafening beating of gongs, firing of guns, shouting and general uproar, the vessel glides into the river.

### Horsford's Acid Phosphate.

BEWARE OF IMITATIONS.

Imitations and counterfeits have again appeared. Be sure that the word "Hobsrond's" is on the wrapper. None are genuine with-

# Woman and the Mousehold.

BY HESTER M. POOLE. 128 Greenwich Avenue, New York City.]

THINK, SPEAK, LIVE TRULY. Thou must be true thyself, If thou the truth wouldst teach; Thy soul must overflow, if thou Another soul wouldst reach; It needs the overflowing heart

To give the lips full speech. Think truly, and thy thought Shall the world's famine feed; Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

A NOBLE PICTURE OF A NOBLE LIFE. Not long ago the *Index* contained a letter from Virginia written by Mrs. Elizabeth Oakes Smith, which is so characteristic of both writer and subject, that I venture to reproduce of much of it ago this contains a letter of the contains a letter produce as much of it as this column will allow. Miss Sallie Holley is the daughter of Myron Holley who was one of the foremost men in projecting and building the Eric Canal; his efforts having been scarcely second to those of DeWitt Clinton. Grandly endowed with a quenchless love of liberty, Miss Holley is a notable example of the law of heredity. Mrs. Oakes Smith says:

The woman I shall describe is not one of the Immortal Forty. She is not a woman to be strung on a string like a bead. She must be accepted outside of all conventionalism, as we accept Thoreau. She is unique in person, in voice, in large, open, prophetic eyes; full of candor, full of a penetrating, unflinehing purpose to do what she esteems to be right, no matter what may be the consequence; large, clear-cut features, over which brow and eyes so overlook that you hardly note them, and yet they are of the fine, antique mould, such as Socrates might honor or men of the Cromwellian stamp how before; a shape artistically left to its own proportions, light and intensely active, responds obediently, healthfully, to a strong, well disciplined will. She would have been fitting companion to Anne Hutchinson. In the days when the Smith-field fires blazed in England, and the beauti-ful Anne Askew was burned at the stake, had this woman then lived, she, too, would have died for her convictions. At a period that tested the sincerity and courage of convictions, this woman renounced home, friends, society, that she might create this oasis in the desert, and carry to their ultimate, opinions for defence of which she had already sacrificed much. And a woman of this kind, the Eve of this garden, doubtless rejected much, put far from her many a sweet, tender intimation, in her stern resolve to work out fully her convictions; made sacrifices for the promotion of a great truth in life, which left her alone in the world; from no necessity, but because, like the great Elizabeth, she is wedded elsewhere, to no human sweetness of individual affection, but to that larger kind that embraces human good in a godlike sense, before which individuals, personal likes and dis-likes, loves or hates; dwindle into petty noth-

"She is no contemner of these tender affections that mingle in the sweetness of a household, whose vines and olive branches are beautiful children; but to this heroic woman great humanizing ideas are not mere theories, but facts not to be trifled with or put aside, any more than we can put aside the everlasting hills.

"I may see the homeliness of all about me, but I penetrate the sweetness of Herbert: "Who sweeps a room, as for Thy laws, Makes that and th' action fine."

a conscientious bending of every trivial duty to what shall best in itself be orderly and best promote the growth of the beautiful: shall most help on the people amid whom she has cast her life—the struggling, impoverished white, as well as the blind, ignorant black. Hence there is a touching significance in the smallest thing-in the most casual word spoken by the clear, firm voice, that gives out no uncertain sound, but speaks manfully the needed word of rebuke, or in subdued motherly wise the kind, sympathetic one, that falls a gentle dew upon the sinking, nearly famished heart for lack of human kindness. Verily, it must be said, in the highest sense, in every way, she has made her wilderness to blossom like the rose.

"I am not describing a model woman, one for the sex to take to heart and imitate. Few of us would be equal to it; she is too large. We cannot put a gallon into a quart measure. But I am talking of a woman who has a right to be supremely herself, to obey her own intimations; whose impulses are good and true and to be trusted; a woman to be held in all honor, and whose example is worth more than any gold or silver to the world,-the example of unflinching courage, high endeavor, and a reverent listening for the divine voice, "Where art thou?" and she gathered up her robe and stooder the door of her tent, and to hear was to obey. This human singleness, this self-abnegation, this entire unworldly self-consecration to the ideal work of a life time, is what I wish to describe; and these are facts of character which all may strive to acquire and imitate. To me, it is more ideal than the dreamy, poetic life of Thoreau, be-cause it is an acted heroism,—a consecrated life for the redemption of the down-trodden and ignorant; and this Christ-like work of

doing good is the great life. "Fifteen years ago, Sallie Holley came to this secluded spot, and set up her altar in the wilderness. She had lectured, and achieved a reputation as one who spoke much and well in behalf of equal humanrights,—the injustice of slavery, and the turpitude of a system that oppressed the slave while it de-

moralized the master. "The war was then at an end; and at the South was a mass of white population, hu-miliated by defeat, impoverished by the loss of what they had hitherto regarded as property, and embittered at finding themselves placed upon a level with those regarded hitherto as their chattel property, placed side by side with them at theballot box,—man for man,—not as heretofore the master owning five slaves carrying for them two votes,—that is, it took two and a half of a slave to be equal to one man,—the master counted one vote, as man or woman should, despite of sex or color: but now all this mass of colored popu lation was raised to the dignity of citizen ship, with all their ignorance and utter unfitness to appreciate the solemn boon thrust upon them.

A DIFFICULT PLACE.

"Of course, in such a state of things, there would be bitter hostility to a woman who should come among them to teach the old chattel the sense of manhood and the rights of citizenship, forgetting that every step taken to elevate the colored man was a step in the direction of safety, good order, and wholesome law, would be a check to the natural vagrancy of the black as well as an aid | with pretty illustrations and short stories.

to the advanced intelligence of the white. and by precept as well as example would exhibit 'the dignity of labor."

"Never did human being work more faithfully with good, resolute hands and brain than this woman has worked. It was not enough that she took the unaccustomed brain of the goldend shill vaid of all heredistry. of the colored child, void of all hereditary proclivities toward the mysteries of a, b, c, or any written language, and showed to his poor, wondering eyes how these symbols could be made the source of infinite mental growth and the purest delight; it was not enough that she brushed aside the thick films that obscured his moral sight, and showed him the just relations of man to the social compaet; but she took him under her own eye, and taught him the best processes of toil and thrift and remunerative labor,—to a creature now owning himself, and responsible to a conscience, to society, and to God.

"For fifteen years, she has been doing this work, and already may be witnessed the reward of her toil in the neatness, good order, intelligence and reliability of this class for

many, many miles in her vicinity.

"With an eye that accepted all the great progressive ideas of the period in which she lives, she conscientiously felt that the men and women who had sought to work out the problems of the emancipation of the slave were morally bound to continue their work by so educating the negro that he should be a desirable element in the new system of things; be an honest, willing, remunerated workman upon the acres on which he had hitherto done the work of a serf. The final labors of Miss Holley culminate here. She is revered by her sable followers, to whom she has been sight to the blind; and a large following of the white population indicate a respectful appreciation of what she has done by her teaching, not only for the colored peole, but for themselves also.

"And how did Miss Holley do her work? She took the earnings of many years, the results of her public speaking, and, coming here, purchased three acres of unoccupied land, once belonging to a Virginia plantation.

While the whites were disheartened, the colored people clung around their old associations. While the former witnessed her advent with bitter jealousy, the latter turned instinctively to her as a helper. There was much hostility, many threats; but Miss Holley is not a woman to flinch in a course of duty. She had a clear brain, an easy flow of words pertaining to her knowledge of human rights and responsibilities. She mat threats rights and responsibilities. She met threats with a cool incredulity or dauntless courage. She went with a negro disciple to see that he was properly registered, his age ascertained, and his vote cast. She might fail again and again; but her persistency finally con-quered, and the end was gained—a step in the path of freedom and honest morals—se-cured by a woman no more to be pushed aside

than was Garrison or Phillips.
"These three acres, of which I have spoken, included a beautiful pine grove. This she spared; and it is the great charm of her place. Then followed the laying out of the barren spet,—the planting offtrees and vines and shrubbery, and the building of a house for herself and another for her assistants—white women from the North. These are airy and convenient for the purpose designed; no architectural elegance attempted, but rude timbers and plain boards, the interior roughly plastered, and the walls papered with engravings cut from newspapers and magazines. Nor is the general effect devoid of pictures-queness. The exterior walls are embelished with the wisteria, climbing rose, and an ivy brought from Shakespeare's Stratford-upon-

"Miss Holley is now eating the fruit of trees planted by her own hand,-apples and Makes that and th'action line."

And I know that, underlying every toil, is festioned over rule arbors yield abundantly, and offer cool retreats that might set the hearts of lovers aglow. Strawberries and raspberries and blackberries season her frugal meals, all of her own planting; while beautiful roses and lilies greet the eye on every side. Truly, the place is a marvel of beauty; but it is also a marvel of toil. She has not stood aside, and said, Do this, and do these. Work must be paid for, and her purse has been mostly an empty one. Her own hands have wielded the spade, the rake, and the hoe, hard work to beautify a spot of earth in the intervals of teaching the begin-

nings of knowledge." The school house has a cheerful, airy as pect, covered as it is with roses and vines. It is vacation just now; and the rows of desks and seats have an almost pathetic aspect, as I figure to myself the little black heads and white-nailed hands striving to conquer the difficulties of learning.

"On Sunday, I took a class in the Sundayschool, and was interested to observe the eager desire to learn manifested by the pu-

"In proof that Miss Holley has conquered her way, that prejudice and hostility have yielded before her, allow me to say that yes terday (Sunday) I spoke before a goodly assemblage of white listeners who awarded me the grace of rapt attention. These were mostly men, for it was raining all day; and there was the prejudice, strong in this region, against the speaking of a woman in public.

"After years of toil and manly effort, Miss Holley has been able to enclose with a rough, compact fence her little acres of ground, with a gate at which comers may enter through the grove of pines. To one like myself, leaning to the social and family side of life, this utter isolation of Miss Holley, this quiet, solemn, awe striking solitude which I note and realize as I rise at night, and hear the wind sigh through the pine-tops with the note of a startled bird, all deepened by the soft down look of the scintillating stars, is well nigh appalling; and I feel I should have to 'follow afar off' so consecrated a leader."

Partial List of Magazines for January.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece, by F. H. Lungren: Midwinter in the Public Garden; Snowy Peter; The Dream Peddler; Down the Ravine Light on the Hills; A Mercantile Transaction; "Happy New Year, Grandpa;" A School in the Faroe Islands; Lazy Barberry's Ambition; Heroines of the Poets; A Sad Case; Child-Life in Venice; Dorothy's Dream; In Leisler's Times; Wagon-Tire Camp; Nannie's Anxiety; January; When I was a Boy in China; The Bubbling Teapot; A Student of Natural History; Tangles; The Children of Westminster Abbey; Souvenirs of my Time; Entertainments in Chemistry; Boy's Heroes; See-Saw; The Making of Pictures; The Temperance Teachings of Science; Search-Questions in American Literature; C. Y. F. R. U.; Post-Office.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) This monthly contains answers to Notes and Quer-

ies in all departments of Literature. BABYLAND. (D. Lothrop & Co., Boston.) A monthly magazine for the youngest readers,

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece. "Portrait of a Child," from a medallion by Augustus St. Gaudens; The Child and the Year; Davy and the Goblin? For Bass-wood Chaps; Skater's Song; A Fry in a Box; Stories of Art and Artists; The Hare and the Tortolse; "O Uncle Philip!" The Postman; His One Fault; On an Ice-yacht; Maisy's Christmas; Tales of Two Continents; Uncle John's Coat; Fanchon's German; Historic Girls; Among the Law-makers; The School-master and the Truants; Some Wonderful Elephants; Baby Deb "P'ays" for the Christmas Goose; The Tell-tale; Ned's Calendar; Our Music Page; For Very Little Folk; Jack-in-the-Pulpit; Editorial Notes; The Letter-bex; The Agassiz Association; The Riddle-box: Cartoons for Children.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Mountain Observatories; Gothe; Bygone Celebrities and Literary Reccollections; A Female Nihilist; Among the Trappists; Thunderbolts; The Local Color of "Romeo and Juliet;" William Smith and William Shakspeare; Some Sicilian Customs; The Future of Electricity and Gas; Beyond the Harry Market Control Country of Sicilian Customs; the Haze; Mrs. Montague; General Gordon and the Slave Trade; Wurzburg and Vienna; Ancient Organs of Public Opinion; Three Glimpses of a New England Village; Last Words about Agnosticism and the Keligion of Humanity; Literary Notices; Foreign Literary Notes; Miscellany.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) The January number is early in its appearance. Greatly enlarged. with a new cover, and printed on fine heavy paper, its mechanical execution is equal to that of any magazine published. Its changed title indicates a new feature in its con-tents. While retaining all its old features and giving additional prominence to them, it adds a Review Section filled with brief, condensed popular papers by some of the most eminent scholars and writers of the day, on subjects of current and special practical in terest.

