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Ernth wears no mash, bows at no human shrine, seeks neither place nor applause; she only asks a bearing,

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#### CHICAGO, MAY 14, 1870

#### VOL. VIII.-NO. 8

# Literary Department

#### For the Religio-Philosophical Journal. OUR TEACHERS.

BY D. H. INGHAM. Life's brightest hours my soul had wasted And found but little to recall; Life's sweetest joys my soul had tasted, And felt that poison lurked in all.

With secret key to lives of others, I found but little earthly trust; Alas! like me, poor toil worn brothers They only lived because—they must.

Then cried my inmost spirit sadly,
"Life is a failure at the best,
And from its ceaseless cares how gladly
In Lethe would I sink to rest.

How shall I gain the courage needed. The patience still to work and wait? Lest, af er all, I leave unheeded Some good deferred, that cometh late."

And lo! the world seemed thronged with teach-

Crying, "Look! this way alone is right, Turn and be saved, misguided creatures, Turn from your darkness toward the light.

Our mission is to lift the lowly, With earnest voice and busy pen, To raise the heavy burdens slowly From off our suffering fellow men."

But "words are weak," in cool derision I said to those who knew so much, "What gain we by your clearer vision Of heights your lives can never touch?

Let each pursue his own ideal,
That wondrous mirage far ahead,— But say not ye can make it real Unless from deeds your light be shed.

There is one mentor ever teaching,
Whose silent voice bath mighty sway,
Unlike your vain presumptuous preaching, Her lessons never fade away.

Though our weak spirits faint and falter When in her fiery furnace tried, This fearful fact we can not alter, By suffering we are purified." Des Moines, Iowa.

#### THE INVISIBLE IN OUR MIDST. From the San Francisco Golden Era. Seeing Spirits.

I know several persons in this city who at times see spirits. They are in private life, are not known as "mediums" and earn their bread in a perfectly legitimate and respectable manner. This faculty is a mystery to them, although with some it has ceased to be a wonder.

In one of these persons, a gentleman, the sense, or whatever it may be called, came to him about three years ago. He is a very quiet, modest and unobstrusive man. His business brings him in contact with scores of people daily: probably not half a dozen in the world are aware that he possesses this mediumistic power, and I doubt if the number is ever

The coarseness and ridicule of the world in dealing with this matter, drives out of sight those possessed of the finest order of mediumistic sense. The sensitive natures so organized, will not place themselves in situations to be wounded by every passing scoffer. When swine decrease, pearls will be more plentiful,

Three years ago, the gentleman of whom I speak was induced to visit a private circle. There was a table, and this table tipped, and in the usual inelegant and ineloquent manner of tables on such occasions, talked to him. After he had left the house, and the wonder caused by the phenomena had cooled down a little, he felt somewhat disgusted with the whole affair, as most sensible people are apt to be with these table tipping communications. Because a man after realizing that he has perhaps for a whole evening been talking to a table, feels that he has made a fool of himself. He has been idealizing one stiff board on four legs into an intelligent being. He has been perhaps asking it grave and abstruse questions, and receiving mysterious,

unintelligible and contradictory answers.

Don't go to tables to learn of the other world. They are good to eat from, play whist on, and to show the very simplest form of these phenomena. If I stand on one side of the Atlantic with one end of a wire in my hand, and a friend stands, say on New Foundland, with the other, we might (supposing, for the sake of illustration, that we could pull the weight of wire an inch or two either way) we might jerk each other some very unsatisfactory signals, and at last cease in a worse state of doubt and suspense than before. Sooner or later we should look upon that wire, so far as any intelligible communication was concerned as a humbug. This is about what

table-tipping amounts to. The gentleman went home, and as he went he said: "May the Lord forgive me for hav-ing aught to do with such nonsense." He vowed never to do so again. But somehow he found himself not many evenings afterward at the same house, and while conversing with a friend, in walked a brother who had died some time before in the Eastern States, accompanied by two other persons. The gentleman was not sur-prised. The spirit brother looked and acted so naturally that for the time he forgot all, and everything supposed to result from the change termed death. The spirit forms went out upon the portico. The living brother arose, impelled, restored to you; what to your blind or deaf comhe says, by some strange power, and followed panions could you tell of the exercise of these

them thither. He asked that they should come in. They made no reply, and he, thinking their manner very absurd, made an expression of impatience. They disappeared. Then for the first time the full realization of what he had seen came to him. He knew he had looked upon the citizens of another world.

After this, seeing these forms, for a time became a matter of frequent occurrence. He met them about the house, in alleys and passage ways. To sight they were as real to him as beings of flesh and blood. He saw these forms doing mony things very much like every day people in flesh and blood.

The wonder to him in many cases was, that their actions and the apparent motives and influences actuating them were so much like ours. Some of them seemed wandering about, lost, and not knowing what to do with themselves. He ran against them, and was actually sensible of a collision.

#### Other Visions.

One rainy, stormy night, he was talking with a friend. It was a conversation not designed for effect or publication. It was simply a talk of wonder; wondering about this Spirit World, its people, their occupation; wondering what they did on rainy nights like this.

We, who are deep and wise, are ashamed to wonder openly on such matters. We ask the same question to ourselves, but it would be weak to ask another.

At once three females were seated on the sofa. They were visible only to the gentleman refer-

He was not surprised. For the time being it seemed as natural as anything about him that they should be there. He talked with them. He deemed that he was uttering the common sounds by which we make known our desires. But he did not. His companion heard no voice, saw no motion of the lips. He saw only that his friend maintained a fixed, steady gaze toward

One of these mysterious visitants was satisfy ing his curiosity as to what spirits might do on such a dark and stormy night.

They were, she said, about to take charge of

one who was dying, whose spiritual body was detaching itself from the material. And a little after he saw the three, accompanied by another, the one who had passed into the real and new life. It seemed then to him that they were a great distance off. "She does not know that she is dead," said one of the forms.

It would be better to say that she did not know that her body was dead. It is most vexatious for one endeavoring to describe these things to be obliged to use those old terms, "dead" and "death," which simply represents a great mistake. One is fettered and misrepresented by the very language he uses. Because we must repeat again : "There is no death, only change." These words should be cut over every doorway.

### Difficulties of Description.

Our modern seers not only see but talk with their visitants. How they do so they cannot explain. It is to them as great a mystery as the

Said one to me in reference to this matter: "It is impossible for me to explain or convey a sense of these visitations. I can only say, "they come;" they are here in a certain portion of the apartment, and their presence seems all in the natural and usual order of things, despite that the after thought may say one ought not to take it so indifferently. Their going, also, is marked by the same unexplainable and unnaturally natural manner. You can only say "they

There are no words in the language nor any thing about us by which we may, with any degree of accuracy describe these appearances and isappearances. It is so with their communications. I cannot say that such a person in spirit life came and talked with me after the fashion of a call from one of my neighbors. Yet in an incredibly short time as much thought will pass between us as would result in a two hours' conversation with a friend in the body. I retain the substance of it all after they leave. Nor are they shadows; they are disturbed by noise or confusion; if I move about the room, they will draw aside to let me pass,"

We need not wonder at this lack of descriptive power. It is very common even in earthly matters; so common that we fail to recognize it Can you in words or any form of expression convey an idea of the rose's fragrance to one who never saw a rose? Could words convey a sense of an entirely new color, were a new color to be developed?

There is the beautiful landscape under the setting sun of evening, the river or sea coruscating in the moonlight, the freshness and cheer of the bright Spring morning; what sense of all these would the most powerful combination of words convey to some of those children in the Salt mines of Poland who never see daylight? Description must have material for compari-

"I never lack for what seems a word or form of expression," said another of our seers, "when communicating with a spirit." Everything comes so easily, naturally and clearly. In comparison my every day conveyance of thought seems so halting and clumsy. But the cause and manner of exercise is as much a mystery to me as to you."

Suppose these what may be termed latent senses are wrapped up in us. They may have in some, a manner of premature development. Why do they not tell us more about them? Tell what? Had you been blind and deaf from infancy; had either of these senses been suddenly newly found faculties, "I see," "I hear," that is about all, no matter in how much learned jargon you wrap up the expressions.

So with a person possessing any especial in-born talent. "I don't see how you do it," we say to the painter, the sculptor, the actor or the orator whose faculties, each for their peculiar occupation were given them by nature and inheritance Nor do they "see how they do it" either. What is difficult for you is easy for them. It is also a pleasure. But you need not apply to them for the whys, wherefores or causes. They are artists, not philosophers.

So if you see a person while they are as sensible of a spirit presence you may be disappointed. They may tell you but little. They teem for the time as if in a momentary reverie or out of themselves. There is often on their part an effort to renew the conversation. A faculty not in common use seems to bave been exercised. It has cost an effort, perhaps an involuntary one. These interior senses are not used without exhaustion.

#### Old and Natural.

We talk of this phenomena as if it were a new thing. It has always existed. The seers of the past exercised only a natural power. They may have abused it; they may bave pretended to see more than they really did; they may have pretended to see, when they saw nothing at all; there may have been false seers there may have been false seers.

I talked a few days since with a person who has "seen spirits" from infancy. So did her father. To her, as a child, this sense possessed no strangeness. She wondered at it no more than at any other faculty. The family and friends looked on it as a common every day matter; they knew not exactly what it meant; didn't trouble themselves to know; "the child saw things," that was all; saw people who had died; or said she did.

Not only during her whole life has she seen these forms, but at times she knows the purport of their communications with each other. She cannot say in such case they are heard to talk together. There seems none of our talking in spirit life. They have no resource to so clumsy a manner of exchanging thoughts. Theirs seems a far better and more rapid manner of

ommunication.
The "oddity," as in those days they termed i seemed common to the family. Its novelty and strangeness could not keep long; novelties are very perishable, and humble people working hard to gain their bread are not apt to spend much time investigating any wonder unless it will bring money.

In time, newspapers spread apace: where there had been one word of information for the people, there came a thousand; the railroad, the elegraph and the printing press acted and reacted on each other; people for the first time be-gan to know something of what was going on

in the world. There was now a chance for strange things, common to one particular locality to be known in others; so twenty years ago phenomena developed through the Fox girls, Judge Edmonds and others were noised abroad by the press and invisible intelligence and communications were shown up under the detestible name and fame

of "Spiritualism." The person to whom we here allude read, pondered, and concluded that she was a "seeing medium." She was. It was unfortunate. Had there been no railroad, no telegraph, no printing press, and no mob of unbalanced, ignorant, excitable people to catch hold of these clues of invisible communication, and wrap them about with their vagaries or make them a cloak for unbridled desire, this lady would not have incurred the disgrace of being a "medium" of any

This person mentioned here has previously had no place in these chapters. There is no lack of mediums in this city and State of whom the general public know nothing, to draw on for iliustration. The recital of their phenomenal histories would fill volumes.

### The Disclaiming.

I am not particular that my readers should imagine that I am a sort of spiritual Barnum, keeping a keen look-out for curiosities of this sort. Nearly all I have seen of this science has come into my path. I have been forced to see it. I have no inclination for circles. As a general rule I detest them. I rank them with wakes and revival prayer meetings. I am perfectly willing to grant that what we term wonderful things can be done through invisible agencies. I believe they can, (conditions being granted) carry a banjo or guitar through the air. So can I. I would not go around the corner to see their performances in this line. I can, through my corporeal machine toss up banjoes better than they, and in broad daylight at that. Nor do I care to be regarded as a high priest and authority in these matters. I am already being sought atter as a sort of inspector general and ghost detective for haunted houses. I waive the honor. Catch your own ghosts and convince yourselves that it is a reality or a humbug. True, the subject is very interesting to me. But it has slutus and I desire not to wade through them.

PRENTICE MULFORD.

THE RADICAL for May will appear late, but is likely to prove an unusually attractive number. Among other articles of interest is a strong paper giving the "Evidences of Spiritualism," by one of its leading exponents, Hudson Tuttle; a review of "Mr. Abbot's Religion," by D. A. Wasson; "The Miracles of the New Testament," by M. H. Doolittle; "A Sermon of Immortality," by the late Everett Finley; and some very appreciative pages on Walt Whitman's Poems, by an English lady, written to W. M. Rossetti.

From Human Nature, April 1, 1870. PSYCHOLOGICAL PHENOMENA.

#### "LIGHT IN THE VALLEY."

To the Editor.

DEAR SIR :- You would probably gratify a number of your readers were you to allot a page occasionally for a record of such death-bed incidents as help to illustrate the philosophy of Spiritualism. In the outline which I sent you of the seance with Mr. D. D. Home (March number of Human Nature) three classes of phenomena are mentioned, which the following cases will illustrate:

The first is one of those in which the dying person sees a great light, which is not perceptible to the friends in attendance, although they may be fully impressed with the reality of it, and may have an intelligent understanding of i's import.

About one o'clock on the morning of the 11th March, 1857, my mother exhibited symptoms of great prestration; she had been weakly for two days, but nothing indicated early dissolution.
A friend was called, in whose countenance was soon read expectation of an approaching change. Within a few minutes thereafter, my mother completely lost her sight, but retained speech and consciousness. Rapidly her strength failed; her head hung listlessly on my arm. It was the first time I had stood in the immediate presence of the great change. With calmer feelings might have remembered only the fragrant are ma of my mother's life; but though the fessilized dogmas of Calvinism had never bound me, the light of Spiritualism had not reached me. With anxiety I asked, "Are you prepared to die?" She gave no heed. I was about to press the question when my friend restrained me—she knew the question was unnecessary, and saw what I did not. Inwardly I cried for a token—oh! how earnestly, for the smallest sign—and the prayer was answered. With deepest gratitude, and most joyful assurance I accepted the token—and do so still—as a direct answer to my spirit's agonizing erg. Leaning forward with renewed vigor, gazing upward, wrapt in won-der, she asked, "What light is that?" and after a pause remarked, calmly, "See, Andrew, it is shining yet." Not then knowing it to be an objective reality, I whispered, "It is in your mind—it is Jesus." She essayed to speak. I placed my ear to her hips; the only sounds audible were, "Jesus . . . King . . . moment more and all was still. Jesus."

"Weep not for her—she is an angel now,
And treads the sapphire floors of Paradise,
All darkness wiped from her refulgent brow,
Sin, sorrow, suffering, banished from her eyes,
Victorious over death, to her appear
The vista'd joys of heaven's eternal year;
Ween to tor her.

Weep not for her, there is no cause for woe,
But rather reverthe spirit that it walk
Unshrinking o'er the thorny paths below,
And from earth's low defilement, keep thee back.
So when a few fleet severing years have flown
She'll meet thee at heaven's gate, and lead thee on:
Ween not for her.

The second case is one of those in which one or more of the persons in attendance also see the light. Euphemia Scott, a pious girl of sixteen years of age, who lived in London Street Glasgow, passed away to the spirit land, on the 9th of April, 1855. Her mother was truly "a mother in Israel." Though quiet, unobtrusive, and of the humble ranks of society, the universal esteem accorded her by the Baptist Church of which she was a member, may be guessed from the fact, that on the Sabbath after her funeral, her pastor preached a special sermon to improve the occasion. Her family sometimes spoke of the beautiful hymns she sung during her sleep, and on these occasions she would relate to them in the morning the names of departed friends whom she seemed to have been worshiping with. At one time when she slept at my house. I had the pleasure of hearing her; though she was seventy years old, the melody flowed sweetly through all the house. It was a most delightful experience. She was probably an inspirational medium. Her daughter, Euphemia, died at night. The recess in which the bed was placed was suddenly filled with light light so brilliant that the mother had not only to close her eyes, but to place her hand over her eyelids. When she removed them the light was gone, and also her daughter. "At midnight to a maiden's bed

"At midnight to a maiden a bed
The morning angel came,
And crowned with light her beauteous head,
And clothed her form with flame,
Her kindred came in shining state,
And led her by the band,
Afar, through mercy's golden gate,
Into the sunrise land,"

The third case is that named and illustrated by Mr. Home's spirit friend, viz. spirit music On the Sabbath evening previous to the seance, I was credibly informed of the following case by a person who knew the parties. A good woman, whom adversity had made homeless, called for assistance at the house of a friend in Greenock. Food and shelter were both given; she became unwell, and, in a few days after, music was heard in the humble apartment where she lay The melodious sounds, such as might be produced by several instruments, were wafted across the kitchen in front of the bed. The poor woman remarked, "You will not be troubled with me any longer, they have come for me;" and so she passed away to the Summer Land, where want of gold will not deprive her

of a suitable habitation. When visiting, eight years ago, at a house in which there had been a recent bereavement, the sister of the deceased described to her pastor, the late Rev. G. O. Moffat, how she had witnessed, at the moment of death, something like a point of light slowly ascend from her sister's body. I mentioned to him one of the preceding cases; he replied that he could tell me of many such which had come under his own observation. If I mistake not, his own death furnished an illustration of the truth that.

"The chamber where a good man meets his fate, Is privileged beyond the common walk Of virtuous life, quite on the verge of heaven."

As his ailment was fever (resulting from contagion got in the discharge of duty) few would view his statements otherwise than as the result view his statements otherwise than as the result of disease; but he had lucid intervals previous to his charge, and it was during one of these he spoke of the light he saw at the foot of the bed, and asked his sister, "Jessie, don't you see it?" Besides the spiritual aura, he seemed to see those who were in it, the radiance of whose forms are imperceptible to the bodily eyes. "Mother," he said, "are you here?" Ah! what more natural, what more likely as an outflow trom the Divine benevalence than that she from the Divine benevolence than that she should be there to welcome her son? She had not long to wait. "Let me go," said he, "to my Lord in glory. And he went, went to serve in a higher sphere Him whom he loved, not loving his Lord less, because he still found the pure enjoyment of a mother's love, but adoring Him more, because of the continued existence and opportunity for exercise of that holy affection.

Allow me to add a case which comes under

the head of premonitions. In Port Glasgow there lived a lovely little child of twenty months old. Her mother had gone to the spirit land six months before the occurrence I am about to name. But the little one did not know-did not experience the greatness of her loss, as do most children who are similarly circumstanced. Amongst the anxieties of the mother's position, there had fallen to her lot constant attendance on a business which took her away every day from home duties and home pleasures. In her absence her child was carefully tended by a young woman, who loved the little child greatly. The love was mutual, and basking in the sunshine of that love the child soon forgot the separation which death had effected for a time. The lapse of six months had served to seal anew in her imagination the relatiouship of mother in the person of the purse. One day, while playing in the kitchen, apparently in her usual good health, she turned away from her nurse and her aunt, and ran forward with open, outstretched aims and joyful countenance, exclaiming, "Mamma, mamma!" Her aunt wept, she was deeply impressed, and is still, with the mysterious character of the scene. "Bless me," she said, "does the child see something?" child did see something—something more than "the baseless fabric of an airy vision." Both aunt and nurse sought to remove the impression from the mind of the child. Alas! how often is it thus! We ask for light, and when God gives it we close our eyes; we ask for bread, and when God gives it we prefer a stone. By the education of our surroundings and our carnality, we get so engrossed with material things, that we vainly imagine these are the solid realities, instead of but the shadows of greater realities toward which we should ascend. They sought to remove the impression, but it would not go at their bidding; the spiritual perception of the child was more fully developed than theirs; no word, no whisper of her mother's name had given scope to fancy, she smiled the smile of loving recognition, and directed the attention of aunt and nurse, as if she wanted them to join with her in welcoming the one whom she again named endearingly, "mamma, mamma." Though then apparently in good health, she became suddenly unwell, her throat became affected, and within twenty-four hours she went to

The narration of such incidents from time to time would interest some, and help to clear away the mists in which many theologians have enveloped the conception of our fature life: speaking of a "naked human spirit" as unfit to enjoy the felicity of heaven, and unable to realize the torment of hell, until the period when as the Westminster Confession pu's it—"all the dead shall be raised up with the self same bodies and none other." And some may thus be helped to see the beauty of a verse which is inscribed on a tombstone in Glasgow Necropolis:

> There is no death, what seems so, is transition; This life of mortal breath Is but a suburb of the life Elysian, Whose portal we call death.'

—I am, yours truly,
Andrew Glendinning. Port Glasgow, 11th March, 1870.

# MUSINGS.

dy mes. H. E. Pope.

How oft when the shadows of evening, Are settling o'er monntain and vale,
Come thoughts of the loved ones—the absent,
Who long ago passed through the vale,
And the songs they are singing in heaven, Float quietly down unto me, And bearing us up at the even. Their beauty and glory we see.

They've passed from the earth, but we heed not Their absence as long as they come,
And speak to us gently in whispers,
Of their beautiful fairf-like home.
They've gone from the form, yet they linger,
Near loved ones they left here below.
Some day in the future we'll meet them,
And all of they have been love. And all of their happiness know.

When the curtains of night close around us, And earth is shut out from our view, Enraptured, we list to their story, And all of our love yows renew. Their presence but makes us the stronger,
To battle for truth and for right, They help us to scatter the darkness. And shadows of man's mental night.

We're glad that the Infinite Father,
Will let them return to our sight.
For the hopes, that would otherwise falter,
And ever be shrouded in night,—
Spring up strong in our hearts as they tarry,
And hid us to sorrow no more,
And we wait for the time when we'll meet them,
At home on the evergreen shore.

# Original Essays.

Sleep and Dreams.

BY WM. B. FAHNESTOCK.

As the natural state has its condition of sleep, so also has the somnambulic condition its state of rest. There are, therefore, two conditions of sleep as well as waking states, viz: The natural and somnambulic. I conceive, however, that they are one and the same condition, differing only in degree and capabilities. If either of the sleeps are perfect, the person seems to be at rest, and while In either of these conditions, is unconscious, or wrapped in forgetfulness, his nervous system insensible, and his volition incapable of being exercised until he arouses from either. But before I proceed with my remarks, it will be necessary to premise that the difference between the natural waking state and the somnambulic waking state is, that in the former, the natural organs of sight, hearing, smell, taste and feeling, are necessary to perception, etc., while in the latter, they are not,because, upon entering that condition, the faculties become clear-minded, or see, hear, smell, taste and feel, without the aid of the external organs of sense, and as they are more active while in this condition than while in a natural state, they have greater powers of perception and volition, etc. This is proved by the fact that when an organ of the brain, (being in a somnambulic condition) is awakened, it becomes a blank, or is in a negative condition, and, consequently, incapable of acting, as long as it remains in that state. if, on the other hand, any portion of the brain be thrown into the somnambulic condition, independout of the rest, the moment it is effected, that portion only will be capable of acting, while the rest will not be able to recognize or perform any of their functions; and as each organ of the brain is composed of peculiar functions, viz., conscious ness, attention, perception, memory, the likes and dislikes, the judgment, imagination, association and the will, it follows that when any of these hecome active, (while the person is asleep), dreaming ensues, and the dream will be remembered or not, as the function of memory in the organ or organs is active or not; so, too, with the rest of the functions, as they are active or not the mental conceptions will be incorporated. tions will be incongruous or otherwise. Dreams, therefore, may be imaginary as well as true visions of that which is to come or is passing at the time, and whenever the functions of the imagination in the faculties are active, they are visionary, and not real scenes or events, etc.

and not real scenes or events, etc.

The difference between the condition commonly known as dreaming, and that which occurs when the faculties are in a deeper state, viz., the somnambulic, is, that in the former there is a partial or imperfect awaking of the organs or of the functions of the same only, and as long as these act singly, or unconnected, true reasoning, correct perception or connected ideas are impossible. But when all the functions of the faculties are active. when all the functions of the faculties are active, the natural sleep has passed into the somnambulic, and the faculties are then not only clear-minded but far-reaching, and as their powers while in that deeper state resemble those that are possessed by spirits freed from the body, it is possible for them to do many things that are supposed to be impos-sible. In this connection, many dreams, visions, and strange occurrences, heretofore considered in-explicable, are easily accounted for by the newly

developed powers of the somnambulist.
In that excellent work entitled, "Footfalls on the Boundaries of Another World," by Robort Dale Owen, there are many dreams related in which there is considerable foreknowledge exhibited, and which have, as yet, never been satisfactorily expounded. I select for explanation, one among the number, which Mr. Owen found in the appendix to Dr. Finn's "Anatomy of Sleep." It was communicated to Mr. Owen by the Hon. Mr. Talbor, father of the Countess of Shrewsbury, and is given in his own words, and under his own signature, the title only, added by Mr. Owen as follows: "BELL AND STEPHENSON.

In the year 1768, my father, Matthew Talbot, of Castle Talbot, County Wexford, was much surprised at the recurrence of a dream three several times during the same night, which caused him to repeat the whole circumstance to his lady the next morning. He dreamed that he had arisen as usual and descended to his library, the morning being hazy. He then seated himself at his secretarie to write, when, happening to look up a long avenue of trees opposite his window, he percieved a man in a blue jacket, mounted on a whi e horse, com-ing toward the house. My father arose, and opened the window, the man advancing, presented him with a roll of papers, and told him they were invoices of a yessel that had been wrecked and had drifted in during the night on his son-in law's, (Lord Mount Morris') estate, hard by, and signed "Bell and Stephenson." My father's attention was called to the dream, only from its frequent recur rence; but when he found himself scated at his desk on the misty morning, and beheld the idea tical person whom he had seen in his dream, in the blue coat, riding on the grey horse, he felt surprised, and opening the window, waited the man's approach. He immediately rode up, and drawing from his pocket a package of papers, gave them to my father, stating that they were invoices belonging to an American vessel, which had been wrecked and drifted upon his lordship's estate, that there was no person on board to lay claim to the wreck: that the invoices were signed "Stephenson and Bell,"

I assure you, my dear sir, that the above actually occurred and is most faithfully given, but it is not more extraordinary than other examples of the prophetic power of the mind or soul during sleep, which I have frequently heard related. Yours most faithfully.

WM. TALBOT. Alton Tower, Oct. 23, 1842"

The following are Mr. Owen's remarks upon the

dream:
"In the above we find the same strange element of slight loaccuracy, mixed with marvelous coincidence of detail, already several times noticed. The man with his blue coat, the white or grey horse, the vessel wrecked on Lord Mount Morris state, the roll of invoices presented,--ill exhibit complete correspondence between the foreshadow ing dream and the actual occurrence. The names on the invoices, too, corresponded, but the order in which they stand is reversed, in the dream, 'Bell and Stephenson,' in the invoices, 'Stephenson and

I have but to add to the remarks of Mr. Owen, that there are two ways of accounting for circum-stances which the future had not yet revealed viz, by the influence of spirits, whether by impression or the presentation of symbols, emblems or pictures, etc., to the mind of the somnambulist, or, they may be explained upon philosophical principles connected with facts known to exist in the Spirit World, and as time and space have no existence there, the somnambulist, like the spirit, does not recognize them, consequently, all events that are predetermined, or are about to happen, can be seen by them as well as by spirits, long be

fore they take place. Take time and space from the future, or from any event that has not yet transpired, and you bring the circumstances which are about to happen into close proximity, so as to be readily seen by the somnambulist, who, having powers similar to those possessed by spirits, can see that which is about to take place. Upon the same principle, m-ny other occurrences may be explained, which heretofore were not only considered mysterious but inexplicable. I am acquainted with a lady highly gifted as a trance midium, who has often told me that she has seen her own funeral, as it is to take place in the future, with all the cortege and attendant ceremonies, and as mony other things seen by her in a similar way, have come to pass, she believes most firmly that her funeral will take

place just as she saw it. Being upon the subject of dreams, with your permission I will relate a circumstance which hap pened to my father a venty years ago, and detailed to me by himself, about thirty years after it took The circumstance, as related by him, i

give from recollection in nearly his own words, as

"Soon after I removed from Ephrata, Laucaster County, to Little York, York County, Pa., where as a paysician I was soon applied to by a Miss Rock, a maiden lady of that place, who for some years had been afflicted with a very severe apasmodic cough, which was pronounced incurable by all the physicians who had attended and exhausted their remedies upon her. I being then a new comer she applied to me, and after I had exhausted all my resources with no better effect, she one day, as I was about to depart for Philadelphia, came to me for something new, as the last remedy had been as

Not knowing what to prescribe that would be likely to do her any good, to get rid of her I promised to bring something from Philadelphia. This seemed to satisfy her. I departed in my own conveyance for the city (rail rouds and telegraphs were at that time not even dreamed of), and as it took two days to make the journey, I went as far as Pownings own the first day. There I went to had as Downingstown the first day. There I went to bed (not thinking of Miss Roch or what I had promised her), and being fatigued, so m fell asteep and dreamed, most distinctly, that if I would combine one grain of calomel and one grain of oplum and make it into a pill, that it would cure Miss Roch's cough. Awaking, I remembered the dream, but said to myself, it is only a dream, and went to sleep again, dreaming the same thing over and awaking. I still thought it nothing but a dream, fell asleep and dreamed the same thing over the third time when more reflection. I gat up and by third time, when, upon reflection, I got up and by moonlight made a note of it in my memorandum book, and then slept until morning.

After visiting the city and buying my drugs, I returned home, and the first person I met upon entering my office, was Miss Roch, who, between her spells of coughing desired to know whether I had brought the medicine with me that I had promised her. I now for the first time remembered the dream I had at Downingstown, but, as I had little faith that anything would help her, I stated that I had it but could not prepare it for her before the next morning. As everything else had failed, I concluded to try the "dream pills." Accordingly, I prepared three pills, each one containing one grain of calomel and one grain of opium, and told her to take one pill in the evening, and if it did not relieve her in thirty-six hours, she should take another. Next morning, to my great surprise Miss Roch paid me an early visit, with a smiling countenance, and speaking without coughing, de-clared that after she had taken the pill she went to bed and slept well, without having a spell of coughing during the whole night, a thing she had not done for over two years. The rest is soon told. Several years after, she told me that she never had a spell of coughing after she had taken the first pill."

This case, I feel satisfied, was purely the result of spirit impression, while he was in a somnam-bulic condition, because the medicines given were not such as were at that time recommended for cough, and as he had no knowledge of the effects they would be likely to produce, the idea of com-bining them could not have originated with him-self, and as the effect was equal to the idea conveyed, some intelligent being outside of himself, must have conceived the remedy, and his condi-tion being favorable, embraced the opportunity of

giving it to him. The case of the lady who saw her own funeral, was no doubt also the influence of spirits, and the scene presented was either given as a picture or a passing panorama, time and space not inter-fering with her vision.

#### MINNESOTA.

Interesting Particulars-A Convert In Church Speaks under Spirit Inflaence -Progress of the Cause.

REPORT OF J. L. POTTER.

DEAR JOURNAL :- Four months have rolled away since I gave the readers of the Journan an account of labors in spiritual things, and I desire at this time to report progress concerning places visited and something of my plans for the future, as State Agent.

I commenced at Farmington the last of December. Had large audiences, and quite an interest was manifest-quite a number joined the State Association. I left a constitution for a local society, which they have since completed. They are now in good working order. With earnest men and women at the head, the cause must prosper at Farmington, for the greater part of the people are

outside of the church. At Hastings, those who would be leaders, and have been Spiritualists for years, are something like the Border State men during the Rebellion tney labor to give aid and comfort to the Universalists, leaving the Spiritualists to take care of themselves. Some of them think a great deal of having "Honorable" attached to them, so dare not speak or act in the matter, nevertheless, there are enough good souls in Hastings to save the place, and in the end do a work for the people that Universalism has never done,—give unmis takable evidence of the Life Beyond, and that all of those who pass from earth can return if they

No one joined the association there. At Lake City we had large audiences, and much interest was manifested during our stay. Several came forward and joined the association, and are bound to support Spiritualism in preference to any other religious faith. If they work as earnestly in the future as they have in the past, they will be the strongest body of believers in Lake City. Augels are on our side, and we must succeed in the end, if we work.

At Cook's Valley, the interest was great. One man has worked for years spreading the truth, and is now reaping his reward. Numbers are flocking around the standard of Spiritualism, call-"light, more light."

At Minneiska they came for miles around to hear the word spoken, and great good was done. Here, too, one brother has stood alone, and fed the people as best he could. His labor has not been lost his reward is sure.

Plainview is another point of interest, for three reasons. First, there is great interest manifested in spiritual things. As at the other places, members joined the association. Second, a good Camp-belite elder by the name of Stockwell, came into our meeting, and raised a point as to who took Judas' place as an apostle. He said Paul was the one, and the influence said not. The Bible had to settle the matter, when io! the elder was wrong, for Matthias was the man elected to fill the office This created some little talk and did not hurt our

At Elgin, the interest was great. Saveral came forward to battle for the right. The victory inear, for Spiritualism will triumph in the end. At Eyota, they were having a protracted meet-ing. They called Spiritualism all sorts of names. yet we had good audiences, for the good sense of the place is on our side. The spirits would not stay in our meeting, but went into their congregation and took possession of a young convert, making her speak and do many things for the glory of Spiritualism. The church members said she had fits. But Brother Willie, a medium and faith ful worker in our cause, could bring her out of these fits, and get good instructions from the spirit that was at the helm.

At Etna, the excitement ran high. There we met the champion of Universalism, Elder Westfall, face to face. Like Goliah of old, he has made many flourishes with his theological sword, when no one was near, but when he had a chance to discuss the question then and there, he refused, saying he wanted to meet a man that was posted. He said any school boy knew where the city of Babylon stood, and Confucius was not the author of the golden rule, but Jesus was. Rolin says no man knoweth where Babylon stood, and Powell attributes the golden rule to Confucius.