THE PHRENOLOGICAL JOURNAL, (Fowler & Wells Co., New York.) Contents: Fifty Years of Phrenology; Phenomena of Immortality; The Great Cotton Centennial; Character in Canes; "Mammie in A-wadin'!" Sketches of Organic Expression; The Sanitary Survey of a House; The Influence of Mind Over Body; Pebert Koch, Peferm in Man's Person Physics Robert Koch; Reform in Men's Dress; Phrenological Principles; Notes.

Cassell's Family Magazine. (Cassell & Co. New York.) Contents: A Diamond in the Rough; For Baby's Sake; March for the Piano; The Gardens in December; What to Wear; Our Model Reading Club; A Point of Honor; The Gatherer; Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Interesting articles will be found under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies of Hygiene for Women.

THE SEASON. (The International News Co., New York.) An illustrated magazine con-taining the newest Paris fashions and the most elegant designs in Fancy-work, Needle-

THE WOMAN'S MAGAZINE. (Esther T. Housh, Brattleboro, Vt.) An illustrated monthly devoted to Art, Literature, Biography, Home, Science and Woman's Work in industries, missions, charities and reforms.

GOLDRECK'S ART CRITIC. (R. Goldbeck, St. Louis, Mo.) A bi-weekly Supplement to Goldbeck's Musical Art Monthly.

THE PAINTER. (Cleveland, Ohio.) An Illustrated monthly magazine devoted to Painting and Decoration.

New Books Received.

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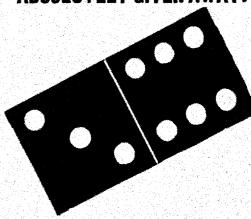
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CHICAGO, ILL., Saturday, January 17, 1885.

### TERMS TO NEW SUBSCRIBERS.

Rapidly increasing interest in subjects within the scope of the Journal's field has caused many friends to ask the publisher to supply the paper on trial to those not heretofore subscribers. Yielding to this request he will until February 1st, 1885, send the Jour-NAL Three Months for Fifty Cents, on Trial, to Those who have never been subscribers. This is a propitious time for continuous readers to extend a knowledge of the Journal among their liberal-minded acquaintances. Try it. Every friend of the Journal should feel that he or she has as much interest in its circulation as the publisher. If all who express their admiration for the Journal will work for its interests with a tithe of the assiduity the publisher and editor labors the year round in the interests of his subscribers, its circulation will oon be avadrupled.

### Kama Loca.

A singular tendency still exists to people earth and heaven and the lower regions with beings unlike any creature below man, and unlike him also. The dryads and nymphs of old Greece, and the gnomes and fairies of the Middle Ages in Europe, are specimens of these beings. The legions of angels, celestial and fallen, whose panoplied splendor and high powers are described in the majestic verse of Milton's Paradise Lost, and the beauteous-winged forms and seraphic faces pictured on the glowing canvass of artists, illustrate the same tendency. This peopling the world with life, at times invisible yet always real, was probably an instinctive way of recognizing the existence of spiritual beings. of a future existence, and of the Creative Soul in all things. That the vast invisible spaces around us should be blank and barren, void of all life or thought, calls up a lonely and chilling feeling, a sense of depressing desolation, and therefore the poetsought relief in saying:

"Millions of spiritual beings walk the earth Unseen, both when we awake and when we sleep."

The lore of old Asia was full of like conceptions. The Ramayana, that wondrous poem of Valmiki in old Sanscrit days, is the story of strong angels and malignant demons guarding and obstructing by turns the paths of Rama and of his beautiful wife Sita. It is full, too, of recognition of human beings once on earth, and still sometimes visible to mortals,

A few years ago we had an irruption of "astral beings" and gnomes into our spiritual kingdom, some correspondents calling up these weird creatures as real existences. But they played only a transient part, and lapsed back to mingle with the dim shadows from whence they came.

Lastly comes up the Esoteric Buddhism of A. P. Sinnett-a work of some merit as an effort to give us the mystic side of that ancient religion—and gives the Buddhistic conception of man's future condition; such conception, that is, as was secretly discussed by the select few in the inner circle of the priesthood. Mr. Sinnett does not always agree with other authorities.

In the Index of Nov. 20th, W. A. Cram gives a lengthy sketch of some of these esoteric views.

In answer to the question: What is Kama Loca? he says:

"According to Esoteric Buddhism, as presented by Sinnett, man is not simply a material visible body, and a soul or spirit dwelling in that body manifesting life through it, as has been popularly accepted in Christendom...The human being, while living in this world, is constituted of seven distinct elements or principles, the five lower being developed and active, the two higher in a kind of embryonic state.

This is their order, beginning with the lowest and grossest: first, the material body; second, vitality; third, the astral body; fourth, the animal soul; fifth, the human soul; sixth, the spiritual soul; seventh, the spirit—the two last in embryo here, and waiting for a higher life. The suimal and the human souls are the active wills of the whole body throughout iffe here. The animal soul, being lower, is subject to the human. In the complete human being there are two bodies to these souls; the material one that we see, and a finer invisible one, called the astral body, which we may consider within the material one, and only of matter a degree more refined than we can see, a higher continuation of our visible world of matter, just over the border of the visible. The astral body is the body of the animal soul, the ethereal duplicate of the material one. The animal soul, being subject to the human soul in this life, is able to use the astral body here. At what we call death there is a wondrous separation of these ele-ments or principles. The material body drops off and crumbles away. The human soul cuts loose from the animal soul, and with its embryonic spiritual soul and spirit ascends to a higher state of being But what of the animal soul and its astral body

...Only a degree more refined than our gross mat-ter the astral body gravitates to its own kind and degree, which is in the vast realm of invisible matter around our earth and adjoining us. But it may rise to a certain degree into the finer ether above our atmosphere. They give the name of Kamu Loca to this region, or abode of those animal souls once in uman organizations.

The animal soul having been on earth subject to the human soul, knowing its ways and aspects, can possibly, Mr. Cram suggests, personate that soul, speak, write, rap, move tables, materialize, etc., through sensitive persons. In brief, the phenomena of Spiritualism may come from these "animal souls,"

revisiting us from Kama Loca. We can see, in these intuitive conceptions of meditative and introspective Buddhists. a glimpse of the bodies celestial and terrestrial of Paul and Wesley and the clairvoyant spirit-seer of our day, but these "seven distinct elements or principles" and these two souls, one with an astral body and one with no body at all, show the mystic tendency of ancient Orientalism. In the light of modern spiritual thought and experience they are simply childish and inconsequent. The spiritual philosophy holds man as "an intelligence served by bodily organs;" as the ultimate type of creative evolution, with capacity for eternal progress and development as a spiritual being: as built to last, and never to divide into two souls or more; as having the terrestrial body, visible, and for use on earth, and the spiritual or celestial body within it, invisible save to the clairvoyant eye, but going out intact at death, to be the body of the spirit in the future beyond the grave.

Thus is man an indestructible personality -one, and no more or no other one, here or hereafter.

Did a single spirit, through a medium or in any way ever tell us it was the "animal soul" but not the "human soul," a seventh part of a man but not the whole man?

Those who come back represent themselves is the same persons whom we knew here, and often give strongest proof of their identity. but they never come as fragments, "animal souls" or any other detached part of a human spirit. Are they all ignorant, or all in evil league to cheat us and palm themselves off for what they are not? Ignorant or deceptive persons doubtless come back from the life beyond, and we are "to test the spirits." but shall we charge the whole host of guard ian angels with dense ignorance or gross de-

Kama Loca, with its animal souls in astral bodies coming back to earth, is but a dim gleam of broken light struggling through confused and misleading shadows.

The Summer-land, from whence our friends can come to us in their own complete and beloved personality, stands in far clearer light, and the thought of it, and of them, is far more rational and inspiring. We say with Whittier, in his protest against all dim and impersonal or fragmentary conceptions of the future life:

"No!-I have friends in Spirit Land,-Not shadows in a shadowy band, Not others, but themselves are they, And still I think of them the same As when the Master's summons came; Their change,—the holy morn-light breaking Upon the dream-worn sleeper waking,— A change from twilight into day.

There is a singular and strong desire, in some minds, to so account for the facts of spirit presence as to rule out the people from the higher life, and to ignore and deny their power, and even their existence. Such a conclusion would be a great help to that materialism which inspires the desire, but the proofs constantly accumulate against it, and waiting souls call for "more light" from the life beyond. We do not say that Mr. Cram has this desire, for his questions may be put to call out thought and inquiry, but the Kama Loca theory of Esoteric Buddhism is absurd and unphilosophical. It destroys personal immortality, and peoples the unseen universe with fragmentary and anomalous creatures. The angels or heavenly messengers are translated and glorified human beings. The great truth of spirit intercourse, the real presence of our friends from the higher life, stands and will stand, confirmed by "a cloud of witnesses."

### An Ethical Teacher on Immortality.

Mr. W. M. Salter, the able lecturer and untiring chief-worker of the Chicago Ethical Society, spoke last Sunday morning on Immortality. As a whole his discourse was admirable, yet not equal to those we have heard from him on subjects to which he has given apparently more prolonged and interested atudy.

He spoke encouragingly of the efforts toward scientific investigation which the JOURNAL has been for years promoting and which are just now assuming more definite and active form. He referred respectfully to the affirmations of Spiritualists, but criticised the bathos and weary, dreary stuff purporting to come from spirits who when on earth were among the most learned and eloquent

bona Ade they indicated a deterioration more to be deplored than an endless sleep.

Had Mr. Salter been more familiar with the views of the majority of Spiritualists he would have qualified his utterance to the degree of exempting them from belief in the identity, in most instances, of the purported illustrious spirits. Had he been acquainted with what little is known of the laws of spirit communication, the difficulties to be met with, and realized that spirit messages almost invariably take on more or less coloring from the medium, he would have been free to admit that only to the superficial or antagonistic observer does the puerile character of the messages ostensibly from illustrious personages, tell against the probability of spirit return and communion. The Journal and its regular contributors have always held views on the point criticised by Mr. Salter, which he would pronounce philosophical, reasonable and probable.

When Mr. Salter shall have added to his wide range of knowledge, that which is knowable concerning the continuity of life and spirit return, he will have completed his mental and spiritual equipment. He will then find himself wielding a power for good now beyond his reach; he will feel a persisting, cumulative strength, such as one who voluntarily devotes his life to his fellow-man stands always in need. When, instead of saying "I don't know," he is able to confidently affirm "I know," his intellectual and are suggestive, giving one an excellent idea spiritual horizon will at a single bound en- of the wonders of that region of country, and compass two worlds, and his usefulness be

multiplied a thousand fold. May the good angels hasten that time! The world needs more such unselfish workers as W. M. Salter: it needs them supplied with all the spiritual strength they can draw from the world seen and the world unseen. It needs men and women of character, self-reliance and education; who, conserving all that can aid them from the Spirit-world and looking reverently and confidently upon a future life, are thereby inspired with fresh energy to meet and overcome the trials of this life and to better this world, here and now.

#### A Week of Angels.

The holidays have just passed, and from Christmas to New Years was a week of angels. For a fortnight before Christmas in- | cluding the chairman of his meeting. deed these celestial visitants were pluming their wings for their visits to us, and on Christmas day they came in countless numlovely and graceful women, with a tender dress was well received. and heavenly sweetness in their beauteous features; a few were tall and noble men, with an air of commanding power, softened yet not weakened by a divine compassion.

They were everywhere, in the homes of that blessed word of Theodore Parker about sustain him. these dear little ones " with the fragrance of heaven in their baby breaths," had reached | hold their regular meetings in U. M. L. Hall, up into their celestial abodes, as well it might, and led them to hover lovingly around o'clock, for the advancement in mental, mornot left alone. Youths and maidens, men and women in the full prime of life, and those who wear the silver crown of age and begin to look over to the great hereafter with wistful eyes, all had their angel visitants. Even the bright splendors of their robes of gold and purple, and the soft shades of fine color on their pure faces were plainly visible, fill ing all who saw them with surprised delight They are not gone yet. Less numerous and conspicuous than in the Christmas days they still linger to cheer and uplift the children of earth, and doubtless many will linger around us until the next holiday season, for these celestial visitants seem drawn to us as though there was some close kinship between men and angels.

We would not mislead, or call out hopes beyond realities, and we are therefore bound in truth to say that all these were only pictures—chromos; Christmas cards as countless as autumn leaves and as varied in braye beauty of colors and designs; oil paintings engravings in books; all that the many de vices of modern art can compass for Christ mas presents of the angelic kind. Not only were they creations of the genius of our day, but copies of the old masters, reproduc tions of the works of Raphael, Murillo and their gifted peers who seemed inspired to make their canvass glow with forms of celes tial grace and faces of divine beauty.

But what did these old masters do? What is the work of the modern artist? They all sought to realize on canvass their ideal of the life beyond, to picture forth their conception and intuitive and inspiring belief that the very air of beaven and earth was full of life. and that saints and angels came from their heavenly homes

"To warn, to comfort, to command," those on earth.