Westfull and his wife are the most uncivil Christians I have met for a long time. Brother Michener will attend to matters there during my absence. At Preston, we found souls starving for the bread of life. One good brother was heard to say after the first meeting toat he felt as though he had found his Savior. Great interest was manifested

during my whole stay with them. One meeting at Granger created great merriment and some little excitement. The leading minds of the town are panting for the waters of life that Spiritualism alone can give.

At Leroy, we met the readers of the Boston Investigator. They came out in large numbers, and
Friend Anderson, their leader, made complimentary speeches after each lecture. We are on a good
footing at Leroy, for the town is largely liberal.

At Lyle, we met the Campbellites that were
hound to not a door.

bound to put us down, but did not succeed. They made quite a noise. It was something like the devil's shearing the hog, "great cry and little wool." Much good was done, and the friends of our cause strengthened for the work.

Owatonna is trying to follow after some church idol. They are divided into Baptists, Methodists

and Universalists. How they will come out, time will tell. No one joined the association. Planchette has been doing a good work for them this winter, and may be able to lead them into the

Wilton is a stronghold for Spiritualism. The leading men of the 10wn are Spiritualists, and orthodoxy is on the wane there.

Elyrian and Okaman are doing their best to appread the truth, and the work they are doing is being felt by the church. St. Peter has the seed well sown. Mr. and Mrs. Knight are earnest workers in the cause. They

glory in the spread of our blessed gospel. At Morristown, our faith is well founded. Many have drank deep at the spiritual spring, others are looking into the troubled waters. Ere long, they will step in and be healed. Several mediums are being developed here, Mrs. H. E. Pope for a

speaker, others for healing, etc. The cause was never more prosperous than at present. There is no cause for regret, only that money is so close. They cannot do as they would like. Many would take the JOURNAL If you would take wheat for pay. Some have sent for it on trial. I find the Banner of Light and Journal scat-tered all through the state. They are doing a noble work in defending mediumship so well. Heaven's

richest blessings rest upon them.
One word to the Spiritualists of the state. I start from Faribault the first of May, visiting Union Lake, Northfield, Farmington, St. Paul, Still water, Osseo, Minneapolis, St. Authony, Medina, Eden Prairie, Shakopee and all other points the friends may desire. If they will notify me of their wishes which those near by the places named can do, while there or at Morristown, Rice Co., my permanent address,—we hope to meet them all before the year closes. Be patient, friends, this is a large state, and it takes time to get around. Send in your orders, and I will meet them as fast as I

#### For the Religio-Philosophical Journal. A PARODY.

BY VIOLET.

Tell me, ye winged winds That round my pathway soar, Do ye not know some spot Where falsehood s'aks no more? Some lonely, quiet nook, Some valley or some glen, Where one can rest secure From envious tongues of men?

The whirling wind laughed in my face And succeing answered, "Never a place." Tell me, light footed snow, Soft tripping round my home; Canst thou not find some place Where scandal cannot come? Some solitary isle,

Some crag or mountain crest, Where women folks their business mind, And let their neighbors rest? The flitting snow tripped gaily on, And answered back, "I can find none! !"

Tell me, ye priestly throng Who preach to sinners bold. Why don't you tell your church Their lying tongues to hold? You know as well as I. Base hypocrites are they; The Bible on your desk You point to it and say:

"For lying tongues you need not care, They'll get their pay—yes—you know where!!"

Tell me, ye angel host, That hover round my bed, Will lies forever fall On my devoted head? In your bright Summer Land Does envy never come? Shall I no falsehood find When I arrive at home? The angel choir sent forth a cheer: "You'll find no envious liars here!!"

Worcester, Mass.

For the Religio-Philosophical Journal.

Mediums-Directions in Development.

I see from the many communications published in the Journal that there is a desire to have more mediums developed, and how is that to be done? I am not able to give the instructions that is necessary for the development of a medium, for I am not one, and never saw one, having had the misfortune—if it be such—of being a native of the West, where the people are slow to accept anything but what is strictly orthodox. But having studied the philosophy of Spiritualism some, I have come to these conclusions about what is necessary to develop a medium. Before a piece of land can be made to produce corn or wheat or any other produce of much value, it is necessary to clear it of the brambles and forest growth, and to break it up, put it in order to receive the coming crop of grain you wish it to yield—so the human mind is filled with brush and weeds, from the way we have been educated; so the first thing is to rid the mind of those theological ideas that have been planted there by the enemies of truth and progression. Read the Bible in the light of science and common sense, find the errors and reject them, and a good aid to that work is a book called "Three voices," that I think is a gem of priceless value. After one has become divested of this stale theological lore, then let them read the communications of the departed which will bring the reader en rapport with the spirits and the spirit world. Those who read a book attentively are sure to become more or less en rapport with the author and subject treated in the book read. No one, I think can read the communications from the Summer Land that are published in the JOURNAL from time to time, without being brought to feel themselves in close proximity with the world of spirits. And here let me give a word of encouragement to our Brother Francis H. Smith, who contributes to the JOURNAL those valuable communications from "Frank's Journal;" those articles, I think, are well calculated to bring one to realize the nearness of the spirit world to us, if they are advanced to believe in spirit communions. I am quite anxious to see articles in the JOURNAL from some able pen, giving instructions in development. When I come to contemplate the great truths of Spiritualism, I feel that there should be no idle hands on deck, for it presents the fact that every human being that is raised up to a higher sphere, adds a ray of light and joy to him who raised such an one. Then the joys of heaven are not gained by accumulating a large amount of this world's goods in the miser's purse, and the poor left to suffer without his gates. Every communication received from the spirit world is telling of the joy it brings to that spirit or mortal who ministers to the wants of the distressed, either in the ma-terial or spiritual plane. Those communications can not be received without we have mediums, hence we see the necessity of developing morethe greater the number of the laborers, the easier will be the labor. Will some good brother or sister lavor us with a few articles upon this subject of development and confer a blessing upon a number of anxious ones. W. J. ATKINSON.

Kingsville, J.o., April 25, 1870.

KITTIR SKINNER.

BY EDWIN ABNER DAVIS.

These lines are dedicated to the memory of little Kittie Skinner, whose spirit recently ascended to the mansions of our God, from the town of Ithaca, N. Y. During her sickness she was continually surrounded by angel visitors, and seemed to recognize spirits of loved ones gone before. Her cousin, Bella Tang, who passed on, the week previous, she saw by her bedside, and cried out, "Let me be dressed like Bella. She looks so beautiful! in her white dress, all plaited about the waist, and gathered in the skirt!" Again she would say:

"Papa, Take Hold of my Hand and Help me Across."

"Paps, take hold of my hand and help me across," Said Kittie, as nearing the other bright shore, "There's Bella I see, in her garments of white, Dear Bella, she beckons me over to-night;
Help me over papa,
Help me over papa,
Help me over papa,
Take hold of my hand and help me across.
Papa, dress me in, white, like Bella so grand,
Robe me like an angel in the bright Summer Land."

"Help me over papa! The waters seem deep;
Bella is calling, I only shall sleep
For a second, and then, in glory arise,
To be a bright angel and float to the skies,
Help me over papa,
Take hold of my hand and help me across.
Papa, dress me in white for Bella was so,
Then off to the angels I'm ready to go."

"Help me over papa! Oh! how happy I'll be
As upward we journey, my Bella and me,
To the regions of God, to the evergreen shore,
Where sickness and death can come nevermore.
Help me over papa,
Hulp me over papa,
Take hold of my hand and help me across,
With my white robes around me, I'll be se grand
An augel forever in the green Summer Land,"

"Help me over papa! Stretch forth your hand,
Around me are flitting a bright angel band,
They are waiting to bear me to the home of the bleat
Where the weary, worn spirit shall evermore rest.

Help me over papa,
Help me over papa,
Take hold of my hand and help me across,
The white robes remember, I'm to wear up above
In the evergreen gardens of God and of Love."

"Help me over papa. Yes, Bella I see,
Is watching, is waiting, is waiting for me,
How beautiful she's dressed in robes of pure white.
Dear Bella, your Kittle is coming to-night.
Help me over papa,
Help me over papa,
Take hold of my hand and help me across,
My spirit is longing from earth to be free,
Yes Bella, dear Bella, I'm coming to thee!"

All calmly and sweetly the child sank to rest,
Her tiny arms folded across her white breast,
Dear Kittie has gone where she'll suffer no more,
An angel to be on the golden sand shore,
Free from turmoil and strile,
And the ills of earth-life.
A conqueror she, over death and the grave,
'Mong loved ones she's now in the land of the blest,
With her white trailing robes, Kittle Skinner's at rest.
Palermo, Kansas,

EGYPT, ILL.

BRO S. S. JONES:--Presuming that a few

Interesting Letter from A. J. Fishback.

items from my pen in regard to the progress of Spiritualism in Gouthern Ill., (familiarly known as Egypt) might be of interest to the readers of your paper, I submit the following statement of facts as they have occurred in my presence:
And first, let me assure you, that, by the physical manifes'ations, so called, produced in the dark, our cause, the cause of the angels, is as

deeply rooted, and as permanently and widely established here as in any section I have visited. True, there have been other evidences, but the manifestations in the dark have been by far the most positive, demonstrative and convincing. And what are these dark circle manifestations?

1. Spirits materialize themselves, i.e., put on bodies, and thereby give as clear and unmistakable evidence of their existence as we can of ours. Thus embodied in the dark, they can talk as we talk; they can lift ponderable bodies as we lift them; they can play on musical instruments, and they can make speeches from fifteen minutes to two hours in length!

Some of them are healers, using their own hands and magnetism to remove diseases. They also prescribe medicine successfully. Both an cient and modern spirits, so-called, do manifest themselves as stated above. At least they so teach. Modern spirits identify themselves by giving their names, sges, places they died, etc., etc. At a circle in Du Quoin, my own dear child came most unexpectedly to me, and, in a sweet tender voice, without solicitation on my part, gave his name, spoke the name of his sister Nellie, sent his love to his mamma and referred particularly, and, seemingly with much pleasure, to his spirit picture, a beautiful oil painting, by our noble brother, V. B. Starr, spirit artist, of Detroit, Michigan. And what I have now stated is but a drop in the bucket in comparison with what has and is transpiring. And here let me say, that all who witness these manifestations sufficiently to know that they do take place, have not one doubt of the truth of Spiritualism.

For, in these dark circles, the "dead are raised And we are made to know this as well as we know that we exist. But some say that "dark circles" are great abominations; that they are evil and only evil. And wherefore? Is darkness an evil? Is the night-time an abomination? What would become of our earth without darkness? All vegetables, animals and men are dependent upon darkness for their existence. Howbeit, know ye not that every individual existence in the vast fields of creation is conceived and brought forth from the immeasurable depths of darkness? Therefore if light is our Saviour, it by no means follows that darkness is a devil.

I know there are evidences of the spiritual intercourse outside of "dark circles." But as some of us have signs and pass words by which we can know each other in the dark as well as in the light, so should we be so well versed in the spiritual philosophy as to be able to recognize our fair brothers and sisters of the spirit land when they come to us in the dark as well as in the light.

Since I left Sturgis, Mich., on the 1st of March, I have spent a portion of the time at manual la bor on my fruit farms in Mo, and the rest of the time I have been occupied somewhat as a missionary in Southern III. Have spoken five Sundays in Da Quoin, besides visiting several other points on week evenings; being greeted with a hearty welcome at every place I spoke, but more especially at Mari ..., the county seat of Williamson county, and, by way of promi nence, styled the capital of Egypt. No evangelist of Spiritualism had ever before visited the place, but your Journal had preceded me, and they were ready to hear. I was greeted with a cordial welcome, good

audiences, and a liberal remuneration. Among the most prominent of the free-minded citizens of Marion and vicinity, are the following: Dr. R. M. Hundley, J. W. Heartwell, E.q., L. D. Heartwell, Esq., J. T. Dunaway, S. W. Dunaway, Dr. J. Davidson, W. W. Clemens, Esq., J. W. Samuels, J. W. Young, E.q., J. W. Benson, Esq., Rev. A. T. Benson, of the Christian Church, a noble man. J. R. Jennings, E.g., J. J. Connell noble man, J. B Jennings, E.q., J J. Connell, W. P. Springs, Judge Jesse Bishr p., E. H. Bishops, J. B. Calvert, E. q., J. W. Goddard, Esq., W. P. Goodall, J. M. Young, F. M. Jennings, V. Hincheliff, Dr. S. H. Bundy and M. Bolen. I think you will ere long receive the names of

many new subscribers to our paper from the above named place. I am meeting with success in this place. Will go from here to Grand Tower on the Mississippi river, one hundred miles below St. Louis, and thence to my home at Victoria Station, I. M. R. R., Mo., where I intend to spend the sum-

mer vacation working in the vineyard of the natural man, amidst grape vines, peach, apple, cherry, pear trees and so on. Thankful for the past, content with the present, and hopeful for the future I am yours truly. Murphysboro, Ill.

#### Corresopudence in Friet.

SEXTONVILLE, WIS .- J. C. Eastland writes .-Inclosed find two dollars, to apply on my subscription for the Journal. I am delighted with the reading of it, but am hard up for means—do not know when I can send you any more. Do as you please about sending it any longer. I, with wife and a few of my neighbors, are studying the laws of God and immortality, and find the paper an important auxiliary. portant auxiliary.

REMARKS.—Yes, brother, we will keep on sending the Journal to you. When a man cannot do what he would, let him do the best he cau-au honorable man, we will cheerfully cooperate

WESTON, MO.-G. B. Gabbert writes,—I am behind time since Sept. 17th 1869, for your paper. Inclosed, find five dollars. Three and a half goes inclosed, find five dollars. Three and a fiair goes to paying up arrearages and continuing subscription, one and a haif to procure the paper six months for T. L. Gabbert. The spiritual philosophy is taking with a few investigating minds in Weston and vicinity. Of the phenomena we know but little—are rather inclined to be skeptical. If the process of do not think your paper a very good pioneer sheet in the old fields of blue theology. It meets the issues too squarely when opposed to the life line and teachings even of those who are skeptical in regard to bible lore. I like it and could not well do without it. It tells a great many good things, of sterling worth, truth and beauty, and some of its columns are filled with the wildest vagaries, if viewed from my stand-point. But you must excuse plain talk and skepticism, for they caused my exit from the fold of the Baptist church, with "heretic!" nailed on my back, November

REMARKS :- We mean to do our duty fearlessly, nobly and regardless of consequences. While we believe old theology was in days past the highest phase of religion that the ignorance of the people would admit of being promulgated, we are equally firm in our belief that it is more depressing in its influence, a carse to the age, and its pernicious effects should be exposed by the sunlight of reason and common sense. The newspaper reports of the day show that there is no class of leaders so addicted to lewd conduct as are the Catholic and Protestant priesthood, and yet the thousandth part of these iniquities is not exposed, but hushed up by the faithful, or done in secret, where no eye can observe, -and yet they are the loudest in their denunciations and anathemas of those who presume to think for themselves.

NEBRASKA CITY, NEB .- Ralph Ashworth writes.—I was a trial subscriber for your paper for the first three months of this year. It is the greatest consolation to my mind of anything that I can get, and the best paper that any family can

CANTON, IOWA .- A. Bisbee writes .- You can not realize how much I rejoice to know the power that the Journal and Banner have over the minds of both skptical and church men. I take both papers and give them to my neighbors, for I see no other way to sow the seeds of this new religious philosophy, which is so valuable to the human race.

BROOKLYN, NEW YORK,-Henry A. Beach writes.—The Spiritualists in this place are hardly more than half awake, and I think we need a bold fearless expositor of the truth, such as the Journal circulated here. I shall do all that I can to circuate it.

REMARKS:-All right, brother. The spirit you manifest is just what is required in all parts of America. A few active men and women in each locality, would insure success to our philosophy. The minds of the people are prepared for the truth. Secure lecturers and mediums, and spirit communion will be as free among the people as social intercourse is among friends upon this plane of life. Be fearless, hold and discreet, as thou art wont to be, brother, and order will reign where chaos now seemingly abounds.

DE XTER, IOWA,-M. M. Thornburgh writes-Inclosed find two dollars, which you may credit to my account. I cannot do without the JURNAL. As long as I can raise a dollar, I will give it to help to spread the truths inculcated therein. May God and the Angel World continue to inspire you with such thoughts as those contained in your "Spiritualism of the Bible." Such are "words

HUTSONVILLE, ILL.-J. Stark writes.-The Journal is becoming rather popular here at last, and bigotry is dying fast. There are only two churches here. The Methodist had the ascendency some twelve years ago, but the so called Christians superceded them, and carried the sway Christians superceded them, and carried the sway until a few years ago, when Spiritualism got into the Christian church and reduced it from upwards of four hundred members down to about fifty, all told. The Universalists started a church here about two weeks ago, with seventeen members. The preacher has another appointment during the five Sundays in June. I think the doctrine will take here tolerably well, and am sure the spiritual doctrine would take much better, if we had a good lecturer, but whether they could be paid I will not promise. I have worked hard for the cause for twelve years, and am still doing something. I am sixty-one years of age, and in rather poor health, but Spiritualism is all the religion I hold to, or ever expect to, and will be found working while here below.

SPRING VALLEY, NEW YORK.—Henry A. Beach writes—There are very few about here who dare investigate Spiritualism, for orthodoxy has a strong footbold, and growls fiercely upon all the first of the control of the contro who attempt to pluck and eat the fruit of the tree of knowledge. I received your kind letter, of March 31st, and thank you for the encouragement you give me. I think I love the truth-sufficiently to "bear the cross," or make any sacrifice for its sake. I know that it is easy to say this with the sunlight of prosperity shining upon our pathway, but I can say it now from "out of the depths," with the cross resting upon me, and I hold myself in readiness to aid the cause of truth and progress with heart and hand and voice, in whatever way God and the Angel World shall direct. For the sake of physical development and health, I shall for the present engage in some active out door employment, and shall lecture on Spiritualism when ever and wherever I can find an opportunity, as you advise, and if my one talent shall by use increase to two, then, by further use I shall try to make them four, and keep them at usury while I possess them. I feel so much happier and freer since getting out of the orthodox straight jacket that confined me so long, and can now grow naturally. My spirit friends tell me to go on, and say that they will soon be able to use me as an inspirate that they will soon be able to use the able to use rational speaker. I am encouraging others in this community to investigate, and two or three new mediums are being developed.

WAYNESVILLE, OHIO.—Thomas Percock writes.—I have had the pleasure of parasing a few copies of your very valuable paper, and I see that you offer, to those who have never taken your paper, to send it for three months for fitty cents. Now, having lately commerced investigating the spiritual philosophy, I propose to take you at your

Written for the Religio-Philosophical Journal.

# Magbalena.

By The Author of "Media "-" The Mad Actress "\_" The White Slave "\_" The Spectre Rider "-The Rivals, etc.

#### CHAPTER XVII. THE RESCUE.

The last day of the races, was indeed a gala day for the denizens of the Southern section of Philadelphia, "and all the region round

Located on a beautiful flat, at "Point Breeze," within sight of the city, and commanding a pleasing view of the romantic Delaware, - thousands of persons, and in all manner of convey-ances, crowded the race grounds. Gamblers, of course; roulette men, "Sweet," "Keno," and thimble riggers had plied their shameless traffic, briskly in defiance of law, closely and profitably throughout the day, and thousands of dollars had changed hands in the form of bets on the races.

It was late in the day, when from the midst of the many returning vehicles, a pair of spanking "bays" attached to a carriage in which two ladies were seated, darted suddenly forward on a ladies were seated, darted suddenly forward on a tangent and in a fierce run, raising a cloud of dust that quite shut out from view all pedestrians and equestians. The driver was hurled from his box to the roadside, and the runaways dashed off then at frightful speed. As they approached the city, clearing every thing out of their way, two men approaching from the opposite direction at once. The case searce is tell from site direction at once,—we can scarcely tell from what motive, for from the dense cloud of dust shrouding the vehicle, they could not distinguish those inside—resolved instantly to at least, attempt the rescue.

Taking their position, one on each side of the road, they awaited, braced for the shock—the coming of the mad steeds. Perilous position, dangerous resolve. There they stood, the strong power of will and firm determination, making fully for the apparent delicate, though lithe and supple build of their person, a well defined picture.

On the runaways came, dashing out wildly, and just as their heads gained a parallel line with our heroes, they sprang simultainously upon the neck of the horses, grasping in their hands the bridle, with so tenacious and bold a jerk, that the animals were at once brought to bay, and stood frembling beneath the power of their cap-

A crowd gathered, of course, and it was soon ascertained that the ladies were fortunately unhurt. After some minutes, the driver coming up, though slightly bruised, yet more alarmed than hurt. The ladies, covered as they were with the dust, were quite undistinguishable, even by their most intimate friends.

As the driver reseated bimself slowly, Tom Renelough and Curren Le Roy de Chermon, still held by their heads the nettled animals, 'til the driver could bring them well in hand. While yet, thus engaged, one of the ladies passed her card to them with the earnest request that they would come to her residence at their earliest convenience. On the card, Renslough read: "Rachael Le Bon and Grace Ellsworth, c'airvoyant and healing physicians,—parlors of con-

sultation, No. 2003 West C—Street. Philadel "Well, well, can I believe my eyes?" ejaculated Tom Renslough, scarning the card more closely a second t me, "Wonders indeed, will never cease. Look here, Chermon, what we have been doing, and altogether unconscious, quite of the real merits of the—well yes, romana"

mance." "Been involuntarily opening the flowery way to a princely fortune, I suppose. Played the gallant and hero to couple of Southern heiresses

and belies, ch?"

Chermon joined, looking with Renslough again at the magic names on the neat, beautifully glossed and cilt edged card. "Rachael Le Bon, Grace Edsworth!" Is it so? Well, I'll swow here is a go. By jove, we must call on their ladyships to-morrow.

'So do, Chermon, I can not." "What do you mean Tom? You 'can not,'

you must." "No, no, it will not do for me. Possibly she may relent, but only when she knows all. Un-

til I know, I can not go." "Well, I'll call and prepare the way for your triumphal entrie. For Tom, you must know

again the beautiful Jewess." 'So let it be, I'll await anxiously, your report." "I feel certain from the circumstances, it shall be most favorable—I'm all impatient for the

Next day, finding our two mediums elegantly situated in the large mansion,—indicated by the card. Le Roy, after the first moment's of surprise had passed, was delighted with the cordial unfeigned manner with which both Rachael and Miss Grace joined in him bringing Tom Renslough to their parlors if possible, yet that

evening. A bright and balmy day in October, Renslough and Le Roy found themselves ushered by the attendant, directly into the presence of their former acquaintances. Grace Ellsworth and Rachael Le Bon, the "beautiful Jewess." Both much changed, 'tis true. The latter, though still retaining the same dignified, almost imperious bearing, though somewhat softened. The other, oh! how chastened, though beautiful as ever, with a degree of intelligence much greater, more wonderfully attractive, and with an expression of angel sweetness, continually light

ing up her face with a most lovely halo. The expression of womanly pleasure and real goodness with which Rachael received her earlier lover, was beautiful to see, and the sincere joy with which she placed her hand cordially

within his warm grasp, was gladsome to all. It was a joyous and happy meeting truely.

In the evening an elegant social repast was spread and mutually enjoyed. After tea, music made harmony "merry as a marriage bell."

But Grant after much resistance in the content of the con

But Grace, after much resistance was impelled at length by a powerful influence present, to pass off into a condition of passive entrance-

In the sweetest tones and most eloquent power of description, she said:

"A sunset scene o'er Madrid. Spire and gold-en cross above her cathedral's—loity domes glisten and glitter in his last rosette rays—as their ten thousand windows of colored glass, tinted and stained, dazzle as the illusory of some vast enchanted castle.

Behind the cloud capped hills of the west, The monarch of day sinks proudly to rest.

And twilight anon, wraps Madrid in its dusky folds as a tall, a tall dark visaged man attired in courtly costly dress, leaves a near fonda for the company of the acknowledged beauty of the count. Passing through several apartments of the palace, he strikes a secret passage which he seems familiar with, he has often traversed it. Removing a secret pannel, he steps full into a magnificently appointed room, and into the presence of the countess.

With a start as if stung by an adder, he glares astonished on a darkly disguised figure, kneel-

ing at her feet. Disturbed by the intrusion, the kneeling one starts up in confusion, and with an angry rebuke

confronts his rival flercely. Their flashing eyes

glare on each other like gladiators. Drawing their swords they rush madly together."

A terrific scream from the medium at this juncture, sounded loudly through the place. Then she shrank back, passing through all the re

skting struggle of the doomed one.
"Blood, blood," she sighed, and pressing her hands down over her cress, as if to wipe the purple flood away, she murmured, "O, please help me to get it off! help! help! Murder is done here—help!"

It was indeed painful, to see the sweet Grace suffer thus, but she gradually now grew more caim, and murmured, "The countess, beautiful leaving executive in helled."

loving creature is killed."

With the kindest feelings to prevent murder, she sprang between the jealous mad men, and received the sword point of her lover through her heart,—a thrust intended by him for the life of his hated rival—fatal bound. She lay dead and bleeding between them at their feet.

Her murderer horror struck, gazed on her an instant, and then by a savage lunge, lays his foe by her side in death.

Frantic now with his work of blood, he rushes wildly from the place. To him the hot air seems

filled with hissing serpents-his track closely followed by howling demons, while his roving imagination pictured a gory death's head, pinnioned upon his shoulder, and hissing in his ear, 'Caught at last." Wild with terror, he rushes on and on, until with the nearest demon fastens his icy tallons in

the murderer's back, then frantically he staggers and stumbles down the dismal ravine, dashed to pieces in the gloomy death gurgling waters be-Catching her breath with some difficulty, the medium grew momentarily calmer, and we were

lieved, and pass out of the trance. But she still appeared attracted about the queen's palace, and after several minutes of painful silence, she spoke "The sun has arisen bright and beaut ful again, and reflects full and revealing light on the idolitary folly,—crime and sin of heaven mocking

startled now. We hoped she would now be re-

Mingling voices, and much confusion in the dead and secret room. They have found the countess; her inanimate form beautiful, even in death, is slowly carried for h. Approaching the other, they cast aside the cloak, and raising the body up, the sun shines through the open door on the ghastly face of—oh, my God! Linwood! my brother Linwood. Found at last, and in

The painful and dismal influence now passed off, and the beautiful medium unclosed her eyes again with a start, greatly exhausted by the unhappy vision.

General harmony again restored,—the "beau-tiful Jewess" become Mrs. Rachael Le Bin, Renslough and Grace Ellsworth, the highly gifted and very impressible trance medium, changed her name to that of Grace Le Roy de Cher-

#### CHAPTER XVIII.

"I HAVE PLACED MY FOOT UPON THE PLOW-SHARE, AND WILL NOT TURN BACK."

Returning again to the sweet Mabel Grey, we find her relieved of the condition of perplexing suspense in which we left her; and resolved to thoroughly test the matter nearest her heart. and so preparing to face the worst, she felt she had gone too far now to recede. Her confidence for her to receive him again, so long as such doubts hung round his character. "I will comply with the instructions of this unknown mentor," said she. "It can not be that he is false. No, to this Mrs. Magdalena Clifton, then I will go."

Riding leisurely along a number of squares, and leaving at last, the "better" and more wealthy portion of the thickly built up city of The carriage entered the suburbs, and presently turned into a small dingy uncleanly street. Looking from the small carriage window, along the neglected foul and hampered street, rather alley, the heart of Mabel Grey for a moment—sank within her, and doubting the safety, or even propriety of continuing her imposed mission alone, she shrank within herself, and was about to order her coachman to return, as she remembered the words of the Unknown. "Fear not, one will be near you who will protect you with his life."

Reassured by an influence not all her own, she gave herself into the keeping of the kind and invisible spirit, and encouraged with the pleasing thought that her good angel was near, therefore, no danger could easily befall her. The trusting Mabel began to look about her for the address, as contained in the note.

"This is it," said the man reining in his horses, No. 2003. Whom shall I ask for, madam?"
"Never mind, I will go in myself," Mabel answered impulsively. But as she took in a hasty view of the premises before descending from the coach, she shuddered, and again hesitated. It was a low two-and-a half story, dingy looking old fashioned house. On one side of it there was a bar-room, leaving but a very narrow dismal looking entrance to the upper part of the house. In the har-room, the sound of mirth and the ringing of glasses were heard, but partially suppressed, when the convivalients heard the

carriage stop at the door.
As Mabel, still hesitating, requested the coachman to knock at the side entrance, the door opened, and a young lady appeared. Mabel im-mediately inquired "it Mrs. Magda'ena Clifton lived there.

The lady, after eying her questioner keenly

and curious, answered: "Why, yes, there is a girl of that name here, but she is quite sick to day,—has been ill in fact, several days. Now, did you wish to see her par

"Well, yes, I came for that purpose, would you be so kind as to conduct me to her?" "Certainly, come this way." Then as the confusion in the noisy bar-room

sounded loudly again on Mabel's ear, she faltered on the threshold of the dismal enterance. "Don't mind the noise in there, follow me, and don't be afraid. No one will harm you here." Again Mabel went forward, and following her young leader, ascended a narrow stair-way, off

from the top of which the young woman pushed open a small door, and said: "Madge, here is a lady wishes to see you. Come in, madam. I'll leave you now together, for I'm in a kurry." She concluded and took her leave

bastılv. High up in the bed, in a posture half-reclining, lay poor Magdalena. Not a tinge of the rose once blooming so freshly there, could now be traced on that pale cheek, and her lips and brow were of the same marble hue; contrasting strangely with her dark brown hair, and eyes so large and brilliant.

In the pale wan features before her, Mabel recognized at once, the young woman whom Crafton had pointed out to her as the crazy fortune teller.

This started the thought in Mabel's mind that perhaps she was directed here to consult her art. It was with no little misgiving, therefore, even yet, that the conscientious Mabel Grey, timidly approached Magdalena with the inquiry, "Can you tell my fortune for me?"

In Mahel Grey, Magdalena had already recognized the lovely one she saw hanging so confindingly on Crafton's arm that fatal night. Looks ing up with a sad expression, she answered:

"Your fortune! oh, beautiful stranger, may it !

ever be so wretched as mine has been. But if I can serve you in any way-

"I was sent to you for the purpose, I now suppose of having my fortune foretold to me."
"There must be some mistake, kind lady. I am no fortune teller—less a prophetess."

As she said this a half smule, not all of sadness,

fl.t suddenly o'er the speaker's pale face. But I thought—that is, I understood—I mean Mr. Crafton told me you were. We met you, did we not, on W--Street, near the square, some evenings since."

A spasm of pain for a moment, thrilled poor Magda's" frame, as she remembered the fearful torture she then endured. Her beautiful eyes moistened a moment, then dilated as she an.

swered with emotion:
"You did, ah, well do I remember it—you appearing so happy. I so sad. Yes, I saw you point me out to Ciifton."

"Clifton, I know no such person," said Mabel.
"It was Mr. Crafton who told me you were a fortune teller.'

"Did he—did he tell you so?" cried poor Magda, her heart filling nearly to bursting. "Yes, yes, it was Clifton, my husband you were

"Your husband," ejaculated Mabel, aghast.
"Yes, my husband, ah, I know him, good lady.
Think not that I am mistaken, would that I were. But did he-did Clitton send you to me?" "No, he did not, it was another who directed

me here. And now, dear girl," said Mabel, drawing closer to Magdalena, and taking her hand kindly in hers. "I see you have been cruely treated—please tell me your history. Tell me of Clifton or Crafton, for I now see they are

one."
"Do you love him?" asked Magda, sadly. "I do not, nor is it probable we shall ever

"But he has sought your love, and yet you love him not, how strange! I love him! oh, would to God I did not." Magda's tears now fell thick and fast. And Mabel inclosing her within her arms, mingled her tears with hers. Becoming calm again, Mabel succeeded at length in drawing from Magda, the "story of her life," and in language so simple and earnest, that it conveyed conviction to her mind, so decidedly as left no room to doubt, and though shuddering as she reflected upon the frightful abyes, from which she had escaped. An orison of thanksgiv-

ing escaped her full heart.
"And do you know the name of the person who has been so kind to you?" Mabel asked, in reference to the late preserver of Magda.
"I do not, neither does Mary, who also kindly

attends on me. But he has been truly a savior, an angel of goodness to me and my dear Lilly."

Mabel thought Magda answered strange. This benevolent person can surely be none other than my stranger friend. Be not unmindful to entertain strangers, for in so doing, some have entertained angels unawares. Yes, he is all then I have imagined him-kind, noble disinterested-yet I did doubt him; how am I reproved, but for his kindly intervention my own fate may have resembled the unfortunate Magda-

Reflecting thus, she was startled by a scream from Magda, who grasping her tightly by the arm, said, while her bosom heaved tumultuously, and her pale face crimsoned with alarm and so-

"Hark, his voice-it is his voice!" "Who, what is the matter?" Mabel almost demanded.

"Do you not know?" Magda continued, startin Guilford Craft in was quite too much impaired | ing up. "Do you not know Clifton's voice? Ah, I see now very well, you do not love him."