Changing a little the verse of Whittier we

can say:
"The tissue of the Life to be
They wove with colors all their own." Often doubtless they were helped and guid ed in their enrapturing tasks by some artist who had gone to his higher home.

How old, how strong, how beautiful is this ideal of angelic life, thus wrought out by great painters!

Was it all a mocking delusion? 'Think ye that Raphael's angel throng, Has vanished from his side? Oh, no!—We live our life again; Or warmly touched or coldly dim, The pictures of the past remain Man's works shall follow him."

The great truth of spirit-presence, too, was in the souls of these artists. Were they all

ive, and last, and inspire the most beauteous work of man's heart and hand for ages!

These myriads of pictured angels tell of the immortal life, and of the guardian care and presence of the departed. The angels of highest heaven are only the translated and transfigured sons and daughters of earth, clothed upon with the new glory and finer usefulness of their celestial and incorruptible bodies.

These Christmas gifts—through the week of angels just past-are but the ideals of a grand and inspiring reality. Such is the gospel of Spiritualism!

#### GENERAL ITEMS.

Mrs. H. N. Hamilton, Port Huron, Mich., in writing to this office, says: "We hold meetings every Sunday with gratifying results."

Dr. Geo. H. Geer called at our office on his way to Sturgis, the past week, where he lectured last Sunday. His health is better and we trust he will continue in the field.

Giles B. Stebbins spoke at Almont. Mich., January 11th; speaks at Rowland Conner's Church, Unitarian, East Saginaw, Mich., Sun: day, Jan. 18th. Subject: "Deity, Duty, Immortality. The foundations of Philosophy and Religion."

The Christmas number of the Times-Mercury of San Jose, California, consists of twelve pages, 18x28 inches in size. Its illustrations exhibiting the enterprise of the people there.

A large number of the friends of Warwick Martin met at the office of The National View, Washington, D. C., a few days ago, and organized a meeting for the purpose of paving tributes to the memory of that great reformer and pure man.

The Peoples' Society of Spiritualists hold a conference and mediums' meeting in Martine's Hall, 55 Ada St., next Sunday at three o'clock. The large choir will be led by Mrs. Faust. Good mediums will be present. All are invited. Seats Free.

At the Antipodes our orthodox friends seem to be very sensitive when the devil is talked of. Our New South Wales correspondent tells in another column how Gerald Massey disgruntled some of the good souls in-

An inspirational address on "Christmas and New Years," given through the mediumship of Mrs. Susan G. Horn, was read by bers and varied beauty and glory. Some were | Henry J. Horn, before the First Society of children, floating in the air which they made | Spiritualists, at Saratoga Springs, N.Y., Sunradiant with their glad faces; some were day evening, December 28th, 1884. The ad-

The Medium and Daybreak of London, England, has showed marked improvements of late. It has come out in a new dress, and seems to be imbued with a determination to excel in every respect. Its editor, Mr. Burns, rich and poor alike. Where children were is an indefatigable worker and has supreme they seemed especially to gather. Perhaps | faith in the power of his spirit friends to

The First Spiritual Society of Liberal, Mo. every Sunday afternoon at half-past two cradles and nurseries. But older people were | al and spiritual culture, and for the promulgation of the spiritual philosophy and phenomena, for the benefit of its members and the general public.

Jas. Guild, M. D., Tuscaloosa, Ala., in remitting for the Journal, says: "I wish to state to you that the people still cry for phenomena, and I hope you will pardon me for suggesting you to encourage some good mediums who intend visiting the New Orleans Exposition, to advertise their addresses in your paper, to make them readily accessible."

J. Simmons writes as follows from Streator. Ill.. January 7th: "We leave for Wheaton to-morrow morning. Many more have applied for sittings than Mr. Slade has been able to see. So far the best of satisfaction has been given. Many personal messages have been given containing abundant evidence of identity, on slates furnished by the sitters."

Hudson Tuttle has been lecturing in the interests of the Grange and Agriculture at the following, named places: Ai, Jan. 12th 2 P. M., and Etna Grange Hall, at 7 P. M.; Chesterfield Grange Hall, the 13th, 7 P. M.; Gorham Grange, the 14th, 7 P. M.; Union Grange, the 15th, P. M.; Wanseon Grange Hall, the 16th, 1 P. M. He will lecture at Ottokee Grange Hall, the 17th, 1 P. M.; Delta Grange, the 19th, 7 P.M. Sunday, the 18th, he will speak in the Methodist Church at Ottokee.

Rev. James M. Pullman announced in the Church of Our Saviour, New York City, the result of an interesting Christmas experiment tried by the children of the Sunday school. Instead of receiving presents at the Christmas tree, they gave them, and Dr. Pullman announced that there were 1,119 separate gifts to be distributed to poor children through the Industrial schools. The little ones thought it the best Christmas they had ever had.

Mr. F. Plumb, a leading citizen of Streator, Ill., writes: "Dr. Slade, the slate-writing medium, has been with us for one week, exhibiting to anxious inquirers the wonderful phenomena that take place in his presence. He gave sittings to fully fifty persons while here, all of them going away impressed with the fact that Dr. Slade did not of himself perform the wonders that are shown through his mediumship. Spiritualism, mediums, slatewriting and other kindred topics, are to-day the city talk. Many of us feel thankful that Dr. Slade came, and a large number who failed to get a sitting with him, are sorry he is given over "to believe a lie?" How strange gone. The cause of Spiritualism has receivof men. He thought if such messages were that a fleeting and delusive fancy should ed a great impetus here. May he come again." entered a progressive state where develop-

#### Mrs. Mary E. Rich.

On the last evening of the old year, surrounded by loving friends, the beloved young wife of Mr. Isaac B. Rich of the publishing house of Colby & Rich, passed to spirit life from the Revere House, Boston, and joined her dear mother in the Summer-Land. A devoted husband, a sweet little daughter of six years of age, a father and five brothers and sisters, together with a wide circle of friends, mourn her departure. The funeral services were held in the parlors of the Revere House on the first Sunday of the new year. The floral offerings were almost unprecedented in beauty and lavishness; and the exercises were led by Rev. Minot J. Savage and Miss M. T. Shelhamer. After the Weber Quartette had rendered "Nearer My God To Thee," Mr. Savage read selections from the "Ministers' Hand Book" and followed with appropriate remarks. The Jour-NAL quotes his closing words as reported in its Boston contemporary:

He did not look upon another stage of being as a land of ghosts, a land of shadows, a sphere of illusions; if there were any illusion it were surely here in this world; since human experience was ever proving the finer and intangible forces to be the most powerful, therefore the world which surrounded us must be unspeakably grander than this. And the way to best fit one's self for the enjoyment of that world was to follow the path of duty here; he knew of no better way of finding a better world than by making our own world sweet and beautiful. To-morrow is the fruit of yesterday and to-day; there is no better way of making to-morrow better than to-day than by making to-day better than yesterday, and the to-morrow of a higher life is naturally the fruit of the seed we are planting here and now. The important lesson of occasions like this was not that the beholders and participants should prepare to die, but that they be inspired thereby to the making of efforts to live in higher accord with the true purposes of existence. Many years hadpassed since death for him had had any terror save the separation from those he loved which it entailed; such separation was truly the sting of death, but we must strive to gather trust from experience, and patience with the lapse of time, and he believed that by and-by we would meet again those whom we had lost here, and in that country where the shadow shall have passed away, we would be able to solve, amid gladness and eternal joy, the now inscrutable mystery of death.

The "Cross and Crown" was then sung by Mr. Joseph L. White, and Mr. Savage followed with prayer. Miss Shelhamer spoke the closing words.

REMARKS BY MISS M. T. SHELHAMER.

FRIENDS: Overcoming the power and the sorrow of death in hours of trial like the present, comes the one grand hope springing eternal in the human breast—one which may brighten the sad hearts of those who mourn -the grand eternal fact, made more than a hope in our day, that there shall be a glad reunion with our loved ones beyond the shadow of earthly separation and pain, within the glorious home of the spirit!

In gazing upon the casket before you, as you realize the beauty and brightness and gladness of life that are with her to be laid away forever, you may ask, why have all these been taken from our hearts? Why has this pall of physical separation fallen upon our lives? And were it not for the hope, the faith—to some here present the sublime knowledge—that there is a grand future for the soul, that the germ of the spirit is immortal, and lives forever, we might well doubt the goodness, the wisdom and the love of a heavenly Father. But feeling even as do those present who have not this knowledge, that there must be in justice something beyond this vale of mortal tears; rising alof upon the pinions of exalted hope to the realms beyond; following the glad spirit as it ascends to diviner heights, the heart constill in the midst of sorrow and pain pages a moment, and reflect that for the ascended soul there is gladness, there is life forever-

Friends, while we look upon the form before us, which in its loveliness powerfully appeals to our sense of beauty; while we remember that we cannot pay too much respect to that form which we have cherished, that has now yielded up its gem of beauty and cast its possession forth upon the bosom of the Infinite, let us remember that the spirit of her who was ever ready to give to her, loved the blessings of her light, her peace, her friendship and abiding sympathy is in our midst. to-day, and that she appeals to your hearts. for the meed of affectionate recognition which you have given to her heretofore, and which is her due at the present hour.

You are not to feel that she has left you. and that you shall never know or see aught of her again. No!

"-Life is ever Lord of Death, And Love can never lose its own,"

and the love of this spirit is as intense today as when she sat before you clothed in the vivacity and health which once were the choice possessions of her physical form. And this love which conquers all separation, and even death itself, comes to you to ask you to bestow upon her still the sympathy and warm affection of your hearts, in return for which she will bring to you answering affection, friendship that shall never be severed, continual activity for your good and your wellbeing, inspirations that shall enter into your mourning hearts, elevating them to respons-

ve aspirations for the good, ay, the divine. These gifts of the soul she will bring to you avishly from the pure depths of her heart! May she not rightfully claim from your lives. the recognition which she feels is her own by right and demands of eternal justice?

It would seem that on such occasions as these silence is better than speech; words cannot convey to the mourning heart the deep sympathy of the gathered friends, and mortal language is inadequate to convey the poorest conception, even, of the glories of the immortal life; yet the common bond of social sympathy which unites each with all the mempers of the human race, seems naturally to involve some united expression of condolence with the bereaved at times when the pale angel enters the household circle, breaking up the happy home, leaving children to mourn the loss of parents, or parents their children, leaving the weeping widow to tread the path of life alone, or calling upon the loving husband to yield up the choicest treasure of his heart; and as far as words with abiding sympathy behind them can go to soften one pang of separation which the husband, the child the surviving relatives of her who has passed on must at this time bear, they are unitedly expressed by all who are here assembled. Oh! mourners, remember that this dear one has

ing her: grander still the things to come of which her present spiritual surroundings are but the prophecies. You may almost see her radiant with supernal happiness, as the glad panorama of the spirit's destiny is unrolled before her, and burning with the desire to return and give to those she has left behind in lonely sorrow the story of her uplifting and soul-cheering experiences. Could these marble lips open once more in the language of this earthly state, she would say regarding life's closing hours in her mortal home: ". deep shadow fell upon me, and I felt the presence of death; but a great light suddenly beamed upon me, and I beheld the glories of an immortal world outspreading before me, and felt that I had entered the domains of eternal life! There is no more death, no more separation, and there need be no more pain to the spirit that understands that life is ever upwardly expanding, and that the soul

is free forever.' As you remember that this form that you have loved is to be laid away, may you also remember that, while it is borne from your sight, the interior principle of intelligent and individualized being which gave it its radiance and its loveliness, its faithfulness to duty and its biessedness in the quiet of the home-circle-from which her going out has removed its chiefest star—still lives and min-isters to your needs, and by-and by there will be a glad reunion of hearts in the land where separation is known no more!

Oh! our Father, thou who art ever loving and ever kind, we bear to thee at this time the soul's petition for an exercise and a manifestation of thy love and thy tender care: We bring to thee the hearts of these thy children now mourning the loss of wife and mother and sister and child: May they be lifted upward toward thy home of light and of goodness; oh! give to each longing soul the balm of healing which shall still every cry and ease every pain. Send to them thy ministering angels with tidings of immortal life, bringing such knowledge, such manifestations of power, that those who weep shall be comforted, that those who are sad shall understand that thy dispensations are founded in kindness forevermore. We be-seech thee bring to these wounded hearts the enlightenment which they desire; bring to those who are sad and sorrowful that divine light which shall inspire them to press onward to grander and better attainments even in these circumscribed fields of time -which shall stimulate them to noble actions and efforts for a higher life-so that when they, too, shall be called to enter into the eternal world they will lay down with rejoicing the cross of pain, knowing that they are passing onward to the crown of victory in the home of the soul, the warm welcome of friends gone before, the splendors of thine eternal We offer to thee our praise even for death

itself, for it brings to the weary rest, to the stricken soul, longing in the mortal for that which is unattainable under present surroundings, freedom and an opportunity to become all that it instinctively reaches out for; it brings to each the answer consonant with the spirit's highest needs.

Our Father, we commend to thy care the soul of this sister; we know that in thy keeping she is safe. We know thou wilt bestow upon her every power and every opportunity for the soul's advancement, that she shall indeed be rounded out into perfection, led by the fostering-hands of thine angel-ministrants. We trust her to thee; to thy care and thine abiding love.

We commend also to thy loving guardianship the hearts of those who mourn at this hour: May thy divine peace, which passeth all understanding, be given to them now and forever. Amen.

The quartette then sang "Shall we Meet Beyond the River?" and Mr. Savage pronounced the benediction. The body was laid to rest in Forest Hills Cemetery.

To the mourning husband and relatives we extend our sincere and deepest sympathy. We recall with pleasure our brief interviews with Mrs. Rich whom we met as a bride but a few years ago. Her departure at the early age of thirty-two seems especially lamentable, surrounded as she was by dear friends and possessed of every comfort and luxury which wealth and love could shower upon

The Liberal of Sydney, N. S. W., says: "At the Theatre Royal on Sunday evening, a good deal of disappointment and regret were manifest, when it became known that the intended discourse upon Robert Burns by Gerald Massey had been unavoidably postponed, owing to a rather serious attack of illness. On explaining the reason for his own re-appearance on the platform, Mr. Bright evoked an expression of sympathy with Mr. Massey, by remarking that he was sure all present would be very sorry to learn that Mr. Massey was entirely unable to fulfill his engagement. It was known that his health had broken down before he came out here, and while here he had been very ill and weak."

Helen M. Comstock writes: "Please inform your correspondent who sent the beautiful little poem entitled "Dead," and printed in a late issue, that it can be found in "Poems of the Life Beyond and Within." compiled by G. B. Stebbins, where it is entitled, "A Surprise," and credited to the authorship of Mrs. Edna Hall, of Boston, Mass.

### General News.

A case of great interest to the medical profession has been discovered at Englewood, III. Dr. Chavett, who was called to treat one George Edwards, 711 Forty-sixth street, for consumption, made the phenomenal discovery that the young man's heart is located in the right side of his body. The party in power in Corea has issued an official statement which implicates Japan in the recent outbreak. The Admiralty of Great Britain has invited tenders of the ship-builders of Belfast for the immediate construction of six cruisers. Dr. Schaefmann, political leader of the Catholics in the Netherlands, has issued a declaration in favor of absolute liberty of education. He would have the State exercise no control beyond the examination of teachers. The Princess Beatrice's wedding is postponed to the summer, because Prince Henry is obliged to finish his time in the German army, and that will be fatilited only in July. He returned to Germany yesterday. Don Carlos' daughter, Beatrice, has gone to a convent. Dr. Rawitz, of Berlin, has discovered that snails in captivity can live on paper. Nearly | For the consideration of readers who may

ment and expansion in all that is good and beautiful, all that was so dear to her in life, are hers forever! Grand the scenes surroundcoln have been smokers. A vampire bat measuring twenty-two inches across the wings has been caught in Colorado. A silver half dollar is the only admission ticket recognized at the New Orleans Exposition. George W. Childs takes chocolate ice cream just before retiring, and never suffers from nightmare. Sacramento County, California, claims to have the only licorice plantation in the United States. George Bancroft still accepts invitations to banquets, but frequently drops asleep between the courses. The Sandwich Islanders have their money made in the United States and buy their whiskey in England. Cleopatra's needle, which stands in Central Park, is said to be wasting away under its change of climate. Steel needles, if delicately suspended, even if not magnetic to begin with, will become magnetic from the action of the earth. General Drum says that during the last five years 10,901 soldiers have deserted from the regular army, or nearly every other man. Bishop Jackson, who died in London the other day, had nine daughters, for whom he found husbands in nine vicars of his own diocese. Mr. Longfellow's birthday anniversary, Feb. 7th, is to be observed in Portland, Me., next month, in the unveiling of a bust of the poet. In Western Nevada prospectors pile up vast quantities of snow on the mountains and cover it with brush, in order to provide a water supply for summer use.

#### THE DOUBLE.

Washington Irving Relates a Carious Incident.

To the Editor of the Religio-Philosophical Journal: In a work by Washington Irving entitled

Moorish Chronicles, I find this statement by the Spanish historian, Fray Antonio Agapida:
"This battle," says Fray Antonio Agapida,
"is chiefly memorable for a miracle which
occurred there, and which is recorded by the good Friar with an unction and perfect credence worthy of a monkish chronicler. The Christians were incastellated at San Esteven de Gormady, which is near the banks of the Douro. The Moors had possession of the fortress of Gormady, about a league further up the river on a lofty and rocky height.

"The battle commenced at the dawn of day. Count Fernan Gondyales, however, before taking the field, repaired with his principal cavaliers to the church, to attend the first morning's mass. Now, at this time, there was in the service of the count a brave cavalier named Pascual Vivas, who was as pious as he was brave, and would pray with as much fervor and obstinacy as he would fight. This cavalier made it a religious rule with himself, or rather had made a solemn vow, that whenever he entered a church in the morning, he would on no account leave it until all the masses were finished.

On the present occasion the firmness of this brave but pious cavalier was put to a severe proof. When the first mass was finished. the count and his cavaliers rose and sallied from the church in clanking armor and soon after the trumpet and quick tramp of steed told that they were off to the encounter. Pascual Vivas, however, remained kneeling all in armor before the altar, waiting, according to custom, until all the masses should be finished. The masses that morning were numerous, and hour after hour passed away; vet still the cavalier remained kneeling all in armor, with weapon in hand, yet so zealous in his devotion that he never turned his head.

"All this while the esquire of the cavalier was at the door of the church, holding his war horse, and the esquire beheld with surprise the count and his warriors depart, ile his lord remained in the chanel: from the height on which the chapel stood, he could see the Christian host encounter the Moors at the ford of the river, and could hear the distant sound of trumpets and din of battle; and at the sound the war horse pricked up his ears, snuffed the air, and pawed the earth, and showed all the eagerness of a noble steed to be among the armed men: but still Pascual Vivas came not ont of the chapel. The esquire was wroth, and blushed for his lord, for he thought it was through cowardice and not piety that he remained in the chapel while his comrades were fighting in

" At length the masses were finished, and Pascual Vivas was about to sally forth when horsemen came riding up the hill with shouts of victory, for the battle was over and the Moors completely vanquished.

"When Pascual Vivas heard this he was so troubled in mind that he dared not leave the chapel nor come into the presence of the count. for he said to himself: 'Surely, I shall he looked upon as a recreant knight, who has hidden myself in the hour of danger. Shortly, however, came some of his fellow cavaliers, summoning him to the presence of the count; and as he went with a beating heart, they lauded him for the valor he had displayed and the great services he had rendered, saying that to the prowess of his arm they owed the victory. The good knight, imagining, they were scoffing at him, felt still more cast down in spirit, and entered the presence of the count covered with confusion. Here again he was received with praises and caresses, at which he was greatly astonished, but still thought it all done in mockery. When the truth came to be known, however, all present were filled with wonder, for it appeared as if this cavalier had been at the same moment, in the chapel, and in the field; for while he remained on his knees before the altar, with his steed pawing the earth at the door, a warrior exactly resembling him, with the same arms, device, and steed, had appeared in the hottest of the fight, penetrating and overthrowing whole squadrons of Moors; that he had cut his way to the standard of the enemy, killed the standard-bearer, and carried off the banner in triumph; that his purpoint and coat of mail were cut to pieces, and his horse covered with wounds: vet still he fought on, and through his valor chiefly the victory was obtained.

"What more moved astonishment was that for every wound received by the warrior and his steed in the field, there appeared marks on the purpoint and coat of mail and upon the steed of Pascual Vivas, so that he had the semblance of having been in the severest press of the battle. The matter was now readily explained by the worthy friars who followed the armies in those days, and who were skillful in expounding the miracles daily occurring in those holy wars. A miraculous intervention had been vouchsafed to Pascual Vivas. That his plety in remaining at his prayers might not put him to shame before sinful men, an angel bearing his form, and semblance, had taken his place in battle, and fought while he prayed.

"The matter being thus explained, all present were filled with pious admiration and Pascual Vivas, if he ceased to be extolled as a warrior came near being canonized as a

be disposed to pooh, pooh, the above historical statement embodied in a work by Washington Irving treating of events of the ninth century, I append the following words of W. J. Colville.

There are no faculties of human nature enabling any soul to conceive of what does not exist, and it only needs the clear light of a genuine spiritual revelation surpassing that made by material science to absolutely demonstrate to human understanding the basis of fact upon which all the myths of the ages have been built." JOSEPH BRETT. Geneva. O.

#### The Divining Rod.

To the Editor of the Religio Philosophical Journal

A word to correct a singular misapprehension of my friend E. P. Powell, in his note in reply to mine on water-finding by a forked twig. I did not say, and did not mean to say that Mr. Powell is a materialist, for I know he is not, and it would be poor injustice to misstate him, or any one. I but suggested more thought on the subtile influences of nature and the human temperament," as necessary. I did not make this water-finding a part of Spiritualism, but plainly said that I had nothing to do with any theory, only with the facts. Spiritualism-that is the real presence and power of spirits-and waterfinding both pertain to the interior and subtile realm. and have this in common. One, of course may be true, and the other not, or we may err touching both. I did not make hem one, and did not mention Spiritualism. Surely I would not misrepresent a man who has said and done so much and so well as Mr. Powell.

Any person well acquainted with land (and water) or any farmer or horticulturalist can inform Mr. Stebbins that the sections of country are rare where water cannot be found by digging in one spot as well as another."

I have lived among farmers a good deal, have had my small share, in boyhood, of farm work, have seen many wells dug without success as well as with, have talked with welldiggers as to the signs of surface and location by which they seek to find water, and I know that, as a rule, water cannot be found in one place as well as in another. It may be in the locality he names. It is not in this region. I know, too, that in several cases, persons in this county have tried and failed, and then sent for Cyrus Fuller who has found water the first time. I never heard an experienced well-digger say that he could "get water in one spot as well as in another." but have heard them talk and seen them go over the ground carefully to select the best spot for getting water.

I simply stand by the facts on this matter, not calling them either Spiritualism or "cheap materialism," and those facts, certified by the best men in this county, prove water-finding with a forked twig by a man who never stooped to fraud in a long and useful life, and they prove, too, that finding on the first trial, after others had repeatedly

With no wish for prolonged discussion or dispute, this much seems necessary to say. G. B. STEBBINS.

#### Are You Going to New Orleans or Flor ida?

If so, you can go via the Monon Route, via Louis-ville or Cincinnati and see Mammoth Cave, Nashville, Chattanooga, Blount Springs, Birmingham, Mont-gomery, Mobile and the Gulf coast, for the same money as will take you through the dreary, uninhabited, uninteresting Mississippi swamps. We are confident the tourist cannot select a line to the South enjoying half the advantages that are possessed by the Monon Route and its Southern connections. No one should go South without visiting that greatest wonders--- Mammoth Cave. described; its caverns must be explored, its darkness felt, to be realized. The trip from Mobile into New Orleans along the Gulf shore, is alone worth the price of the ticket. The Monon Route is the best to Cincinnati, Louisville, New Orleans or Flori-da. See that your tickets read via Monon Route and make the trip in Pullman palace cars. For descriptive books, pamphlets, etc., call on or address E. O. McCormick, Northern passenger agent, 122 Randolph street, Chicago, Ill.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

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### Passed to Spirit-Life.

The transition of Voleny E. Burke from earth to spirit-li'e occurred at Meridian, N. Y., December 24th, 1884, aged 34 years.

The subject of this notice was a son of N. P. Burke of MerIdian, and a brother-in-law of District Attorney Robert L.
Drummond of Auburh. Mr. Burke was born in Cato, N. Y.
where most of his time in arth-life was spent. His wife is
the only daughter of Joel Clark, of Lake City, Minnesota. His
surroundings, though all good, desirable and attractive, yet
the "home above," had attractions still greater, to which he
yielded; and thus passed from earth, a dutiful son, a sathral
brother, a loving husband, a kind neighbor, an honest, temprate and upright citizen. His funeral was attended on the
'7th, inst. by a large concourse of people to whom a serman
was preached by Rev. J. H. Harter of Auburn.

Densed to spirit-life at No. 2 So. Ada Street, January 6th.

Passed to spirit-life at No. 2 So Ada Street, January 6th Mamle, youngest daughter of Dr. and Mrs. J. Rogers, aged eight years.

eight years.

Being possessed with wonderful clairvoyant sight for one of her age, she often saw and recognized her friends and playmates who had preceded her to the Summer land and while upon her bed of sickness she saw bright spirits hovering around who had come to soothe and comfort her.

While the putting away of the earthly casket is almost more than her devoted parents can bear, yet they are not like these without hope, knowing as they do that they will not only meet her when their work on earth is done, but that as soon as strength is given her she will appear to them in their now desolate home, for nothing can keep their darling Mannie from being continuously with them.