"Crafton! heavens what shall I do," Mabel started in alarm. "Is there no way of escape? Not for world's would I have him find me

"Go in there," said Magda, pointing calmly to a small door. "But you will be obliged to re-main there,—there is no other way." "Then I must, of course, hear all you say," said Mabel, instirc'ively shrinking from intrud-

ing thus on Magda's privacy. The latter looked up and said: "It is well; if this meeting is to restore me my happiness, you will rejoice with me; if it plunge me in still greater wor, then dear lady it is bat-

ter for you to know it." Mabel had no time to reply, for the sound of footsteps were heard ascending the stairs. Springing into the little room adjoining, she closed the door, and panting with agitation, awaited the result. Again the words of the stranger recurred to her. "Fear not, one will be near you, who will protect you with his life."

To be continued.

### Don't Stay Late To-night.

The hearth of home is beaming With rays of rosy light;
And lovely eyes are gleaming,
As fall the shades of night; And while my steps are leaving The circle pure and bright, A tender voice, half grieving, Says, "Don't stay late to-night."

The world in which thou movest Is busy, brave, and wide; The world of her thou lovest, Is on the ingle side.

She waits for thy warm greeting; Tay smile is ber deligat; Her gentle voice entreating, Says, "Don't stay lare to-night."

The world is cold, inhuman, Will spurn thee in thy fall; The love of one pure woman Outlasts and shames them all, Tay children will cling round thee, Let fate be dark or bright;

At home no shaft will wound thee, Then, "Don't stay late to night."

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#### LOOK TO YOUR SUBSCRIPTIONS.

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AG Those sending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

AG-All letters and communications should be addressed B. S. Jones, 139 Sours Clark Street; Chicago, Illinois.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, -NO. XX.

#### SAUL AND SAMUEL.

Saul, his reverses—Samuel's mediumship—The symbolic bird—Saul seeks the Witch at Endor—His sad condition—His interview with Samuel—His death knell— "To morrow shalt thou and thy sons be with me."

Reason is the compass that leads the human mind to truth. When on the surging billows of life, contending with its storms, its ebbs and tides, its successes and reverses, we would be like the mariner at mid sea without compass, should our reason fail us. Ever ready to take us by the hand and lead us forth, it accomplishes a great deal for humanity. Supposing it leads us into a beautiful garden. There are shady walks thera; green bowers present pleasant retreats; rippling streams afford cool water to quench the thirst; large trees give us shelte: from the suns rays; a flower here, a bud there, a green arbor yonder. Amidst this varie'y in this garden, we are taught an important lesson. Reason aids us. We see a bud just springing into existence, with its little tints bursting forth to seek the sunshine and receive the cool breezes of heaven, then another nearly in full bloom presents itself to us. Finally, reason teaches us that as blossoms first spring from buds, and that the bud must have a parent stem, the parent stem soil, and the soil a seed. Thus reason leads us on, never failing to teach an important lesson of life, or give us an illustration of practical util-

The human mind without reason, would be like a ship at sea without rudder or compass, subject to surging billows and terrific winds. With reason for our guide, guardian angels for a compass, the human mind for the ship, and and the vast unexplored fields of science the sea, we start forth, knowing that our enterprise will be successful, and that we shall return from our trip, richly laden with choice goods, suitable only for food for the soul.

Glorious, then, is it not, to be a pioneer in Philosophy; to advance on disputed domain to go forth on a "voyage of discovery" and witness the unrivalled splendor of new fields! We feel that it is. We move our pen—the wind moves the majestic ship. Behind the wind is a power that moves it—a personal intelligence—so behind us is a power, a personal intelligence that sends down upon us those little pulsethrills that convey ideas, and which we transcribe to paper.

Again we lift the curtain of the past, each time on a different scene. The features of the present one differ from those that preceded it. In our previous article we alluded to Saul-his interview with Samuel, the communication that he received, and finally noticed his departure to the land of the Philistines, where he met the dignitaries of that nation coming down from a high place with various musical instruments, and it was on that occasion that Saul became, as Samuel had predicted, "another man." Under the inspiring influence of music at that time, certain ecatatic emotions were produced that enabled a spirit to assume control of him and he did, as Samuel had predicted, became "another man." Samuel was really a good seer-a fine medium in every sense of the word. No one while in the earth-form can become a seer without the sid of spirit influence, for they do not understand the law which develops future events. They see certain things-they are presented to their minds and they may think that they receive no aid, but at the same time a spirit forms the very scenes that they think they see independently. At the present day there are many fine mediums, but who-egotistical i. flated with vanity at their success, assume to say that they receive no spirit aid in the production of those grand works that shine forth so beautifully on the shelves of our library. Such men's self-conceit is like the bladder that said when asked how it became so distended with sir, and being inflated with vanity, declared. "I blowed myself up." That is the case with many mediums at the present time, they want all the credit themselves, like the bladder, and are willing to give none to those kind guardians who gave them the very ideas which they now claim were obtained exclusively by the action of their own mind. We can not now enter into the discussion of that subject, but will do so at some future time, showing the real condition of the "Superior State" and its connection with the Summer L .nd.

Samuel, then, though a seer, was dependent on the spirit world for the presentation of those scenes that foreshadowed future events. He, unlike Saul, was not ambitious. Public honors were received by him reluctantly, for he loved the solitude of his own home, and the communion of his spirit friends, more than the pleasures which distinction in public life could give. As a medium he could not be excelled B-fore Saul went to him, he was informed by his spirit guardian that he was coming, and had at this time something of his future history presented. His mediumship consisted in seeing symbols that foreshadowed the future, and he was also clairvoyant and clairaudient. His predictions in regard to Saul were truthful, and unfolded a short but brilliant career for him. In his interview with him, we neglected to mention one important circumstance connected therewith that indicated in an eminent degece his future. While walking with him, as he was about to take his departure from the city, he saw a large bird rise up before him, bearing in its beak a paper with the inscription thereon, "Saul." The bird indeed appeared majesticbut after flying around a short time, singing sweetly, its feathers commenced dropping from its body, until it became entirely stripped of its beautiful plumage, and then fell dead to the earth, as if pierced with an arrow. Samuel did not interpret this symbolic representation to Saul, for he knew it indicated the fate of one who was to have a short but brilliant career. This symbol was indeed truthful in its character. For a time Saul would triumph-his career would be successful, but in the end, he would fall like the beautiful bird, pierced with an arrow. We now leave Samuel. We left Saul under peculiar circumstances, as predicted by Samuel in 1 Sam. x: 6,

"And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."

Then, really it was not Saul that prophesied but "another man," or a spirit that had taken possession of him, and who was familiar with the affairs, not only of the Israelites but the Philistines also, and was enabled to give expression to many startling truths in connection therewith. It really seems that the ancient mediums, those especially that lived in the days of Samuel and Saul, had a very faint idea of the real nature of the power that controlled them. They seemed to regard, at times, the influence as the manifestation of their own individuality, as the control ing spirit or spirits did not care to be recognized.

It is useless to trace the life of Saul through his varied career with the Amalekites and Philestines. At times successful, at other times meeting with slight reverses, until finally he was completely subdued. It was under the perplexities of reverses, and the harrassing thought that he would soon lose his temporal power, that he issued his decree banishing all the witches, and those who had familiar spirits. from the land. In this trying ordeal which he was compelled to pass, he often consulted those who were mediumistic, and their answer invariably was, "The end of your career is near at hand." Comparitively young in years, possessing a strong physical organization, and ambi. tious in the extreme, is it to be wondered that he desired to have his temporal power indefinitely perpetuated, and his reign increase in splendor and magnificence. The Philistines, at last emboldened by the surrender of Daniel and the evident discontent that prevailed in the ranks of the Israelites, resolved to bring the war to a sudden termination by an effort that would completely encompass Saul and result in his complete overthrow.

Saul saw the danger surrounding him. Cruel and exacting in his warlike enterprises, never failing to resort to any measure that would insure success on his part, he feared that retaliatory spirit that actuated the Philistines In their last triumphant effort to subdue him. Half insane at the prospects before him, he consulted Estelle, and the controlling influen æ represented him as enveloped in a dark cloud, with innumerable arrows thrust into the same, and, indeed, the prospect presented was really gloomy. Under the depressing influence of this communication, he banished all mediums from the land, only to regret his act when it was too late. It was on one occasion, that, while contemplating the misfortunes that encompassed him on all sides, that he felt inclined to seek information from the intelligences that controlled the mediums that he had banished.

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramab, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

And the Philistines, gathered themselves to gether, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilbos.

And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

And when Saul enquired of the Lord, the Lord answered him not, neither by firearms, nor by Urim, nor by prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.—1 Sam. 3, 4, 5, 6, 7

Those whom he had so cruelly wronged,—banished with the threat of vengeance dire, if they returned, he now desired to consult. This was the turning point in the history of Saul-As long as he remained true to the higher intelligences, he prospered, but when he fell back on his own "individuality" altogether, asserting the "I AM," that was within him, regardless of those whose spiritual vicion could discern spiritual things, he faltered in his career, and finally was compelled to acknowledge his own weakness by inquiring of his servant if he knew of any one that had a familiar spirit.

We again raise the curtain of the past, and read therefrom the lesson of the hour. Saul was careworn and fatigued, the death of himself, and the defeat and capture of his army, loomed up before him. He is sitting by the roadside,—his servants near him, the day is nearly over. The twilight lingers on the clouds and mountain tops, as if not desiring to leave a scene of so much interest. Saul's career was nearly at an end, his eventful life was soon to terminate. The past he knew, and he would like to hear the future foreshadowed. He looked around him on the solemn grandeur of the scene. The sun had just set, tinging the clouds with a delightful red, while in the east the moon was just emerging from a cloud. It was a calm summer evening. As he sat there holding communion with his own soul, reflecting on his achievement on the fields of battle, his present interviews with Estelle, whose death he had caused,—he thought to himself, is my powerful career to end ignominously, and my nation cease, as it were, to exist? Filled with these despondent ideas, he awoke suddenly from his reverie, and asked his servant, if he knew of one who had a familiar spirit. Oh!-Saul, why so cruel to banish those you now seek? In the solitude of your own heart, deep down, there is a grain of remorse that pulsates strongly, and you feel the effects thereof, and would gladly make amends for your misdeeds. Animated with the hope that some one possessing a familiar spirit might be able to pres at to him a ray of hope, he made the inquiry of his servant for such a person. The servant did know of one .- a woman at Endor, and it was to that place they repaired. D'sguising himself, by changing his dress and combing his hair in a manner that would conceal his massive forehead, he in company with his servant started forth to seek one who was included in the decree to leave his kingdom or suffer death. On this beautiful evening, the full orbed moon shedding its silvery rays, while throughout all nature there seemed to be a halo of light that gave everything a sombre appearance,-Saul started forth, faintly anticipating the result of his interview. He finds the humble abode of the "witch at Endor." He knocks at the door, and is admitted. There stands before him the woman he seeks. In person one is tall, with blue, piercing eyes, dark hair, clear expression of countenance, and, indeed, she would be regarded as decidedly handsome. The world has looked upon her as a hag, a witch, whose nature was distorted, fractured, shriveled, form bent, hair gray,-presenting that appearance which witches do in orthodox illustrated books. There now seems to stand before me the identical woman through whose mediumship Saul was enabled to ob'ain an interview with Samuel. She is indeed beautiful, her eyes seem to be illuminated with the light of a soul that knows no guile, while her features are wreathed with a pure smile that seems to emanate, from a nature that has not been tarnished by the licentious touch of man. Saul did not at first make known his mission; but finally said, "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." (1 Sam. 28: 8), and the woman said unto him, Behold, thou knowest what Saul hath done how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore tuen layest thou a snare for my life, to cause me to die?—1 Sam. 28: 9.

Knowing the decree that Saul had issued, she no doubt feared that he had set a snare for her, and was cautious to not pursue any course that would endanger her own life. Saul seeing the embarrassment under which she labored said. As the Lord liveth, there shall no punishment happen to thee for this thing.—1 Sam. 28 10. Saul desired an interview with Samuel. He was the first one who had taken an interest in his welfare, had predicted his leadership of the Israelites, and told him many marvelous things connected with his remarkable career, and it is not strange that on this occasion he desired to consult the spirit of Samuel. Will. he come forth,—not as designated in the Bible. but presented himself in a manner to be recognized. Ah! what a scene, the ancient prophet, with his long beard, countenance begrimed with dust and cares of age, with his mantle thrown over his shoulders, presented himself to medium. and told her the individual seeking the communication was Saul. This startled her, and she refused to impart any further information until Saul had given her repeated assurances that she should not be molested. This medium was clairaudient, and heard the voice of Samuel, and conversed with him as easily as she could with Saul, imparting to him the information he desired.

In this secluded place, during the hours of night when the wary sentinels of the contending armies were on the alert, Saul was learning his fate. Ah, sad indeed! The bold, bad man, though triumphant for a time; though for a brief period carried along successfully on the tide of life, was at last compelled to hear his downfall from the same lips that had prophesied his greatness. It came forth from his lips, and was echoed by the medium:—

"To-morrow shalt thou and thy sons be with

This caused Saul to tremble. The past came up before his mind like a panoramic view, and he saw the evil he had done, the missteps he had made, and he trembled like an aspen leaf in the wind. You, O Saul, who had persecuted mediums, banished them, sealed their lips, had at last the soothing voice received thy sentence. No sentence ever fell from the lips of judge or jury, that sounded more completely the death knell of a really bad man.

than this,—"To-morrow shalt thou and thy sons be with me."

Thus did the lips that pronounced his greatness, also predict his downfall, and the end of his earthly career. When the morrow came, Saul knew he should die, the past was before him with its dark stains, and he could read therefrom "retribution." He was to now suffer as he had caused others to suffer. Thus died a bad man—bad, really, in almost every sense of the word.

We hasten to give place to the following choice little gem from the pen of Warren S. Barlow, author of the book of poems entitled "Three Voices." From this our readers can form some idea of the easy, flowing style in which the "Voices" are written, viz.: The Voice of Superstition, the Voice of Nature, and the Voice of a Pebble. This book deals powerful blows at old theology, and is one that is highly prized by all the liberal minded who desire to tear the mask from hypocrites and expose them to view. See advertisement of the "Voices" in another column.

THE LOOM OF TIME.

BY WARREN S. BARLOW.

On the Fiftieth Anniversary of Alis Birth, March 20, 1870.

The clock of the morning,
While daylight was dawning,
Obeying the mandate of Time in his flight,
Ne'er ceases, nor slumbers,
But piles on the numbers,
'Till fifty resounded with scenning delight.

Me! you call fifty?
So hardy and thrif.y
With light bounding footstep yet nimble and
Still fired with youth's gladness, [free?
You chill me to sadness;
O Time! ever truthful, why trifle with me?

A voice sweet as slumber,
Repeated the number,
And added, "though fifty in truth you are young;
The spirit immortal,
At Time's latest portal,
Hath scarcely a note in youtn's calendar sung.

Yet the days and the hours
Demand your best powers,
For the lamp of earth life will soon cease to burn:
Remember the morrow
You never can borrow,
And a moment once lost, will never return.

The needs of existence,
Though strong the resistance,
Make all of us weavers as onward we go;
Our fond avocations,
And many vexations,

Are the warp, and the woof as life currents flow.

All vain apprehensions,
And evil intentions,
Combine their dark shadows as shuttle doth play,
Whi'e hope brightly dawning

Makes glad every morning,
And weaves her bright colors, and sings all the
[day.

More wisdom was needed,
Though judgment was beeded,

Though judgment was needed,
In weaving the web of the uneven past,
Where bobbin and shuttle,
With movements so subtle,
You scarce saw the hues 'till the warp held
them test

Hence sorrow, and pleasure,
With exquisite measure,
Are the colors selected, and truly defined
By the warp and the filling;
Then look to your quilling!
For the web will portray every bobbin you
[wind.

Then weave in the farity
Of love, truth and charity,
Beat the web firmly with generous deeds;
Hear the importunate,
Aid the unfortunate,
Heedless of color, of birth, or of creeds.

Ever be dutiful,
Weave in the beautiful,
Nature is teeming with gems everywhere;
Evermore kindly speak,
Lovingly aid the weak,
Knowing all garments you weave you must
wear.

At fifty still weaving,
And colors receiving,
The shuttle keeps time to the swift pulsing
No hand intermeddles,
With movement of treadles,
'Till death breaks the threads, and life's forces
[depart.

Weaving, still weaving,
And colors receiving,
I pray you select them with vigilant care,
And have them well blended,
As life is extended,
"Till your web is all woven, and loom is left [bare."