Ohl the strength and consolation there is when such trials come to us, in this giorious knowledge of the return of our dear on-s after they have put off the mortal form.

Since the above w s written Mamie has unmistakably made her presence felt, and has been seen clairvoyantly by her mother, and through other controls gave a description of her spirit home and entrance into spirit-life.

N. M. B.

#### Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets every sunday at 8 and 7:45 p. m., at their new hall on Adelphi street, near Fulton. Mrs. J. T. Lillie, resident speaker;

Street, near Fulton. Mrs. J. T. Lillie, resident speaker; Daniel Coms, Sec'y.

A Spiritual Conference for discussing questions pertaining to Man's Advancement in Spiritual Truth, will be held in the Church of the New Spiritual Dispensation, 416 Adelphi St., between Greene and Fulton Ave's every Sunday at 3 P. M. Seats free and every one welcome.

January 18th.—A Lecture by Mrs. A E. Cooley, M.D. of New York City.

January 25th.—A Lecture by Prof. Thomas Davidson, of Grange, N.J.

Grange, N. J.

S. B. NICHOLS, Chairman,
The Brooklyn Spiritual Conterence meets at Everett Hail
308 Fulton Street, every Saturday evening at 8 o'clock. W. J.
Cushing, President; Lewis Johnson, Vice-President.
The Ladies Aid Society meets every Wednesday afternoon
at three o'clock at 128 West 43rd Street, New York.
The People's Spiritual Meeting of New York City, convenes
every Sunday at 2:30 P. M. and 7:30 evening, in Arcanum
Hall, No. 57 West 25th St., corner Sixth Avenue.

#### Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G.Granville, President; A. J Colby.

#### Chicago, Ill.

The People's Society of Spiritualists hold meetings every Sunday in Martino's Hall, 55 Ada Street, near Madison, at 2:30 P.M. D. F. TREFRY, Secretary.

### Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratega Springs, N.Y., will hold Meetings every Sanday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each menth, at which Mrs, Nellie J. T. Brigham will officiate.

E. J. HULLING, Sec. H. J. HORN Pres.

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Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of

The following excerpt from its pages will give earnest of the flavor of the whole:

"Spirit-communion is the basis of Spiritualism. Through it nature life is demonstrated; while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every parnest, intelligent soul. By it the demands of the heart and the intellect sre alike satisfied. If the teachings of Spiritualism conflict with certain dogmas of Orthodox religion, they, on the other hand confirm all its cardinal and generally acknowledged truths. God, immortality, accountability, the necessity of good works, pure living, and charity, are as cardinal to Spiritualism as to modern Christianity."

Solitualism, the author holds, does not seek to make claim

Christianity."

Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can cast the burden of our sins; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and if, with this knowledge we fall to walk righteously, the

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The Journal is uncompromisingly committed to the Scientific Method in its treatment of the Phenomena of Spiritualism, being fully assured that this is the only safe ground on which to stand. Firmly convineed by rigid investigation, that life continues beyond the grave and that spirits can and do return and manifest at times and under certain conditions, the Journal does not fear the most searching criticism and crucial tests in sustaining its position.

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ly free from cliques and clans.
The Journal is published in the interests of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for cranks. charlatans and hobbyists to reach the public. The Journal never trims to the passing

breeze of the hour, but holds steadily to its course, regardless of the storm it sometimes raises as it plows resistlessly through the great ocean of mingled truth and error.

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celligent, progressive men and women, scattered the wide world over. The Journal is careless of the hatred. malicious antagonism and untiring but boot-

less opposition which charlatans, pseudomediums and cranks heap upon it. The Journal lends its active support to every scheme adapted to the amelioration of

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Vol. I., Nervauric.

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#### Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

#### Wait.

BY JOHN HOOKER.

[Hartford (Ct.) Courant.) My friend in the spirit-land, With whom I, hand in hand, Have walked so oft on earth, And till thy great new birth; With whom, as we sat or walked, Of deepest things I talked, And of the mysteries vast That we should know at last; Awful and vaguely told, Yet should one day behold; —Thou hast beheld them now, Their light is on thy brow; No longer a veil between Thine eyes and the once unseen; No longer from thee concealed, The awful and unrevealed; In the shadow still I stand, But thou in the suplit land. Oh, tell to my longing ear Of thy life in that new sphere! Oh, tell to my longing heart Where, near or far, thou art! What are seeing those eyes of thine That so lately looked in mine? What is hearing thy ravished ear That so lately listened here? Oh, lips that so lovingly spake! Can ye not the silence break? Can not the immortal breath Whisper the secret of death? Thou knowest my hunger and thirst, How I could almost burst Into that unknown land, Nor wait the Lord's command. Then knowest how here our breath Seems but a lingering death. And how my sad heart ponders Ever upon those wonders-Ever on the end of earth And the wondrous spirit birth.

Oh, wondrous birth and life! Calmness succeeding strife; Joy in the place of sorrow And foreboilings of the morrow; There, the Eternal Presence, Here, constant evanescence; There, rest in full assurance, Here, pain and mere endurance; There, the exultant shouting, Here, the fearing and the doubting; There, sure and blest abodes, Here, wandering on rough roads; There, mighty organ swells. Here, constant tolling bells. Oh, rest or that land of bliss! Oh, weariness of this!

And canst thou not, my friend, Some of thy new light lend To one who loves thee so, Yet waits and longs below? Caust thou not feed his yearning With something thou art learning? Some bint of the life divine

I watch with my every sense, I listen with soul intense; But not a whisper comes, And a chill my soul benumbs.

But out of the sky at last A word on the void is cast; On the void a single word, But it comes as that of the Lord; As I hearken, my breath I bate. But that word is only—"Wait." Hariford, Conn.

[Reply to the above, appearing in the Hartford Times.]

# Willy World?

TO JOHN HOOKER.

And is it so, my friend. That though thine ear thou bend To every token from the spirit-land,
And "watch with every sense"
For every whisper thence,
Yet nothing comes to meet thy soul's deman

A world before us all! Yet hidden by a pall Of mystery that none can penetrate! Though agony of prayer Or thought be lifted there, No answer but the cold, stern mandate, "Wait!"

And that world too the end To which all toil should tend That we fail not to win the heavenly prize; And yet its every act,

Shut out completely from our mortal eyes! Thy friend still held as dear As when he journeyed here Close to thy side and shared they fleshly mold: May he no signal give

Almost its very fact.

Whether he yet doth live, Still less that he is near thee as of old? Thy joys, thy hopes and fears, Thy loves and cares and tears. That lately he rejoiced to count his own: Have these all from him fled?

And when thou call'st him "dead" Art thou to him and he to thee a stone? Or think you, in some dim And far-off heaven his hymn

He's ever chanting with angelic choirs Pictured in myriads vast Around a throne to cast Their crowns before it while they sweep their lyres?

This Oriental dream Of heaven! And can it seem The home and true employment of thy friend? Was this his way in life? Amid earth's toll and strife Did he deem this his being's truest end?

Washe in his brief day A monk, to chant and pray And deprecate by worship Heaven's dread wrath! Or rather live to bless
With deeds of righteousness
And morey all about his daily path?

Did he not go about In season fair or out Ever to do the good his Master taught? And when his soul's desire Leant up as flames of fire To Heaven, was not its smile "in secret" sought?

And has he ceased to be The same essentially
Now that the veil of flesh is rent apart? Are not his loves the same? Burns not the same clear flame That glowed on earth within his manly heart?

And think you now that he Will ever cease to be The same devoted and unchanging friend? Will he not joy to come Again into thy home To watch and guide and cheer thee to the end?

"He cannot," do you say? How learned you this, I pray? What saith the Word of "ministering spirits all"? And who in sacred story Came on the mount "in glory "?

And at whose feet did John in Patmos fall?

These were our human brothers. Nor these alone, but others Crowd close the pages of those records old. Who came in human guise, Were seen by mortal eyes, And heard while they their message did unfold.

"But those were in the day Of miracles," you say;
"No longer now such things on earth are done," Their story by this view Could never have been true: · Surely the government is ever one.

All miracles are still The work of spirit will,
And never have they ceased from any land.
Law they do not "suspend;"
But simply they transcend
The laws that men have learned to understand.

Still is that far world nigh: But to the "opened eye,"
As to the prophet's, who its chariots saw: Still is that far world near But to the open ear; The saint of Patmos heard through changeless law.

Nor to the saint alone Is that world open thrown,
The world of sinners needs its proof far more.
The foolish men of sense,

The wise of high pretence

Must start as they look through that open door. More open now it swavs Than in the early days When from his stony pillow Jacob saw The angels come and go from heaven to earth below. Progression is the one eternal law.

Thy friend in the spirit-land May now before thee stand In form as palpable as once he wore, And every doubt dispel As he proceeds to tell
What only thou and he e'er knew before.

Through thine own mastered hand He may the words command To flow, which thou thyself could'st never write. A tongue to thee unknown Which he had made his own Ho may with thine own rapid pen indite.

Or he may lay, again, His power upon the brain
Of some dull, simple girl of passive will,
And forth shall issue thence A flood of eloquence Or learning, wit, or philosophic skill.

Between two fast bound slates A bit of pencil waits
Which mortal hand by no device can reach;
And bending close thine car
Thou shalt astonished hear
That pencil swiftly dashing off its speech.

At once with eager hands Thou wilt undo the bands, And lo! a page of autograph is there; And more, one pertinent, As if by some one sent Who know thy need and made that need his care.

Music of other lands And tunes from unseen bands May fill the air as once on Bethlehem's hills, Moving with its control Deep passions of thy soul With its sweet harmonies and warbling trills.

Such things as these I've seen And heard; tested with keen And cautious scrutiny. Nor I alone; But scholars most acute And of world-wide repute Have been compelled these wondrous facts to own

And their agnostic night Has fled before this light, And from the gross materialistic slough Their souls been lifted clear As a Spirit-world pressed near In which they never had believed till now.

"The world receives it not." And have you then forgot How much it has rejected that was true?
What battles they have fought
Who but the truth have sought? The coming light shines ever on the few.

And what one bath not seen Because his face bath been or fear, or scorn, turned from the sight Will not disprove what they By chance, In numerous array

Have seen a hundred times in clearest light. Nor hath the half been told Of what we firmly hold Who to its proofs have yielded honest minds. And we can calmly take.

The ridicule they make ads for mirth only their

Nor bath a fithe been told Of what we shall behold When from the bonds of earth we are relieved. True now it is as ever The eye of man hath never That vision seen, nor heart of man conceived.

We only know-there spreads Above, around our heads

A world unseen save to the "opened" sight; And there shall every one Receive as he hath done.

A heritage of darkness or of light. Darkness, but not despair: The shadows vary there, From somber cloud to blackest gloom Just as in mortal life

Varied the spirit's strife Against the light that it was made to know. Darkness, but not despair: God's mercy everywhere
Fills the wide realms of being He bath made.
Only the soul that will

Persist in choice of ill Through all heaven's light and love shall find it

Into this grander sphere To which we all draw near With every heaving of our mortal breath, Have all earth's countless ones Passed to their several zones

Of life by what we now miscall their death. Twas but a step to rend The veil. And there thy friend Stands just behind it, waiting still for thee. Never a mortal day

But he attends thy way With far more than his earthly constancy. He cannot tell thee all

For which thy soul doth call, With ardent yearnings, from the unknown land: Unlawful even to Paul Was it to utter all He saw when caught up to the angelic band.

But through some form of clay, In some mysterious way, Endowed, by laws we cannot comprehend, He can his presence prove And testify his love And messages of fond affection send.

Poor as the infant's speech The little he can teach Through the hard channels where his thoughts are And to our powers as vain The effort to attain

Some just conception of a Spirit-world. Better might dark Feejee Imagine he can see The glories of the world's metropolis Through some child's lisping talk. My friend, we first must walk The golden courts ourselves to know their bliss.

But were that little less, Our hungry hearts might blees The meagerest accents from those courts of light If only they east out The demons of our doubt. And help our souls the fight of faith to fight.

"I watch with every sense, I listen with soul intense": I read thy longing, mournful words again: But not a whisper comes, And a chill my soul benumbs": And o'er my soul there sweeps a wave of pain.

For I think of the multitudes O'er whom such darkness broods. Whose dearest ones have gone—they know

Whose hearts in anguish break As their parrow homes they make—
"Forever lost" to them in their despair.

To whom e'en Christian faith No word of comfort saith,

No word of comfort saith,

So hard they find it to believe it all

That in that blessed name

They've heard the priest proclaim,

Whom Bigotry, but not the Christ, did "call."

THE PROPERTY OF THE PROPERTY O

And I cry to Heaven aloud: Bring back, O Lord, the cloud Of witnesses to prove how near they dwell, In closest sympathy

And tenderest ministry, Whom we in our crass blindness far expel To an imagined heaven or to a hopeless hell. No! no! I change my prayer E'en while it floats in air;

For lo! the cloud of witnesses is here!

Open our eyes to see The glorious company Wherewith Thou would'st our earthly pathway cheer,
And bring the heaven to which we go, more near.

JOSEPH D. HULL.

#### Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

During the past few years public attention has been called to what has been termed the science of "Psychometry." Among the earlier discoverers were "Psychometry." Among the earlier discoverers were Prof. Wm. Denton and Dr. J. R. Buchanau. Dr. Buchanan at one time had a class for development. It was found that certain persons called "sensitives" could by holding a letter in the hand or on the forehead, delineate character and in some instances they could trace out the location of mines of coal, lead, gold and silver. It was claimed by its advocates that well developed psychometrists could predict with absolute certainty the value of such mineral deposits. Some argued that this gift was a form of mediumship, and those who were more or less mediumistic were the ones who could define the more clearly. As yet so little is known by the general public on the subject, that any light that can be given by an expert will be read with interest. Dr. V. P. Slocum, who possesses this gift in a remarkable degree, was invited to address our Conference on the subject of Psychometry, Sunday, Dec. 28th. on the subject of Psychometry, Sunday, Dec. 28th. and although the weather was very unpleasant a good audience assembled. The speaker in substance

"In order to sp ak about psychometry intelligently, we must know what the soul is. Psychometry is the science of the soul, and relates to life and growth. Growth is governed by law, and this law of growth gives expression to every thing. Each class of min-erals, vegetables and animals has its different ex-pression, and this expression indicates the place in which it belongs in the unfoldment of nature, in her effort to create the last and most wonderful production, the soul of man. No one but a Talmage or a Jasper will assert that man is not the ultimate of these sensual kingdoms below him. It is a long way in the scale of progress from the chimpanzee to a Webster, and this development will continue until every faculty of the soul is unfolded. This law of life is dumb, yet we know that every unfoldment in the vegetable and animal kingdoms, points directly to its place in the evolution of that intelligence that is expressed by man in words. We also know that the expression of the face of an animal or of a man tells us where in this scale of being it belongs. The expression of any thing is a true index to its soul. The planets and suns have a life within them like ours; there is a positive and negative condition with-in them that keeps them in their orbits, whirling through space forever.

"There is a pulsation in the ethers that form all worlds. There is a subtile power in this planet that causes it to produce other life. This power runs in currents, and they are electric; these currents make all phases of life. At times we get faint, weak and depressed. We say There is no life in the atmosphere? A storm passes and our vitality has been restored; the life or soul of the earth and air had become stagnant; they were sick. The electric forces of the earth and air keep us alive. They had been disturbed, and the storm equalized them; their vigor returned and so did ours. The circulation of the magnetic fluids in the nerves makes our feelings, life, individuality and soul. The nerves are pipes in the body centering in a great plexus, the brain. In these pipes the magnetic currents flow, and they There is a pulsation in the ethers that form all these pipes the magnetic currents flow, and they make up our being. Electricity is the life of the earth. Magnetism is the life of our bodies. Disturb these currents, either in animate or inanimate nato run through all nature. Is it not that we call life? There can be no soul without life. The stars, suns, planets, animals or man could not be, if not

for this omnipresent force, electricity. "Electricity becomes refined and produces finer vibrations. Magnetism is electricity in another state of refinement. Animal magnetism is electricity generated by the animal organism. Through thes various processes the soul of man was evolved with an inherent power to live independent of matter. This moving power, this life principle, is the neverending change of the positive and negative forces. This action is trituration; trituration is refining, and the more refinement the more perfect the product. The same line of action runs through the universe. the earth and all of its productions up to the soul of

"Psychometry is the power by which the soul follows the line of creative growth through which it has been evolved. Starting from itself, it follows the vibration in matter from the vegetable and the animal. Man stands at the apex of this long line of growth and unfoldment, and is not a special crea-tion. In the earlier ages the structure of man was coarser than now, and through the long lapse of ages, by the refinement of matter a soul has been produced that can by its inherent power permeate all things and tell the history of whatever it comes in contact with. It will not seem strange that mind permeates matter when we know that a vessel may be filled with the steam of water, and a vessel of the same size filled with the steam of alcohol can be turned into the former vessel and it will be no fuller than before. Then ether can be put in, and so on and the steam of water, so far as space is occupied, appears to be the sole occupant of the vessel. From this principle we know that a soul can by reason of its subtile refinement and inherent power of volition, penetrate all substance below. It is not uncommon in these days for spirits to come into our rooms with doors all closed, the same as Christ appeared among his disciples. The clairvoyant when he leaves the body and starts out on his tour of investigation, goes where he pleases, and nothing impedes his flight. All matter is so coarsely organized that he passes through it as though it were not. His soul seems to be in two places at once. The vibrations of the material are rapid beyond conception; those of the soul are much more rapid than the vibrations of light, as spirit is more refined than light, and if a man were to count 200 a minute and work twelve hours a day to count the vibrations of light that takes place in a second, it would require 96,629 years and 135 days, and as the vibrations of mind are more rapid than light, it must travel faster just in that

proportion.

"The psychometer does not go out into the ethers alone and independent like the clairvoyant or spirit, but must have help. Give him a specimen of metallic substance or vegetable, or better than either, the impress of man's magnetism, and he will unravel the character or soul he has come in contact with as readily as you can open a book and read it. The psychometer has the laws of life to learn before he can understand and talk about them intelligently. Psychometry is a law, and the more one understands the law of being, the better can he explain the phenomena. Psychometry is not mediumship; it is a power within ourselves; it is the potency of our own souls while in the body, enabling us to analyze other souls that we come in contact with. It is by the vibration of the specimen that its nature or expression is revealed. If it is a piece of lava, I go into the crater, into the darkness, and then come out and see the molten fluid running down the sides. If a piece of ore, I go into the mines; sometimes the home of the specimen will arise before me. If it is an impress of a person on paper, I feel his character and sometimes see his prominent characteristics. It a murder, I see the deed committed and hear the convergation. If it is integrity of character that we want, I see or feel this disposition. Any thing be longing to our life can be traced by an intelligent psychometer, even spirit communications. I have often taken them in my hand and described the spirit and medium, and told how the communica-tion was given. I detect frauds and impostures, and am as much surprised at the revealments as the in-quirer. Like any process in mentality, the more knowledge and practice a man has in the science

the better the result. Frequently I am at a loss to describe the panorama as it passes before me. A perfect psychometer would have to be familiar with every thing that has been or is. Psychometry is soul reading, and the intelligence that can read all life must be wise indeed.

"A medium's psychometry is like the light of the moon, it is reflected, given by another, and like the moonlight, is very uncertain. No intelligence can express itself through another's organization as well as it can through its own. If the spirit controlling is very wise and the medium a fluely organized person, and the psychometer coarsely organized and ignorant, then the medium might do the best, and

"If the people would study this psychometrical phenomenon through honest, intelligent persons, always cetracize impostors and frauds of all descriptions, and spirits and mediums from whom we can get no intelligence, the doors of the Spirit-world would swing wide open and the inhabitants of the two realms would walk and talk together as we do here.
"The first effort or manifestation of mind to sep-

arate from the body we call psychometry; clairvoy-ance is another severance, and death is the final sep-aration. Psychometry being the first unfoldment of soul life, it should be our study. It can be made of great service to us as a protection against imposture of all kinds. It gives us a foundation to stand upon when we investigate the laws of life."

Dr. Slocum related many incidents of this power which he possessed, but my synopsis is but a faint outline of the lecture, and it was listened to with don interest by all was and it. deep interest by all present. S. B. NICHOLS.

#### Tests of Spirit Presence.

A late number of the New York Times has a long communication from Philadelphia, giving an account of the progress of Spiritualism in that city. The correspondent says:

A lady who is thoroughly skeptical as to the super-natural powers of Spiritualism told the writer a few days ago that she once had her belief in its being a "humbug" severely shaken by a visit she made in company with a friend to a well-known medium. Her friend, who was a Spiritualist, wished to ask a question of her father in spirit-life, but the medium could not get into "the right condition." After try-ing for a while to open communication with the world of spirits, he turned to the skeptical lady, who sat at a little distance, and said: "Won't you come up and take my hand? I can sometimes get communications through one person and not through

She did so, and the medium in a few moments be gan writing, and wrote quite a long letter addressed to the believing lady and signed by her deceased father. It was in her father's peculiar style, and was exactly pertinent to the subject on which she wished to consult him. Then turning to the other lady the medium said at first doubtfully, "Nellie-Nell—Helen. Your name is Helen ———," giving her three names in full, something she was positive that neither he nor her friend knew. He continued: "I see the spirit of an old lady coming into the room. It is the spirit of your grandmother.

"Oh, no," she interrupted, thinking of the only grandmother she had ever known, "my grandmother

grandmother she had ever known, "my grandmother is still living."
"This," said the medium, "is the spirit of your father's mother. She died before you were born [which was true,] and she has been your guardian angel since your birth." A less remarkable experi-ence than this has converted many a person to Spir-

Another lady, likewise skeptical, told the writer of an experience she had that was perhaps even more an experience such as that was perhaps even more remarkable. She was employed in the workrooms of one of the most fashionable milliners in the city; a lady who, while denying any belief in Spiritualism, had the power of producing mysterious manifestations at will, and occasionally displayed it for the entertalument of her friends. Spiritualists would say that she was a highly gifted medium. One dull day that the was a mgoly girted meaning. One dan day the girls in the workroom asked Mrs. S. to give them a "spirit rapping" exhibition, and she con-sented to do so after working hours. The lady who tells this story had never seen anything of the kind, and remained with the rest to see it. A circle was formed around the work table, and after a few un-important rappings a message to the newcomer was announced. She was frightened and refused to listen, but was prevailed upon to hear part of the communication. It began: "Tell Ellen"—and then followed a message of a private nature about a little derstood the message perfectly when it was repeated to her. But the lady never could be induced to attend another scance, even to hear the conclusion of the communication, which purported to be from the child's dead mother. The same Mrs. S., though not professedly a Spiritualist, believed that the spirit of her dead husband visited her frequently, and ter rified more than one lady who happened to be spend-ing the night with her by holding long conversaions after she had retired for the night, with some invisible person, whose presence was attested and replies made by rapping on the headboard of the hed. At last she would say: "Well, good night, and then would come a loud rap on the out side of the bedroom door, after which all was still. But Mrs. S. could seldom persuade a lady to spend more than one such night with her.

#### Farmers in the West-Psychical Research.

To the Editor of the Religio-Philosophical Journal:

Thanks to you for extending my time for remittance. You, perhaps, may doubt a man's professed appreciation of the JOURNAL while he remains delinquent in his subscription, but I trust you do not ignore exceptions to this rule as well as to all others, Think, for instance, of farmers in the West, and especially a renter, whose crop does not pay expenses in consequence of the enormous freight tariff, the profits to dealers and the inability of the laboring classes in the East to pay high prices, and also how constantly his time and attention must be employed

in supplying the needs of a family.

By the way, if the RELIGIO part of your paper does not legitimately relate to commercial reform and the just and equal rights of capital and labor, why not the Philosophical? This is only a hint for what it is worth by one who knows nothing of journalism, and I am happy to feel, as one of your eaders, that you are in sympathy, at least, with the laboring poor.

The Psychical Research question is highly appreiated by the one who thinks for himself, as well as by the advanced scholar, its objects and results being of satisfactory comprehension. To the Spiritu-alist a complete success in such an undertaking anst a complete success in such an undertaking would result, sconer or later, in the conversion of the world to Spiritualism, and is it not possible, or, rather, is it not probable that the interest now manifested in the agitation of this question by the men of influence outside of the Spiritualist ranks, is to be accredited to the same hope? They realize that they cannot openly step beyond the people in any branch of thought without risking their popularity, influence and support; for as a rule, the masses seek only ence and support; for, as a rule, the masses seek only popular instruction; but to once popularize the be-lief in Spiritualism, as this movement might accomplish, would open the eyes of the people, and the doorway for their leadership to walk safely out into the brighter sunlight; and I, for one, possess the magnablimity to presume that the leading intellects, not excepting Mr. Blake of Chicago, secretly desire this result.

Delphoe, Kansas, F. WILSON.

To the Editor of the Religio-Philosophical Journal:

### Spiritualism in Jackson, Mich.

On the 1st of May last, a few energetic humanitar ian souls went to work here for Spiritualism, bired a small but very pleasant hall, advertised the meetings, and soon worked up a lively interest. The society had a vacation through August and September, but resumed work again in October. Home talent is now mostly employed. The attendance is good and much interest is manifested. We hold developing circles regularly, which promise well for the future; we are much encouraged thereby. We also have an excellent medium here from the West, F. H.

satisfaction. Societies or parties wishing to secure his services can address him at 410 Francis Street, A. E. V. R. Mrs. E. D. French writes: I cannot do with-out the fresh thought and inspiration the JOURNAL

Pierce. He is clairvoyant and clairaudient, gives tests both in public and private. He gives excellent

P. G. Orame write: Notwithstanding the hard times, I must have your valuable paper, for in telling me how to live, it tells me how to die.

D. P. Myers writes: I sincerely hope you will succeed in forming a Society for Psychical Research. It seems to me that such a society is required in order to establish the true and expose the false manifestations that are so often brought to our notice.