# NEVER DESPAIR Of accomplishing a good purpose; keep the

mind directed to it with the weapons of defense sharpened and ready to be put in action, whenever the smallest chance for progress shall arise, and these occasions will not be wanting. " If we seek we shall find opportunities spread out in all directions. We should make our lives like the rays of the sun, so that wherever we go we may cause joy and peace to arise from our journeyings. On the earliest flower that we see in the spring, on the snow that surrounds it, and on the breeze that shakes its tiny petals, no less than upon the vast earth that we inhabit is indellibly inscribed, "live not for yourself alone." Therefore defer not until to-morrow the performance of any action that has the impress of truth as its polar star, for with to-morrow may not return the invitation, come, seek the poor, the despised and those rejected by the rich, and the command, pour out the balm of consolation by words of cheer or smiles of sympathy, may also be witheld. The rays of the sun descend with the same invigorating force on the vilest of mankind, as on the most truthful; so those of enlarged mind and temporary riches should go to the utmost of sheer strength, shedding light and warmth on the benighted of earth. Although this may seem a very insignificant work. rest assured the reward will come back as does the soothing voice of love from the fond embrace of a little child. The pure in spirit will not be polluted by performing acts of love or

#### MRS. CARRIE M. SAWYER-

This remarkable medium now occupies the circle rooms of the Religio-Philosophical Journal office, giving public circles and private sittings daily to all who have any desire to confer with their friends in spirit life.

Mrs. S. is without doubt the most remarkable medium living, all things considered. While she equals such notorious mediums as Foster, Mansfield and the Davenports in physical manifestations, and Mrs. Conant and others of her class as test mediums, in Mrs. S. are combined the mediumistic qualifications of them all, and to such an extent that we are constrained to say that she is the most remarkable medium living of which we have any knowledge.

We have held her hands tightly, and while being so held, a solid iron ring has been put upon her arm; on another occasion, her wrists were bound together, and to her lap with a strong rope, and two solid rings were made to encircle her arms. On another occasion while sitting with her in company with other persons, when no tests were expected—she spoke of experiencing an unpleasant prickling sensation upon her arm, and upon raising her sleeve, the arm, to the elbow, was covered with writing, in plain English, giving the names of our friends in spirit life of whom the medium had no knowledge.

At her public or private circles, spirits materialize themselves so as to be handled, as well as to converse in audible voices and play upon musical instruments. Mrs. S. is also an excellent medium for answering sealed letters; and as a general test and business medium, she can have but few if any equals.

Her tests thus far, have been of the most astonishing and satisfactory character. No person however scaptical or bigoted can fall of getting such tests as must prove a savor of life, thereby being placed upon the "great highway that has been cast up for the ransomed of the Lord to walk in." Would that such mediums as Mrs. Sawyer were more plentiful; it would take but a few such to evangalize the world we live in, and hasten the time when all shall know the Lord from the least to the greatest.

Mrs. S. holds public seances regularly, on Monday, Wednesday, and Saturday evenings. The other evenings of the week, she may be engaged for private circles or sittings in any part of the city.

People coming to Chicago should not fail to call at the Religio-Philosophical Journal office, and secure an interview with Mrs. S. which they will ever remember with pleasure and gratitude.

# Mrs. Abbott. A DEVELOPING MEDIUM.

We know of no developing mediu n that equals the lady whose name heads this item. She has been absent from the city a considerable portion of the time since the death of her husband, the Rev. Orrin Abbott. Sister Abbott is worthy of patronage, and we hope she will receive it

from all who have a desire to have their mediumistic powers developed.—She can be found at 148 Fourth Avenue, her present place of residence, only ten minutes walk from the Post Office.

### Bersonal and Tocal.

Ezra Sellon and J. D. Jones of Cuba, Mo., send two dollars and fifty cents each to Austin Kent.

Benjamin Hallett, writing from New York, sends three dollars to renew, but does not say what post office the paper goes to. Please inform us.

Daniel W. Hull informs us that he is coming West, and will be in Renselaer, Ind., during the month of June. He will answer calls to lecture in the West, until September or October, after which he will return nome. To those who like such nourishing food as Brother Hull dispenses, we would say, give him a call ere it is too late. His address will be found in the Speaker's Register on third page.

Mrs. Waite, the healer, has not returned from Iows. A number of letters are in this office for her. We advise people who contemplate writing her, to delay doing so until her return is announced in this paper.

M. L. Millspaugh writing from Joliet, 111, eays:

"By way of H. S. Brown, M. D., I learn that a call for a convention of speakers and mediums has been made, to meet at this place the 28th and 29th of this month. When you publish the call please say to those who intend coming, that by dropping a line to inform us here at what time they will arrive, they will be met and provided with homes during their stay, free of charge, if possible. They can address me, and I will aid n attending to their needs. I am glad that Mrs. iWilcoxeon is to be here. She will know where she can find a home without any trouble. We esteem her very highly at our house. She will be welcome as will all who come. I hope there may be a good attendance, and that all may feel that it has been a spiritual feast.

### Titerary Aptices.

HEALTH BY GOOD LIVING. By W. W. Hall, M. D. That this is a truly valuable and much needed book is proved by the great demand for it, 6,000 copies have been called for in a little over one month after its first issue. Henry Ward Beecher, in the *Christian Union* says of it: "A really good book. There is less flummery

and more good sense in it than in any of the swarm of dietary books that have afflicted society. All young people from ten years of age to eighty would profit by reading it. We can cordially recommend it for school and village libraries, and if it could be made to kick out much of the trash which stuff an average Sunday-school library, it would do much toward teaching the young how to keep God's law written in their bodies."

odies."

For sale at this office. See advertisement.

# Zhiladelphia Department.

37..... H. T. CHILD, M. D

Enhacription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia,

#### Personal Influence.

We have spoken of man as a centerstance. Personal influence is a power extending from a central point outwardly, in various directions.

There are three kinds of influence wielded by man; physical, mental and spiritual.

Physical influence is peculiar in itself, and by no means to be despised. It has ruled the world. swayed empires, and controlled the destinies of nations. It varies from the simple bull-dog power of the low pugilist to the highest physical power.

It has its code of honor low enough, it is true, still above that of mere brute force.

We should never despise the power of a good physical organism in its influence over mankind, although many of the brightest geniuses who have electrified the world have been detective in these powers, and we know that these need great care in directing them. Daniel Webster added much to the force of his gigantic intellect, by the magnetic power of a great personal influence. His compeers, Randolph and Calhoun, more brilliant in talents, which flashed out in sparkling gems, lacked this solid weight, a portion of which at least came from his massive

physical form. Many of the most efficient stump speakers and revival ministers, owe more to their physique and their combativeness, than to great intellectual powers or profound intuitions. There is a vital or magnetic power which flows out from the physical, and which is the basis of power and influence over our fellow men.

This has been possessed by all the great leaders of the past; a single instance,—that of Napoleon the first will be sufficient to illustrate our position.

The mass of the soldiers who survived after following him in his campaigns and sufferingsuntold horrors---were willing to follow nim whereever he would go. This magnetic influence which draws the people to their leaders, aids us very much in obtaining a knowledge of human nature and character, which, however, is re-ceived through our intuitions. Men and women who have but little of this magnetic influence are cold and indifferent to their fellow men, and can not by any possible means obtain much power over them; wealth and position will not enable them to do this. Where this power exists without much intellectual development, and especially without moral force, it leads to tyranny and oppression, and has been one of the great scourges of the world.

Intellectual power alone is not very attractive,-does not draw men together very strongly, but it may and often does guide the former nower into channels of great usefulness.

Moral power, on the other hand, is very attractive, it leads men and women to associate for various purposes, and when it is conjoined with the physical power, to which we have referred, makes a strong bond of union, and gives us power and influence over each other. The moral power is great and potent, even when it is not combined with much of the physical or intellectual, and has accomplished many wonderful results in the world.

But the coming man or woman, the ideal that is to do more than has ever yet been done, to lead humanity up out of the bondage in which they are now tolling as the result of undevelop-ment, ignorance and false education will be one who has a grand physical organism, per ect in all its parts and proportions, and most harmoni-ously developed with fine and well balanced and co-ordinated intellectual powers, and towering above these sublimely unfolded and harmonious ly developed moral and spiritual faculties, all these cultivated to the highest perfection, attainable in the state in which he exists. Such will come, because the world's needs demands them, and they will have to suffer, though they may not be slain as the world's reformers in the past have been, because the world has grown, they will be maligned and persecuted by those who are on planes too low to appreciate either them or their own needs.

These will lead the people by an influence which they may not realize themselves. The great and good men and women of all past ages have approximated towards there conditions, and have influenced the world in proportion as they have approached them, but the conditions of the world have never been so favorable as they are to-day for the coming of these-its sa-

As the world continues to move upward into new conditions of life and fields of labor, there will be many of these, though the type will be one. The personal influence of every individual will aid in bringing about these things. There is no excuse for wrong or evil. The day when man might neglect to improve his opportunities. for good has gone; indifference can no longer be tolerated. Every one must be up and doing, looking no longer at the dark side of things, but with head erect and eyes heavenward, determine that from now, henceforth and forever we will do all that we can to make ourselves and the world better, and leave undone all that may in

any way, tend to retard this onward progress. Resolving thus, and entering upon the labor in earnest, our personal influence will begin to combine with that of others all over this world and in the spheres, although we may not know them, the influences will know each other, and will be drawn together and co-operate in the great work.

Spiritualism is the John the Baptist of this new era; it is crying in the wilderness of humanity to day, to make straight the paths for this coming man, and they who hear this cry and heed it, will go to work in real earnest, and the result will be accomplished. The word of the Lord hath spoken it through the mouths and lives of the people, and no man can stay it. Every utterance of truth, every free outspoken thought that rises up in the soul is not only a prophecy of it, but a means by which it is to be brought about, and as we hear these bugle notes all over the land, we know that we shall hear the tramp of the army of the Lord as it goes marching on. Come then brothers and sisters all over the world, let us join in the march, and the world will move on, and all humanity be bless-

# Spiritualism.

How we love its name. No other system has given a tithe of the real joy that has come to the world through this new and beautiful system of religion and philosophy. A sister, long a victim to discordant influences, so that the clouds of her life had long since ceased to have a silver lining, or to be rippled with the golden glory of the set-

ting sun, writes thus: "My brother, the world is full of sunshine today, for bright golden beams of love and friendship are now shedding light and warmth through the heart that has so long been weary and sad with life's disappointments."

Spiritualism came to her in the night of her sout's sorrow and has shed its mild and radiant light over her pathway, and with the earnestness of true devotion she is laboring in the Father's vineyard, to bless humanity.

So all over the land, not only the weary one s over whom the dark theological pall has hung, as the night, but many others, are crying, "give us light, more light and knowledge, that we may be happy." And as the angels with their biessed messengers, the mediums, are going up and down the land with messages of peace and love and recognition for the way-worn travelers of earth, the blessings of Spiritualism, as well as its most precious revelations, are those which come home to the inmost soul-nature of man, and hence are

When the cold rude skeptic demands: "What good has Spiritualism done?" we feel how utterly impossible it is to present these things to him. We are glad, however, to know that Spiritualism has done a vast amount of good upon all planes, and that we may present to each class something of

In the haunts of vice and infamy we hear of spiritual mandestations, and they are always cal-

culated to do good.

We knew of a circle that was formed of profane characters, at a low drinking saloon of a neighboring city. There were manifestations by raps, and oaths and profanity were spelled out, but mingled with these were grand truths, and very soon, appeals were made from loving wives and little children on the other side, and ere long all that circle abandoned their cups and their profanity and walked in the paths of virtue and propri-

This is no evidence that Spiritualism would encourage vice or immorality, but it shows a wis-dom in the adaptation of means to ends, in taking the world as it is, and seeking to make it better. Reformers have often failed because they have stood sfar off and cried with a loud voice unto the people, "Come away from your sins and pol-

In visiting a prison some years since, we were struck with the remark of an old convict to a woman friend, who was with us:

You talk to us as if you had some feeling in common with us. When our casplain comes here, he speaks to us as if we were away off, and might as well be in hell now. He calls us to come up, but he never reaches down with his sympathy to That is the secret of success in Spiritualism. It

goes right into the soul and awakens tender feel-But Spiritualism finds us just as we are, and its blessings to us are measured by our own conditions of purity and trumminess. It is blessed to sit in circles with the good and the true, and feel the pure magnetism of love and good will flowing through our souls, and then the angel presence

becomes a more pertect reality. Again, it is wise and well for every one to sit alone some portion of each day, and raying uside the cares and turmoils of life, seek in the quiet introversion of the spirit, that strength which is so

essential for the true growth of the soul. How unjust are we in our distribution of time and lab ir. The practical realities of the soul na ture are entirely ignored by many, and they are weak enough sometimes to declare that they do

not know that they have a soul. There is a practical lesson here that we all need. If we knew the value of this soul culture, we could not show the opportunities for it to pass unimproved, but more often than the returning morning, would we witharaw into silence, and in this peaceful communion we should realize more fully what Spiritualism is, and what good it is catculated to do us and the world.

#### A CALL.

MR. EDITOR-DEAR SIR,-As chairman of the committee to procure homes for worn and wearied Spiritualist speakers and mediums appointed at the Racine speakers convention, and by request of Mrs. Wilcoxson, I am authorized to call a speakers convention, for the "Northwest Speakers Association" at Joliet, Ill. The convention will commence its sessions in the Court House at 101/2 a. m. Saturday, 28th of May, 1870, and will continue, as ordered by the committee of arrangements, through that day and Sunday the 29 in. The objects of the convention aret receive reports of the present state of the cause of Spiritualism from the various speakers and to learn what has been done for the good of speakers and the cause of spiritual truth, and what can be done. I am often asked how can we have a good Spiritualist convention; first, we must call the convention where the people want it. and the Spiritualists of Joliet Ill., are very much rejoiced to have a convention there, and will do all in their power to make all who go to attend it, happy. Second, all who attend the convention from a distance must carry something good there, and when they arrive they will not only have all the good they carry; but in addition all that the good people of the town have prepared for them. In this way a good profitable convention must be had—the Spiritualists and friends in Joliet, will entertain all they can tree. All speakers and mediums are especially invited; because these councils are wanted to make harmonious action among speakers and mediums who are trying to establish spiritual truth in the minds of the people. This is a preliminary convention and they will be requested to say when and where the next convention of this association shall be held.

H. S. BROWN, M. D. Milwaukee, Wis., April 30th, 1870.

### Obituary.

In Center, Rock county, Wis., on the morning of Thursday, April 28th. Mary Abbie, wife of Daniel W. Sawtelle, daughter of Ward Witham, of Janesville, Wis., and widow if the late Geo. W. Rice, calmly took her departure for the realm of spiritual life and light and joy, in the 24th year of her age.

Mrs. S. was a tender and affectionate wife and mother, a true daughter and sister, and a gental companion and friend, ever ready to bear her part in any good word and work. She carried the sunshine of love wherever she work. She carried the sunshine of love wherever she went, and ner tife was pure and beautiful, full of serene hope and trust.

went, and ner life was pure and beautiful, full of serene hope and trust.

With bright earthly prospects before her, attached warmly to a kind and devoted insband, with two lovely little daughters—one by the first, and the other by the second marriage, with affectionate parents in whose hearts she had a warm place, and surrounded with many friends by all of whom she was highly esteemed, it would have been strange had she not clung with fond desire to the earth-life. But of the future she had no fears—he even looked forward with joyful emotions, not doubting for a moment that she would make a glorious exchange in putting off mortality for immortality. Friends mourn her departure, but they could hardly wish to withdraw her from the bright scenes and joyous communings of her spiritual hord.

About two weeks before she left us for the Morning Land, her father had a singular dream, or vision. He was sailing on a rough sea, when he was startled by the announcement that his child 'was overboard! He hastened to the side of the vessel, saw his daughter, and heard her call, "Father, help i help!" As she was floating toward some object that seemed to be lying on the water, his hope was that she might cling to it, so that she could be taken on board. But she passed the object, and in his agitation the father awoke, to find that it was but a dream—not realizing, however, that it would so soon be verified! May the dear one sweetly test, and may the mourners be comforted.

"Another hand is beckoning us,

"Another hand is beckoning us, Another call is given;
And glows once more with angel-steps
The path which reaches heaven.

Fold her, O Father! In Thins arms, And let her henceforth be A messenger of love between Our human hearts and Thee."

The religious services of consolation, on occasion of the burial of the natural body, were conducted by Rev. G. W. Lawrence, of Janesville, assisted by Rev. J. C. Crawford, of Brodhead,

#### State-Society Meetings, Conventions &c

# Fifth Annual Convention.

The Wisconsin State Association of Spiritualists, will hold their Fifth Annual Convention at Spirta, Monroe county, Wis., commencing at 10 a. w. on Friday the 17th of June, 1870, and continue in session until Sunday evening, the 19th.

The members of this association consist of delegates chosen by the local organized societies and lyceums. Each organization being entitled to three delegates, and one for every additional ten, over the first twenty members-and "any person may become a member by sign. ing the Constitution."

The St. Paul Radroad and other roads, are expected to sell balf-fare or excursion tickets, good for five days, from the 16th to the 20th inclusive; when arranged, further notice will be given.

With these prospective facilities, a general invitation is extended to speakers and mediums, and all who are interested in the cause of progress and the subject o Spiritualism.