Prof. A. De Monco. Denver, Col., writes: I have read with great interest the articles in the Journal on the subject of Psychical Research. I heartily coincide with the position adopted and the nearthy coincide with the position adopted and the opinions advanced and maintained by the reliable organ of all advanced and progressive Spiritualists, the JOURNAL. Its columns are filled from week to week with reliable news and valuable information for everybody. I am glad to have a champion in the JOURNAL, and hope is will expose all such people who do so much to retard the progress of pure Spiritualism.

#### Notes and Extracts on Miscellaneous Subjects.

Canadian apples bring a higher price in England than those from the United States.

Northeastern Minnesota is trying to work up a gold mining boom over some alleged discoveries,

The sum of \$600 was paid recently for one walnut tree near Tazewell, in Virginia. So huge was the tree that the purchasers, who were lumbermen, made considerable profit.

At Hommonia, in Hungary, a pack of 120 hungry wolves entered the village while the inhabitants were at church, and by their yelping destroyed the harmony of the services.

Athletes, professional trainers, hunters, mountain-eers, all physically strong and perfect men, habitually breathe through the nostrils. This is claimed to be the reason for their freedom from colds.

Arkansas derives \$25,000 per annum from its pen-itentiary by leasing the labor of eighty convicts to cigar manufacturers and handing over 280 others to farmers, the consideration being \$3.75 per month and all expenses.

Bad drinking water given to a few cows owned by a single farmer in Ayrshire, Scotland, caused an outbreak of typhoid fever in three hospitals, and the illness of 104 patients. The germs of the disease were transmitted by milk.

An English physician warns mothers against allow-ing babies to suck their thumbs, because it results in peculiar deformity of the chest, a depression of the thorax by pressure from the arm of the infant as it lies with its thumb in its mouth.

A drunken marine, arrested in Vallejo, Cal., the other day complained that he had been shot in the foot and his boot was filled with blood. On being taken to the hospital it was found that a bottle filled with whisky had been broken in his boots. He imagined he was dying.

At Plant City, Fla., there is a bunch of grapes which is a marvel in its way. The bunch is only fifteen inches long, but contains fifteen large clusters, and weighs twenty-two pounds. They grow so close together that some of the grapes are pressed out of shape, and the bunch has the appearance of a large round ball.

The cost of building and launching the Great Eastern was over \$4,500,000. An outlay of \$3,650,000 broke the original company before she was launched. Another company took up the work, spent \$600,-000 and collapsed. Then a last company, with a capital of \$500 000, finished and launched the leviathan of the sea.

One of the wives of a much-married Mormon elder is arranging to come East to lecture on the beauties of polygamy, not so much to convert the unenlightened as to play smash with statements of Kate Field and other narrow-minded folks who are trying to inculcate the pernicious doctrine that one woman has a right to monopolize a whole man.

The books printed in the South during the war are now in demand among collectors. One of these was a spelling book printed on common wall paper. Another, more ambitious, was illustrated with the old trade cuts found in newspaper offices, producing a comical effect. Upon the fitte page is the legend: "Printed in the fourth year of the war of independ-

The paradise of tramps has been located. It is in Gilroy, Cal., and the presiding deity is a benevolent lady, who never by any chance turns the wanderers girl in whom her sister Ellen was interested. The remarkable part of this story is that the medium did not know the lady had a sister Ellen, and she herself did not know anything about the matter treated of in the communication. Her sister, however, understood the message neglective plant it was remarkable part of the gate, and a constant stream of impecunious visitors is the natural consequence.

Botanists have evidence that trees may attain very long lives. The age of an elm has been estimated at 335 years; that of some palms at from 690 to 700 years; that of an olive tree at 700; of a plane tree at 720; of a cedar at 800; of an oak at 1,500; of a yew at 2,880; of a taxodium at 4,000, and of a baobab tree at 5,000 years. Yet it requires only a few min-utes to plant an elm or an oak that may give pleasure for hundreds of years to Nature-loving humanity.

Word comes from Brazil that Dr. Pominigas Freire, who has been experimenting with a view to ascertaining the effects of vaccination against yellow fever, has been practically illustrating his theory upon himself and some hundreds of wharf laborers and British seamen. It is noted that not one of the men thus operated upon by attenuated virus has been stricken with the fever, though it has been prevalent among the unvaccinated companions.

The Chinese Consul in New York states that, despite the apparent neglect by the Chinese of most laws that to our way of thinking are absolutely essential to the preservation of health, it is rare that one of the race dies of a zymotic disease. He says his people have been studying the laws of health for the last thousand years, and that his people have, to this extent, mastered those laws is proved, to his mind, by the discounting the last contaging the last contagin mind, by the circumstance that contagious disease is seldom found among them.

The diameters of trees vary not only from summer to winter, but from day to day. They are larger from noon to twilight next morning than from twilight to noon; they are smaller in winter than in summer. Water and the sap of trees expand not only in proportion as they rise above but as they fall below the freezing point. Low temperature as well as high promotes evaporation, and the trees evaporate from their branches in winter, and so the colder the weather the more they shrink.

The new cathedral at Moscow, Russia, cost \$10,-000,000. It commemorates Russia's deliverance from Bonaparte in 1812, and has been half a century building. The scaffolding alone cost \$250,000. It is a wonderful structure, in the form of a Greek cross, with five great gilded cupolas, magnificent windows, elegant paintings, costly chandelabra, and rich marbles. The cathedral covers 73,000 square feet, and will accommodate in its central area, the main auditorium, ten thousand worshipers. The bells cost \$75,000, one of them weighing twenty-six tons.

The marriage of Racine was an act of penance— neither love nor interest had any share in the union. His wife was a good sort of woman, but perhaps the most insensible of her sex, and the properest person in the world to mortify the passion of literary glory and the momentary exultation of literary vanity. It is scarcely credible, but most certainly true, since her own son relates the fact, that she had never seen acted, nor ever read, nor desired to read, the tragedies which rendered her husband so celebrated throughout Europe. She had only learned some of their titles in conversation. their titles in conversation.

A Hamilton (Cal.) paper says a Chinaman has devoted the whole summer and fall to gathering horned toads, which are very numerous on the Red Hills, and are as much dreaded as rattlesnakes. Recently he made a shipment of 2,000 of the toads to San Francisco, from which place they will be sent to China. The toads are converted into various kinds of medicine, which sell very high. For the cure of chills and fever they are said to be the finest things known. A toad is placed in a flask of whisky for several weeks, and then the stuff is sold as a tonic.

At the present date there are about 130,000 acres of vines in California, valued at some \$70,000,000. In 1875 California exported 1,000,000 gallons of wine. In 1879 this amount arose to 2,000,000 gallons, and in 1883 to 8,250,000 gallons. At present the cities of San Francisco and Oakland consume more than 1,-500,000 gailons of wine annually, and the remainder of the State, Oregon, and Nevada consume together about 3,000,000 gallons in addition. This gives altogether as a market at present nearly 8,000,000 galions. But this year the product is fully 15,000,000 gallons, and the producers must exert every effort to

find new and increased markets.

#### Noblesse Oblige.

If I am weak and you are strong,

Why, then, why then,
To you the braver deeds belong;
And so, again,
If you have gifts and I have none,
If I have shade and you have sun,
Tis yours with freer hand to give, Tis yours with truer grace to live, Than I, who giftless, sunless stand, With barren life and hand.

We do not ask the little brook To turn the wheel; Unto the larger stream we look, The strength of steel Wedo not ask from silken bands, Nor hearts of oak in willow wands; We do not ask the wren to go Up to the heights the eagles know; Nor yet expect the lark's clear note From out the dove's dumb throat.

'Tis wisdom's law, the perfect code, By love inspired; Of him on whom much is bestowed

Is much required.
The tuneful throat is bid to sing;
The oak must reign the forest's king;
The rushing stream the wheel must move; The beaten steel its strength must prove; 'Tis given unto the eagle's eyes To face the midday skies.

-Youth's Companion.

#### The Moon Within Thirty Miles of Earth.

The Lick Observatory, on Mount Hamilton, Cal., is already, even without the great telescope in course of construction, one of the most complete in the world. There has recently been added a meridian circle, made by Refsold of Hamburg, and a house has circle, made by hersold of Hamburg, and a house has been built for it. Two disks for the great thirty-six-inch lens have been successfully cast, and a member of the firm of Alvin Clark & Sons recently went to Europe to examine them, and to ascertain whether either of them is suitable for the lens. If a perfect disk has been obtained it is thought that the great refractor may be mounted and in use by 1886. Already the observatory has a twelve inch control of fourthe observatory has a twelve-inch equatorial, a four-inch transit, a comet-seeker, a vertical circle, and a six-inch equatorial. Then there are five clocks connected by a complete electrical system. Superintendent Fra-zier states that the thirty-six-inch glass, when finished, will be by far the most powerful one in the world, bringing the moon within thirty miles of the earth, whereas eighty miles is the limit of existing telescopes. The wonders which such a glass will disclose can hardly be foretold.

#### An Ancient Fiction.

There is an ancient fiction that no woman shall look upon the British House of Commons while it is in session, and it is reported that many a titled wife has peered down through the lattice-work surrounding the austaining rod of the chandeliers, remaining in this uncomfortable place for hours when some special scene was expected among the Commoners. At the present time women are not allowed in the galleries of the House, but Sir G. Barry, the architect of the new Palace of Westminster, had largely his own way in designing the chamber, and, being a gallant by both birth and education, he ingeniously galant by both birth and education, he ingentously got around the old fiction by placing a carved wood screen in front of the ladies' gallery, through which the fair ones are technically supposed not to see, but of course they can all the same. However, the space for the ladies is in the rear of the reporters' gallery, right next to the ceiling, where the air is most impure, and shut off by a partition from a view of the Speaker and a great part of the Government benches.

The best authenticated of all the steries on sagac ty in dogs has been made public this week. Mr. Arthur E. Reade, Secretary of the Charing-Cross Hospital, writes to the London Times to say that at half-past 10 Sunday night, Dec. 21, a rough terrier barked outside the door of the hospital till he was let in. When admitted he limped in, squatted on the mat, and held up an injured fore paw. The house surgeon came, whereupon the dog followed him at once across the hall to the accident-room, jumped at once, when invited to do so, on the chair, and again held out the injured paw. It was dressed when the dog licked the hand of the surgeon and loudly barked its gratitude till it had to be turned out, showing great reluctance to leave. Mr. Bellamy, the house-surgeon, confirms this statement, and adds that Thursday the dog came like any other out-pa-tient to have his paw dressed. It is not known to whom the dog belongs.

### The Half was Never Told

of the wonderful powers and virtues of that best of all medicines, Kidney-Wort. It has been tried and an medicines, Kidney-Wort. It has been tried and proved. Its cures are numberless and the record of (supposed) incurable cases that have yielded to its influence, is astounding. If you have trouble with your Kidneys, Liver or Bowels, if you suffer from Constipation and Piles, if you are a victim of Rheumatism or Malaria, take Kidney-Wort. You will first the remarks you need. find it the remedy you need.

A Dakota doctor says he had rather have the two acre corner of a Michigan swamp to practice medi-cine in than a whole county in Dakota.

### Dauger Ahead!

There is danger ahead for you if you neglect the warnings which nature is giving you of the approach of the fell-destroyer—consumption. Night-sweats, spitting of blood, loss of appetite—these symptoms have a terrible meaning. You can be cured if you do not wait until it is too late. Dr. Pierce's "Golden Modical Discovery." The greatest blood-purifier known will restore your lost health. As a nutritive, it is far experient to god liver oil. All dangeists. superior to cod liver oil. All druggists.

One of the New York blanket sheet newspapers recently used a quarter of a ton of ink in printing one day's edition.

The secret of the large and constant sales of Mrs. Pinkham's Vegetable Compound probably lies in the fact that whereas there are many "Bitters" and "Tonics" of equal value, be it more or less, the Veg-etable Compound is so completely superior to all other preparations specially recommended for the needs of women that it has practically no rivals.

Grant says he cannot afford a secretary to help him write his book. He is only one of thousands of

For nearly 34 years I have been a victim of Catarrh. I have tried many remedies, receiving little or no relief. I bought one bottle of Ely's Cream Balm and derived more real benefit from that than all the rest added together. You can recommend it as being a safe and valuable medicine.-A. I., FULL-

A London publisher insists that Longfellow is not known as an American by more than half of his readers in England.

### Coughs.

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. Sold only in boxes. 25

There was discovered in White's Valley. Virginia, a few days ago, a poplar tree that measured twenty-

or schools can be made from a 10c, package of Diamond Dyes. Try them. All druggists keep them. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 2c, stamp.

Philadelphia hangs on to the old Liberty bell with bull-dog tenacity. Photographs of it might be taken to the New Orleans Exposition.

As One having used Ely's Cream Balm I would say it is worth its weight in gold as a cure for Catarrh. One bottle cured me. S. A. LOVELL, Franklin, Pa. (See adv't.)