By order of the Executive Committee. S. U. Hamilton, Pres. J. M. Trowbridge, Sec. Beloit, W.s., May 2, 1870.

#### Statistical Department.

In this department we purpose to publish all reports In this department we purpose to publish all reports that shall be orwarded to us by individuals or committee of local societies, in reply to questions become appended, and our readers are requested to aid in turnishing reports, not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circulated. This is intended to remain a permanent department, and will be of inestimable value for future reference. We wish it to be understood that we expect that each report will be subject to supplements; reports from time port will be subject to supplemental reports from time to time, as in errections shall be discovered, and enanges made in the status of the spiritual policeophy, by the dissemination of light and knowledge, which is now so rapidly lisintegrating old theological syste

13. Be careful and give the correct Post-Office Address of all persons reported.

#### OTESTIONS.

1, How many avowed Spiritualists are there in the town of \_\_\_\_\_ county of \_\_\_\_\_ and state of \_\_\_\_ and what are their names?

2. How many lectures have you had within the last year? How many mediums, what phase of mediumship a d what

are their names

4. What churches are the most prosperous in numbers
and ability of preachers? 5. What is the apparent status of the old theological churches, and the more liberal in the estimation of the

mass of minds in your town?

#### REPORTS.

Brighton, Le Grang Co., Ind. 4 Reported by Thomas Harding.

daughter, Mr. Joan Stnor, Mrs. Sthor, Mr. C. Cochrane, Mrs. Cochrane, Dr. Meslop, Mr. and Mrs. W. Fish and three sons, and a great many more whose names I could not ob-

Lec ures:—Had twelve past year.

Mediums:—Mrs. Kingsley, partially developed as a healer and machanical writer. Mrs. Dyer and Mrs. Fuller inspirational speaker.

Churches:—The Methodist Church most: prominent—not Churches:—The Methodist Church most prominent—net remarkable for anything in particular. There are some Expirits also, but they hold no meet ngs. The orthodox church does not progress, they stand about still, spiritualists same.

Reported by J. Hayto.

Number of Spiritualists:—Thirty-eight.

Names:—John M'Farlin wife and daughter, H. Hall, H.
Jervis wife and daughter, John M'Bradner wife and daughter, Powel M'Donald, John Thurston, Newel Thurston and wife, William Demott, Mr. Roberts, Mrs. Coop, J. T. Hoyt, J. Perry, Eliza Stites, Albert Avery D. B. Anson, G. Anson, Harvey Hart and wife, Mr. Hager and wife, urs. E. Folitt and sons. Silvester Higgins and wife, Charles Cummings and wife. Elmon Unmmings. and wife. Eimon Unmmings.

Mediums:-Mrs. Tuurston, speaking,; Daniel B, Anson,

Convie, Calhoun Co., Mich. Reported by J. Hayto, Number of Spiritualists:—Eight.
Number:—G. S. Avery and daughter, Mr, Hart and wife,
John G. Way, Mr. Cettister wife and son.

Weston, Mo.

Reported by L Grasmuck.

test medium.

Reported by a Grasmuck.

Number of Spiritualists:—Nine.

Names:—John E. Parr. B. H. Shepard, Sarah Jane Shepard, James J. Gabbert, Burton Gabbert, Thomas Gabbert, G. Gabbert, Louis Grasmuck, Mary A. Grasmuck.

Lectures:—Twelve. E. V. Wilson, four;

Mediums:—Mrs. A. Grasmuck, writing; S. J. Shepard. trance and writing.

Ohurches:—Ten, and only two running full time. Five have preaching occasionally, and the other three apparent-

have presening cocamonally, and the other three apparently "played out."

Methodists predominant; many liberal minds, and the number who believe but will not publicly avow it, are very large, and at least three times as numerous as the bolder ones. Among them are some fine mediums.

I know of ten or twelve good Spiritnalists in his county,

not in the immediate vicinity.

Watersbury, York Co., Me. Reported by P. E. Mills.

Number of Spiritualists:—Four. Names: P. C. Mills, Mrs. Sarah C. Mills, Mrs. Maranda H. Mills, Miss Sarah M. Mills.

m. mills, mus caran m. mills.

There are a number of mediums, tipping, writing and many other phazes, but all undersloped, having ben lately converted to the faith. I believe there will be wonderful

Churches:—There are two Univin Baptist Churches, hav Unurcaes:—Inere are two Univin Baptist Churches, having the majority of the professors. There are quite a number of Universalists, but only occasi mai meetings; but have the most talent according to numbers, and d cidedly the best talent lu ministers, when they have any, judging from what I have heard the past winter, attending both meetings.

### TEST AND PHYSICAL

# MEDIUM.

### Mrs. S. M. Sawyer,

[Late of New York.] is now stopping at the Reception Rooms of the Religio-Philosophical Publishing House, No. 187 & 189 So. Clark Street, Room 23, Upper Floor, near the Post Office; where she will hold seances with all who sincerely desire communion with spirit friends, between the hours of 9 o'clock, a. m., and 12 a. m., and from 2 to 6 p. m. She will also make arrangements for public seances at private houses, and at her rooms, day and evening, during the week.

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Resulting from a combination of those five special faculties is the production of another called memory, by which
he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day,
on to-morrow he may combine these two facts, and thus
elicit a third, by much the same process, mentally, as the
chemist, by a union of two kinds of substances, produces a
new, and third kind.

Man has still another faculty which we have all

new, and third kind.

Man has still another faculty which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively and thereby gains further knowledge; e.g., if, on travelling through, a forest the first time he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying eventually tail to the ground. Some of those trees lying down looked fresh and life-like, much like those yet standing, while others again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen

those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our earth.

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LECTURE.

BY EMMA HARDINGE AT HARMONIAL HALL PHILADELPHIA.

Reported expressly for the Religio-Philosophical Journal, by Henry T. Childs, M. D. [Copyright secured.]

OUR YOUNG PROPLE AND THEIR TEACHERS. I believe it will sound no novelty in your ears to affirm that the education and culture of our young people, have always formed one of the most important features of civilization. Notwithstanding that this has been so universally acknowledged, it seems as if the present age, with all its numerous reforms was far more layorable to the development of the highest and most beneficial ideas on this subject that ever yet obtained in human history. Whilst we are not afraid of analysis; whilst we know so much of the laws of physiology; whilst we as Spiritualists so thoroughly informed of life and its issues here and beyond this present sphere,—it seems inexcusable that there should be any shadow, or any doubt concerning the best methods of laving the foundation of the coming age. Whatever we are, all that we can do is meted and gaged and defined by our acts. As we arrive at the period of maturity, on what the next generation shall be, who are those that shall fill our places and carry on the great works of reform that we have initiated, that will outlive us in all things, and perpetuate not only our thoughts and deeds, but also bear their influence for us and themselves down to eternity. When we know these things, it is indeed upon the spiritualists more than all others that the mantle of responsibilities has fallen.

I can scarcely hope to present you with any suggestions that may not already have formed the deepest and most momentous interest in your thoughts, but that which I can do is to reiterate some suggestions offered us from the Spirit-Land, some of those thoughts which by the experiences of spiritual existences seem to throw some new light upon our present plan of action. I can also ask you to compare the observations of other countries with your own. Human nature is the same everywhere, the plastic mind of youth is as susceptible of being formed by a universal model, as art and science or any other revealment, which we exchange in common with our fellow men, all over the world. Whilst characters are shaped and modified by circumstances the real foundations are laid in childhood. It is for us to determine what are the best methods to form the characters of the unborn gene rations,—the young people that are now around us. We often hear of the good old times, and with it some unfavorable comparison with the present age. But we must all acknowledge that for our young people there is no such thing as the good old times, and that in all respects the changes that have ensued, have been most ma-terially for the better. Some of you must remember how your grandsires and grandmothers placed restrictions on the new born babes, wrapped them in swaddling clothes, and placed various instruments of torture upon them, as if for the express purpose of restraining their growth. and crowding down all possible means of expanmon, and doing the best in the name of kindness and care, to extinguish the feeble spark of life, which could only burn in pure air and sweet sunlight, and thus become developed to sion. That children did live under these processes, is very certain, but how many precious lives were sacrificed under this system. True it is that many did perish that were compelled to come to the conclusion, that we must let our babes live, rather than put our theories into practice, and by putting our children in proper clothing, and thus the little creatures gradually overcome those terrible instruments, and grow from point to point, until they arrive at that period when they become recipients for medicinal treatment; the drugs that were poured into their little forms, were such that it is absolutely marvelous that any children survived. Spring and fall were periods for torturing these innocents. Following upon these come the discipline which taught them to reverence their elders, to be silent and sit up straight, and perform every feat of muscle which children could, under a system of training which was obvious ly designed to make little machines and not thinking sentient beings. The same system was pursued in schools, with the addition of that which we now deem the disgrace of civilization, -the lowest point of barbarity but one-The gallows is the lowest point, next to this is the whipping post. This was considered by the best teachers as an essential form of discipline, through which to bring our children. When we look back to those periods of discipline, we can scarcely marvel that the methods of reform have grown to such a point of reaction that we now seem to have adopted the opposite, and instead of discipline we practice license; and in removing instruments of torture, we have initiated a specles of liberty, against which it is my duty, this night, most emphasically, to protest. In fact I believe it will form the chief basis of the remarks which I have to present.

I have been told by dear spirit friends,-by those clear eyes that are best able to trace facts to causes, that the great crying sin of humanity is selfishness, and I do know that nine-tenths of our young people are trained into inevitable selfishness by the present system of education.

It may seem a strange assertion and, perhaps, one scarcely consistent with your practical ideas, to claim that education of every kind, but especially in the department of the affections, and the moral nature should commence with the babe in arms. I do not propose to put the spell ing book into the tiny hand of infancy; but I do observe that the child that once learns that it can obtain just what it cries for, that it is sure to exhaust the patience of its nurse to procure its own gratification, and receives from this its first lesson in selfishness,—its first step in tyranny as in education. This has been stated so frequently, for where the experiment has proved that the terrible and most distressing habit of crying may be substituted by the sweet prattle. In fact, children can be made to sing instead of cry. It is stated by the philosophical Germans that a child should never cry,—it is a positive sin, a sin

gainst nature. It never was designed except express pain, and when we have thoroughly udied the laws of physiology, we shall procure t' e means to avoid pain. For mere acts of pasion, the youngest infant can be so disciplined that it shall cease to cry I believe the nurse and the mother will concur in my assertion that it is impossible to determine at what age the craft of these little people commences, and they learn their power, and exercise it by determining to exhibit that tyrannical custom of crying for what they want.

Next, I observe, it is now claimed amongst the founders of those schools known as kinder garten, that the discipline of the young child should commence with the first visible steps of infancy, the attempt even to guide itself across the chamber, to the time when the child goes forth from the home able to stand alone and buffet the

That discipline consists in the one great underlying principle, the determination to crush out all selfishness, and substitute kindness and justice in its place. Long before it is able to walk | single correct answer, unless I happened to you may put notions of morality into the mind of your child. We don't know how much

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a child is learning; you never realize it until standing before you at six years it manifests what has been done for it.

You plant the seeds of these flowers, and you realize as soon as the germ bursts from the earth that discipline or culture is necessary for the production of such beautiful flowers,-you do not suffer it to wander hither and thither, and to shape itself as it will, yet as reasonable beings can we do less for our children, on whose minds impressions become engraved as the sun fixes its image upon the disquerreotype plate. Moreover these images are the very strongest. Do you not observe that these images should be all fair and all perfect, even from the very first moment when they begin to be planted, and the law of kindness is not more difficult than the law of selfishness. It is no more difficult for you to restrain the cravings of the unreasonable child in regard to diet than it is in regard to morals. Again, you can impress upon these little creatures the necessity of good moral action.

I remember once being much struck amongst a party of Spiritualists in the far west, at the questioning and the way in which the little creatures answered. The question was, what good can such little creatures as you do? Some who were scarcely able to speak, but with faltering lips and wondering eyes, they answered: One little one replied that when the teacher dropped her handkerchief, she could pick it up for her. Another said that when a little child cried for some candy, he could give it a part of what he had. Another said it was to do a sum for another, and teach them how to do it, or to say their lesson. Another said it was when his companions had done something wrong, to take his place and receive the punishment for him.

I was told he had done this several times, although he was not yet four years old. I take it that this child had not only the rudiments, but the practical life of the christian religion.

In that single answer was the whole meaning and foundation of Christianity expressed. I knew that child must grow up a generous, unselfish and self-sacrificing person, a martyr perhaps, very certainly a good and kind man. In matters of education, we find our German friends, from whom I am disposed to quote largely, because they are well posted and have practiced what they preach—they never place before a child any toys which have not a meaning. We find that their children master the alphabet without any teaching at all; that there is scarcely a child who is taught under the system of which I speak, that has ever recollected learning the letters or leaving his toys. Their toys are so constructed that they are perpetually learning as they play with them—it becomes no toil, there is none of this painful, slavish discipline of taxing the memory, which forms the seeds of lunacy, and prepares our young people either for untimely graves, or ultimately as inmates of lunatic asylums.

I will take any little one from out of the streets -no matter how neglected he is. I find that that child shall know the nature of fire and shrink back from it. He shall not attempt to tread upon the water, he shall comprehend that it will not bear his weight. He shall realize the nature of the dirt in the streets, the difference between the hard stones and it, shall comprehend something of the nature of the air in which he flies his kite. He is something of a builder; he has fashioned his little castles, and in the little toys that he makes he is something of a carpen er and a mechanic. He is a sailor and has built his little bout, and set it on the vater. He knows the difference between the pird that flies, the animal that runs and the insect toat crawls. He realizes the difference between the butterfly and the unlovely worm. He can comprehend all these things without any instruction from books by the mere fact of that observation which is far more critical. He realizes the nature of exercise, how to run and how to restrain his speed and regulate all his actions and every motion: thus he comes to have a comprehension of himself and some measure of his powers. He understands when there is a heavy pody that he can not lift and that a strong man can lift.

Who has taught the child all this, and more a thousand times more than this. He has learned more of general truth before he is six years old than he will accumulate in the succeeding sixty years, and all without any ab-

stract instruction—is not yet able to bear it. How important, then, when we take him up at these points and seek to educate him, that we do not crush out these germs, by improperly crowding upon him those things which he should learn in the progress of his life. The first images are the most permanent that are everengraved upon the brain. We know that in old age when we lose the memory or many of the events of our lives, we go back with pleasure to the days of our childhood, and the phantoms of the long ago return to us with a distinctness that never scems to impress itself upon any other objects. When we know that the very corner stone and foundation of the human intellect is thus laid, we should also know that we can engrave good objects instead