There are 187 counties in Georgia. All but fifty of them have prohibited the sale of intoxicating

The President of the Cambridge, Mass., Fire Ins. Co., recommends Hood's Saraaparilla as a building up and strengthening remedy.

mind and body. There is no

## Better

way to insure the proper action of all is impaired a good cathartic medicine may the apparatus necessary to health, than aid you. Miss M. Boyle, Wilkesbarre, Pa., to aid the stomach and liver by the writes: "I use no other medicine than occasional use of Ayer's Pills. E. A. Ayer's Pills. They are all that any one Robinson, 151 School st., Lowell, Mass., needs." Dr. W. J. Talbot, Sacramento. says: "For a number of years I was Cal., writes: "The curative virtues of stationed in the tropies; and, while there, Ayer's Pills commend them to all judisuffered much from torpidity of the liver cious practitioners." Dr. Charles Alberts, and indigestion. Headaches and nausen Horicon, Wis., writes: "Last year I prodisabled me for days at a time, and it cured from you the formula of Ayer's was only by the use of Ayer's Pills that I Pills, and have since prescribed them with obtained relief. I know them to be the

# Best

Cathartic Pills. They stimulate the appeathe composition of Ayer's Pills. In. tile, assist digestion, and leave the howels A. A. Hayes, State Assayer, Boston. in a natural condition." John II. Watson. Mass., certifies: "I have made a careful proprietor University Hotel, Chapel Hill. analysis of Ayer's Pills, with the formula N. C., writes: "For twenty years I was of their preparation. They contain the a sufferer with sick headache. I began active principles of well known drugs. taking Ayer's Pills, and quickly found isolated from inert matter, which plan is, relief. I have not had an attack of head-chemically speaking, of great importance ashe for years, and attribute my freedom to their usefulness. It insures activity. from it to the use of Ayer's Pills." certainty, and uniformity of effect. Ayer's Jured Agnew, LaCrosse, Wis., writes: Pills contain no metallic or mineral sub-"I was cured of a grievous attack of stance, but the virtues of vegetable reme-Prysipelas by using

# Ayer's Pills

of obstitute eners of Dropet.

to en most successfully used in treatment rilla, have effected thousands of wonderful

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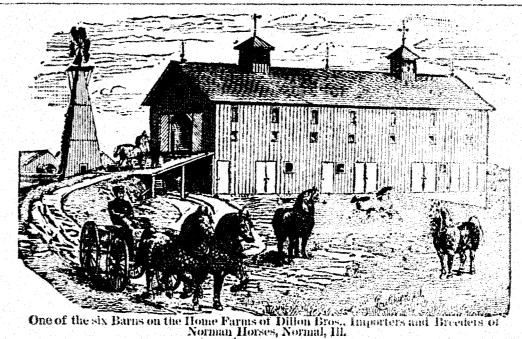
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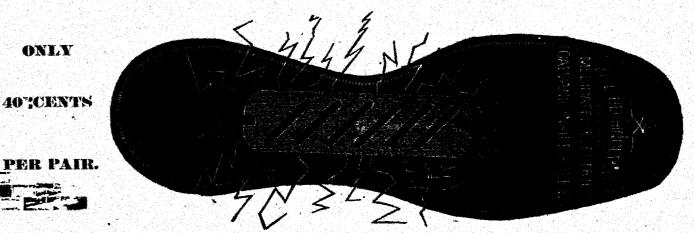
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To the Editor of the Religio-Philosophical Journal:
Living in a perfect chaos of religious beliefs, surrounded by a sectarianism sustained by dogmatism and bigotry, the seeker after truth-if any man has the temerity to assert himself as such—is at once clothed with the cloak of "Heretic" and "Infidel.' Like Copernicus, Bruno, Galileo or Kepler of former days, who dared to assert a great doctrine, the truth-seeker of to-day is at once enveloped by the church in this wonderful mantle; but unlike them—thanks to the progress and enlightenment of civilization since that time—he is not subject to be summoned that time—he is not subject to be summoned before any flendish inquisition and doomed to rot in dungeons and suffer other untold agonies. Such is the situation in which we find ourself to-day, and because we have dared to assert that we did not believe God to be ed to assert that we did not believe God to be the monster certain portions of this so-called word declare him to be, the garb of infidelity has been firmly settled upon our shoulders. Notwithstanding this great weight and the terror we feel of incurring further the dis-pleasure of the church, the desire to gain a knowledge of the truth is of paramount im-portance, and we quietly submit, as we ever shall, to the penalty inflicted by the will of the majority, trusting that at some time the majority will encourage and support the majority will encourage and support the seeker after truth.

For the past few months I-though not a regular subscriber-have been a constant reader of the RELIGIO-PHILOSOPHICAL JOUR-NAL, and have felt great interest in the investigations and experiences narrated in its columns, relative to modern Spiritualism, and as a truth-seeker, having no reason to doubt what appears to be the honest convictions and experiences of candid men and women, and experiences of candid men and women, and noting with great pleasure the evident desire of honest, conscientious Spiritualists, for a thorough investigation, thereby clearly demonstrating their liberality and willingness to have this matter duly and scientifically sifted down to absolute fact whether the result of that investigation has been a er the result of that investigation be benefi-cial or otherwise to their cherished belief,— I am appalled at the magnitude of these phe-nomena. Not only have the investigations of others produced a great impression upon my mind, but a late experience of my own has created a desire to be further informed as to the cause of these strange phenomena.

About two months ago, while visiting friends (Spiritualists) in Ohio, I was entertained with narratives of their experiences at scances, in which wonderful feats of slatewriting, table moving, rappings, etc., were had. This seemed incredible as I had never given the subject any consideration. When they touched upon materialization and told wonderful tales of the dead, or rather spirits of the dead returning in natural form, I at or the dead returning in natural form, I at once concluded this to be merely a freak of the imagination and promptly told them so. I was at once invited to attend a scance conducted by a materializing medium, and being only too glad of an opportunity of exposing what to me appeared to be a fraud, I readily assented. Accordingly the next day, in company with an angle we set out for Mapfua pany with an uncle, we set out for Mantua, O., where a Mrs. Cobb, a materializing medium, is located. Upon arriving at our destination, I discovered that Mrs. Cobb is a plain farmer's wife, living on a farm about one-half mile distant from the town of Man-tua. We at once stated our errord and many transfer on the following County to the foll plain farmer's wife, living on a farm about one-half mile distant from the town of Mantua. We at once stated our errand, and were cordially received. I informed Mr. C. and wife that I was skeptical as to their faith, and asked permission to examine their cabinet and room in which the scance was to be held, which was readily granted. A very thorough and careful examination of the room and cabinet convinced me that if I should really see anything strange it would be due to more than natural causes and consequently did not expect to see anything. In sequently did not expect to see anything. In this I was doomed to disappointment. The circle was formed at seven o'clock, P. M., and consisted of ten persons in all: Two from Cleveland, three from Hiram and the others from different parts of the country.

At my request we were permitted to laugh, talk and sing jubilee songs. I was seated directly in front of the cabinet door and about four feet distant. The room was lighted so that a person could read a newspaper with comparative ease. In about fifteen minutes after the medium had entered the singing "Old Black Joe," the cabinet commenced to creak, the door opened wide and the figure of a lady dressed in white, stepped forth, walked up to a Mr. W.—, laid her head upon his shoulder. He said: "Well Mary, you are glad to see me, arn't you, dear?" Sh nodded assent. All this time I could plainly see the medium sitting within the cabinet The next appearance was a lady who walked to my side and motioned me to look into the cabinet. I did so and could plainly see the medium and at the same time could both feel and see the lady at my side. In all there were sixteen appearances. The fourth I recognized as W.- W.-, a young gentleman friend, who had died two years previously at Jamestown, N. Y. His form and features were perfect. He nodded when I called his name and made various familiar motions to convince me it was really him. The seventh appearance was a young lady who came to the window with a bound, her face all wreathed in smiles and her hair hanging in golden curis about her head. Involuntarily I exclaimed: "My God, it is A .- C .- !" I recognized in her an old friend and former schoolmate, who died in this place about six years ago. Every lineament of her countenance seemed perfect. Never while she lived did she appear more natural than upon that oc-

Thus ended my cherished "exposure." A detailed account of all the wonderful phenomena presented to my gaze that evening, is out of place and would occupy too much

Still I am not satisfied, it is all so strange. so thoroughly incomprehensible. Let a thorough, honest scientific investigation be made and I predict the time will speedily come when the brotherhood of man shall kneel in common at the shrine of human love, and bigotry shall sleep in the sepulchre of oblivion. Pleasantville, Pa. C. W. BENEDICT. Pleasantville, Pa.

Reports of Unearthly Forms and Strange Noises Terrifying Timid People.

Lovers of the marvellous in New Haven, Ct., have a new sensation, and are to-day talking over the probability of a house on Crown Street being haunted. It is occupied by Samuel Mann and is said to be tenanted by unearthly visitants to the extent that it will probably be tenanted only by these latter in the future.

It is a gloomy looking abode and many who have heard the strange stories concerning the house have a habit, if passing along Crown Street after dark, of taking the op-posite side of the street. Mr. and Mrs. Mann have lately heard peculiar footfalls and noise as of a heavy body falling on the floor. Their complaint of these disturbances has led to reminiscences from others who have spent

nights in the gloomy abode and who shudder when they think of the sights and noises they have seen and heard. The interior of the house is gloomy and in the chambers separated by partitions from the open attic the ghostly visitants hold nightly revels that make life a burden to the earthly inhabitants.

A MYSTERIOUS FORM IN BLACK. Some time ago the house was tenanted by one Roth, an employé of Adams Express Company, and he and his wife lived there the first year after their marriage. When their first child was born they began to hear strange noises. A nurse, Mrs. Peet, was employed to take care of Mrs. Roth, and in front of the door of the hall chamber in which Mrs. Peet was sitting another door opens on a narrow attic stairway. Both doors were wide open that night, and Mrs. Peet says she distinctly saw walking noiselessly down stairs the figure of a tall man, clad in black, with a wide brimmed, soft black hat Some time ago the house was tenanted by black, with a wide brimmed, soft black hat and a face as white as chalk. It disappeared into one of the other rooms. Mrs. Peet was frightened when she learned there was no

other person lodging in the house.

IT APPEARS AGAIN.

The next night she saw the figure again, and she refused to stay longer in the house, and departed for home after midnight a thoroughly frightened woman. These circumstances can be proved by quite a number of respectable persons. A servant girl was hired at once and given one of the attic rooms ed at once and given one of the attic rooms in which to sleep. On a table in the room she left a package containing a woollen dress. The next morning there was on the table a mass of ashes, and the dress had been mysteriously burned during the night. The table was but slightly scorched. A few nights afterward the girl found that her bed was pushed slowly around the room by unseen

For these and kindred reasons there are many who believe that the house contains the mystery of some dark, unexpiated trage-dy, and it is quite possible that the matter will be investigated to the bottom in a short time to see whether it is possible to lay this uncanny spiritual visitant.—New York Herald.

#### Letter from New South Wales.

To the Editor of the Religio-Philosophical Journal:

At the time I am writing, Sydney is favored with the presence of two very able ex-ponents of the philosophy of Spiritualism, ponents of the philosophy of Spiritualism, who with many others in our midst, are doing much towards speading this most glorious truth which alone, out of so many beliefs and religions, brings proof of immortality and true comfort to the bereaved one. I speak of Messrs. Gerald Massey and Charles Bright; the latter not long since returned from a trip to New Zealand, much benefited in health. He is lecturing every Sunday evening at the Theatre Royal, this building being the largest in Sydney available for this being the largest in Sydney available for this purpose. Mr. Bright retired in favor of Mr. Gerald Massey during his visit here. A few Sundays ago the Inspector of Police was obliged to refuse admittance to many to the building, and consequently some who had leaked to ward during the week to the place. looked forward during the week to the pleasure of hearing Mr. Massey were obliged to

to follow him from the room. The hall was well filled, and out of these there were seven anxious to receive this title and accordingly did as their chairman proposed. The remainder kept their seats, and at the termination of the lecture accorded Mr. Massey a hearty vote of thanks. These petty outbreaks do much towards forwarding the cause and lead many to investigate who would otherwise in all

probability remain in the old groove.

I am happy to say that Spiritualism is fast gaining ground here; people are more readily found who will defy Mrs. Grundy and cabinet and while we were all engaged in openly express their views. Your valuable paper is doing a good work and is much appreciated. For myself, I always feel cheered and calmed after conning its pages, and I truly wish it all success. Rosie Cavenagh. Sydney, New South Wales.

> Leprosy is increasing so rapidly in Hono-Iulu that government action is about to be taken to prevent its spread, if possible. Vaccination with the microbe is to be tried.

The Theosophist for December is received and contains many articles upon the subject of Oriental Philosophy, Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences. Price, 50 cents a copy. The Supplement for December is also received; price, 25 cents a copy. For sale at this office.

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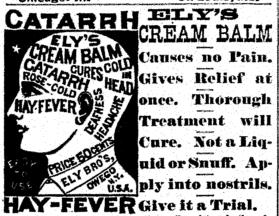
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