Never tell me, then, that you cannot mould the organization into any shape that you please, as nature has shown us how these things are en grafted upon the living creature that shall fill all its possibilities, and it only remains for us to take advantage of these possibilities, and fashion them into any shape that we please. Images will come,-we cannot keep them back. We think because we do not put fair and beautiful images, wise and useful ones, that we are suffering our children's minds to expand. We know they are perpetually gathering for themselves, it is merely a substitution of that which is accidentally placed there for what we should choose and select for them. I do plead for these little people. I do plead that from the very first moment when intelligence dawns upon them, we shall commence their education. I am not speaking of taxing their minds with learning words. But I am speaking of ideas. I ask that we shall give them useful ideas instead of foolish ones, I ask that we shall give them beautiful ideas instead of silly, or, perhaps, repulsive ones, and above all, keep the one lesson in mind that we will not do anything to make them selfish, but will teach them to sacrifice their wills on every passionable occasion, and thus lay the foundation for that noblest of all elements of character—pure unselfish christian love one for

another. I will now notice a few actions that are made to bear upon our young people in our systems of education. I have very little to say upon our public schools and the methods of what we call acquiring knowledge, by teaching them to remember words. I am so very sorry for them when I see those young eyes, that should be either closed in sleep when the sun sets and the flowers veil their eyes or it may be sparkling with joy at the sound of music and mirth. I am so very sorry when I see how much they can remember,—how many words they can put into those poor little weary brains of theirs, and

think of the coming examination. But you say they must learn; of course they must, but what are they to learn? How many children have I myself questioned in your public school,—not in the school method; not in the routine questions; not from the books, but from the living pages of life, concerning countries, and things, and ideas, but I never had a

strike into the groove of routine. Just so long as you teach them words only,

they will come back and ask for ideas. They will tell you the latitudes and longtitudes, the figures and boundaries and give you geographical statements; but if you ask for something that involves an idea of the people, the history and destiny of States and countries with reference to their conditions and productions, what do they know? It is impossible that ideas can crowd their way in the midst of so many words. have passed into lunatic asylums, and have been told by those who dared to join cause and ffect together, that within the last fifty years, there has been a vast increase of inmates and that mainly from the great efforts to gain knowedge. Not that the acquisition of knowledge is to be condemned, but the mode in which we are pursuing that acquisition, filling the mind with a great amount of external forms and words, which are not knowledge. I would have my child know everything upon our Father's foot-stool; there should be no portion of earth concealed from him, I would encourage him to know all this at the proper period when he can study it best. How can we obtain this knowledge, and not have our spirit blossoms cut off here untimely and planted in the gardens of eternity. First, then, we say by object lessons, there are figures which bring ideas palpably betore the mind of the child. Never mind the words, never mind the shape in which the idea s placed, but give us the idea. I perceive in a school in Hamburg an attempt made to represent first a fact to the minds of the pupil, and from that to deduce every possible idea that can grow out of that fact. The teacher names a country or a people, and proposes before this exercise that his scholars shall be informed on the subject, shall read upon it just as much as they please, get every possible variety of know-ledge of it connected with this one word. When the time comes, questions are demanded of all the young people concerning its inhabitants, its progress, its destiny, its history its origin, in a word all that can possibly be conceived of it. There is an attempt to introduce the lyceum system of questions and answers in every department, with models and maps and other illustrations and games were produced, and upon the same plan pastimes were initiated in which the same ideas were struggled after. Every conceivable form which belongs to scholastic discipline was represented both in the games of these schools as in the ideality demanded by the questions. Like Napoleon of old, the young cossack who took his first lessons in warfare in sport, built mimic castles and fortifications, and then exercised himself in taking them. The same means were resorted to that have been used by your own self, made men who have graduated from the lowest and most obscure positions of poverty, and ascended to the very highest condition of life, and who really have been your best rulers and statesmen, who have been your best friends during the mighty struggle in which intellectual and moral powers were required. It is your self-made men-when I say self made men I mean self-made boys; for every one of them have started with work, have started not only in learning to work, but learning to sacrifice self for another; whoever would enter successfully into this great conflict of humanity must lay aside this cruel word selfishness. When you behold your children taking their places as little men domineering over you, and you laugh at their little petty tyranny instead of checking them, you may be sowing the seeds of cruelty. There are no points on which I would insist in national education of our children,-discipline and that kind of intellectual calture which substi-There is but one other point to which I would

call the attention of teachers. I notice that whilst there is a very great deal of intellectual teaching going forward in your public schools, there are two points which are utterly neglected—that culture that provides a temple for the holy spirit, and that builds up a form capable of bearing the drudgery and burdens of life. In that culture which provides an instrument fi ted to express mind. We are beginning to study physiology and to learn the intimate connexion of mind and matter. We Spiritualists of all others realize the value of the organism, the vast importance of every grain of matter; every hair of our heads is numbered by the Infinite One, not in vain, but for a purpose, each one fulfilling a purpose; each one performing a part in that divine economy which enshrines the immortal

We can never look for goodness, purity, genius or any of those desirable features, unless you give the organization the very best possible conditions of physical culture.

It is not for me to-night to enter further upon this physiological argument, than to present the necessity of free air and sunlight. From these come the brilliant colors of your flowers. Let the light of the sun paint the roses upon your children's cheeks. Let the light of the sun come apon these young blossoms as you do upon those in your conservatories. Let the beautiful solar ray the chemistry of the sunbeam work upon your children, and procure health and lovliness even though it may at the same time work upon your fine damask curtains and carpets, and per haps fade their color and put them into your children's cheeks and lips. Give them sunlight, give them air, give them exercise, and when you fill their minds with astronomy, don't forget to snow them the stars. Don't forget to bring them face to face with the glittering suns. Don't forget to take them to the mountains. Don't be afraid of the fresh air and the sunshine. Never be afraid of nature. It is by these efforts and training that your wonderful students of Germany, your brilliant self-made men of America have been not only physically strong but giants, giant's in mind and strength of form.

There are special conditions of intellect that are fed and sustained by morbid conditions of the body.

But one element is only developed at the expense of a truly harmonious condition as in the gymnast and the athlete. But in the true development, brain and muscle must go hand in hand, harmonious balance between the two produces the harmonious man,

Hitherto, I have only spoken of the man, I have something to say of the other half of creation which takes its place by the side of man, Before I speak of that, however, I will point to the other deficiency in our systems of public training to which I called your attention—it is Christianity wrapped up in the form of good manners. It may seem very strange, but to my mind the best Christian is that man or woman who is the most truly courteous. There you see the expression of that self sacrifice for which I plead. Good manners is respect for the feelings of others, respect for the feelings of others is iving under the influence of the golden rule, that is Christianity. We prate very largely of Christianity in some of our schools. I could point you to three of four divinity schools or colleges. I believe they give them all that title. There is one ancient college, a very stately one at Cambridge. On one occasion I was invited to deliver a course of lectures beneath the shadow of this reverend divinity school. I was told very large audiences would come to listen to me, and with expectation that I should receive from them something more of courtesy than I would expect among the children of your public schools, I very gladly accepted the invitation. A resident of the place warned me and assured me that no woman who respected herself, much less a lady could speak in that place, subject to the presence of the students of that divinity school. Manners were not taught there, but Christianity, — that pure gentle Christiani-

ty which prefers another before one's self, which takes the lowest place at the table, whilst there is some one more worthy, but this was not the Christianity taught there. I was warned that these divinity students would be likely to mob me. Would it be altogether wrong to have a new chair to teach the practical Christianity of good manners? I think you would find the result would be much more satisfactory, and when your young children either in public schools, or your children of larger growth in those institu-tions which grind out divinity students, I would just intimate that there is such a thing in religion as kindness to one another. might set to work to teach them that this spirit of kindness, that tender respect for the feelings of others which is never heeded in those wild passionate acts which are so much admired in young America as pluck, spirit. We would teach the child that kindness of spirit and self respect that first teaches the child to elevate itself and then leads it to elevate others. The talent of the child will ever be awakened and its genius will express itself better in the spirit of kindness. It has been well said that we need this kind of training in our families too. I admit this, but we cannot afford to neglect it anywhere.

I would now speak on the subject of our young girls. I knew a most estimable lady of the family of Sedgwicks, one well known as a reformer who has devoted herself for many years in an attempt to educate the children of the streets. She failed because she found the effort was utterly impossible, beginning with effects and not causes. Sue could not see the causes; I could. The result was, however, this, as I think some of your city missionaries will tell you, that the causes lie further back; the children of our city streets are already old in crime. This is a very hard thing to say, but it is one that is well known now.

There are in Brussels, many large manufacturies, but one in particular I will call your attention to, the principal of which employs a large number of young persons. Being a reformer and able to pay for the experiment he employed young girls and young lads. He found that he was tormented with the very worst character in Brussels. It is impossible, he said to describe the feelings of discourse. he said to describe the feelings of discouragement which were constantly oppressing me, when I realized the licentiousness of these young people.

It seemed to me that I had been unfortunate in obtaining the very worst characters, and dispositions in the city. He determined, however, to try the experiment. They were placed so as to work together, (the girls were paid the same wages as the boys) they were perpetually in each others society. All depravity ceased. About six years had passed when I visited the manufactory. He declared that the girls had become modest and well behaved, the boys were quiet and orderly. So successful was the experiment, that it was extended to other places. I ask your attention to this on the ground of morality and justice. I find that up to a certain age, say six or seven years, the children have been associated and they are always the better for it.

After this, our girls are taught to display themselves, in every possible manner, so as to fit them for the matrimonial market. Why should we thus treat the one different from the other, and not give them equally the means of intellectual culture? Why deprive your girls of those opportunities of education? Let them be educated together. The girls will acquire knowledge just as readily as the boys, and it will be of equal value to them. I know that you will open up by this means treasures of intellectual worth which you have never dreamed of. The power of woman is now from time to time exhibited. Give your girls an equal chance with the boys, place them together in their studies and their labors, and you will find the development of genius in the one as in the other. I am sure if you do this you will break down the barriers of that which is so constantly sounded in our ears—impropriety. We shall have a more wholesome condition of society, by rendering this justice to our girls.

I have one more point to advance. It is to the Spiritualists. I desire to bring the young people together in the faith that we have adopt ed. You have realized not only the value and beauty of Spiritualism, but also the power which it has given you to shake yourselves loose from the errors and superstitions and false dogmas of early education. You have felt the cramping inflaence of those errors; you have realized the proscriptive ban beneath which you struggled, when the chains of superstition were around your necks. I have rejoiced, therefore, when I saw the most practical effort that the Spiritualists have yet instituted—the Childrens' Progressive Lyceum-in which the object is the teaching of physical culture, with ideality, all the powers of the child-calling forth ideas from your children. I rejoice to see such a system borrowed from the sweet homes of the spirit world, where I see the teachers engaged among the children, and the thoughts are placed before their young spirits by these, and they come back

here and give us a model. I have seen in some places that the Lyceums were fading and waxing cold, dying out, the fire heing quenched in the leaders. What can we expect of the children if our older people do not sufficiently appreciate this to make great sacri-

Another point I notice—I find that very few of the Spiritvalists' children attend the Lyceums very many indeed are in the churches. I have questioned my Spiritualists friends in regard to this, and they have answered me that their children preter to go to church and to Sunday school, and, of course, the parents' experience goes for nothing in this respect. The fact that they have lived some tew years longer amounts to nothing. Is it nothing to us that they should take upon themselves the stackles which we have broken after so much suffering. I have heard my spiritual friends reason thus. I have heard but one plea, and that is, our children can not bear this reproach. We therefore excuse them and let them go whither they please and seek what companions they choose.

I remember how brave Martin Luther, four hundred years ago took such a bold and faithful stand on this subject of education. He appealed to them to know if their children were in danger of being torn by wild beasts whether they would look on supinely.

Spiritualists, you know that this is true, these things echo again and again as the voices of the spirits come back to us from those who have realized them in that better world. When you know that it is not for to-day, nor to-morrow, but for eternity that you are working. I am pleading to you to night to lay the foundation for a nobler and better system of instruction for the generations that are to follow you. Do you not think it worth while to commence by embracing Spiritualism—not only as a belief to live up to, but as something worthy of suffering for ? supposing our children have to endure the jeers and sneers of companions, can you not give them strength to bear this so that they will grow up and be strong men and women, even from their earliest years? Let them march on through the Spiritual Lyceum. Let them act as little martyrs, it will prepare them for the harder conflicts of life better than in any other way.

Spiritualists, the thoughts I have placed be fore you this night, may not appear to be practical, but it seems to me they are. I think that the young people of the present generation have very large demands to make at the hands of the Spiritualists. It seems to me that you of all have introduced a parliamentary bill to "reothers, have received the ten talents; that you move the electoral disabilities of women."

of all others should render them back in your young people. I have seen in Spiritualism such broad and beautiful schemes for humanity that I had hoped and promised myself many great and good things, and when the Childrens' Progressive Lyceum sprang up amongst you there was a seed planted whose blossom was to go

down to all eternity.
Shall it die out? It rests with yourselves, if you are not strong enough to protect your religion will you deny it to the young people in your midst, the men and women of the next generation?

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For the Religio-Philosophical Journal.

Singular Fulfillment of a Dream.

Bro. S. S. Jones:-I wish through the columns of the Journal, to call the attention of the curious in psychological lore, to the following dream and its remarkable fulfillment, which I had from the lady's own lips, she being the wife of the writer's friend, and whose reputation for veracity is not questioned.

The time of its occurrence was about the beginning of last December and on awaking the following morning, she told her husband that they were going to receive a box of presents from some of their friends, that in the "vision of the night," she had seen them packing the different articles in a box to send to them and even named several of them, but whether her friends or his, did not appear. The lady isn't mediumistic nor clairvoyant, nor does she even claim to be a Spiritualist, although her husband

But in the course of two weeks her dream was verified to the letter. The box arrived and was found to contain the articles she had in her dream seen placed in it, and which she subsequently so exactly described.

But what is most singular, the donors proved to be her husband's friends instead of her's who lived hundreds of miles away, and with whom she was very little if any acquainted, forbidding the supposition of any "telegraphic lines" of sympathy existing between them.

In narrating the above, I have aimed merely to give the facts leaving comments and conclusions for others. O. W. BARNARD.

Mantino, Ill., April 1st, 1870.

AN EXTRAGRDINARY STORY.

A GHOST APPEARS AT ROCHESTER. From the Savannah, Mo., New Era.

An extraordinary spirit or ghost story has been creating considerable excitement in this neighborhood, it being reported that a spirit had made its appearance at the residence of Mr. Harry Long, living about two miles north of Rochester and on the west bank of the Platte

It was reported also that the spirit (we shall call it a spirit for the sake of a name) had conversed freely with different persons and that it was invisible. Your correspondent wishing to ascertain how far these reports were true and the origin of them, visited Mr. Long and gathered the following facts from him.

On Friday, April 1st, a low whistling sound was heard about the house, which increased so much at night that Mr. Long began to search about the house, supposing the sound to proceed from some wild beast; but after a careful search nothing had been found. The family was up nearly all night endeavoring to find where sound proceeded from. It was ascertained on the following day that the sound was near a little son of his, nine years old, and that whenever he moved, it moved, and never appeared to be separated from him while there. At first Mr. Long said nothing about it to any one; but as it did not depart, he told the immediate neighbors. On the Monday following, several persons being present, it became very talkative and continued so until its departure, which was on

the following Saturday. Among other things communicated by it, Mr. Long relates in substance as follows: Its name is Wm. Phillips, was murdered in

Indiana, by two persons, and has a son in St. Louis, twenty-two years old, a boss carpenter and named Wm. Phillips. Also that Dr. Mann. a former resident of Sayannah, was murdered in Texas by Federal soldiers for the sum of sixteen hundred dollars (\$1600).
On being asked its object in coming there it

replied, it come for the young man who worked there. It is said to have upset an inkstand when requested to write; to have taken money from the hand of the boy and replaced it; and to have thrown a fiddle across the room, when requested to play. The young man spoken of is named Cyrus

Floyd, and has lately come to this county from Virginia, but from what part of that State he does not seem to know or will not tell. He could not be induced to stay there longer on any condition.

That Mr. Long is trying to deceive the people, no one acquainted with him will believe. He does not believe in spirits, ghosts or anything of the kind. He does not attempt any explanation, in fact does not know what to think about it. A number of persons who visited him and heard the spirit, accused Mr. Long or his little boy of being a ventriloquist, but this is not the case.

That Mr. Long tells the truth, numerous witnesses will testify. I do not believe in ghosts, witches, hob-goblins or spirits of any kind. I send this account without endorsing the opinions entertained. No one can suggest a satisfactory explanation. It is a mystery, and perhaps, always will be.

### Concerning Women.

Two-thirds of the New York pickpockets are girls under twenty years of age.

Grace Greenwood is in favor of giving the ballot to every woman who owns a sewing-machine or wash-tub, and knows how to use them.

Prevost Paradol, the eminent French academician, has recently published a pamphlet in favor of giving the right of suffrage to women.

It is said that the great Chinese philosopher, Confucius, was divorced after four years of married life, "that he might have more time for study and the performance of his public duties."

The British government has purchased for distribution, paying the author \$500, a novel, called "The Bride's Mission," written in Hindostance, and calculated to promote the cause of female education in India.

Burlington University, Iowa, which has lately appointed Mrs. M. A. P. Darwin, A. M., a graduate of Oberlin, as Professor of Rehetoric and Logic, is under Baptist control. There are six professors, no debt, and \$20,000 as the beginning of an endowment.

"Woman's rights" seem to be making way in England. Mr. Jacob Bright, Sir Charles Dilke and Mr. Eastwick, three gallant knights, have assumed the championship of the cause, and

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Davenport Brothers, their Remarkable and Interest-people 1.75 24
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Pittsburgh, Fort Wayne and Chicago—Depot, Corner of Madi-son and Canal Streets. \*4:30 a. m. 6:15 p.m. 6:30 a.m. 9:00 a.m. | Pay Express | 900 a. m. | 630 a. m. | 63 Illinois Central-Depot, foot of Lake street. Cairo Mail..... \*\*\* \*8:30 a. m. \*9:30 p. m.

leave at, \*4:50 p. m. \*6:20 a. m. \*6:05 a. m. \*9:45 a. m. \*7:45 a. m. \*9:30 a. m. Champaign Passenger.... \*12:10 p. m. \*8:00 p. m. (St. Louis through trains.) •7:35 p. m. 19:30 p. m. \*8:30 s. m. M. Huamer, Gen'l Supt.

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From John A. Kennardy.

Portland Me., Feb., 22, 1870.

I hereby certify that I have used Orton's Preparation for destroying the appetite for tobacco, and find it a sure remedy. I have used tobacco, by chewing, for 20 years, and was completely cured by less than one box. I can recommend this preparation; it is no humbur.

John A. Kennardy.

Lamoille, Ill., Feb., 17, 1868. This is to certify that I have been in the habit of using This is to certify that I have been in the habit of using Tobacco for over twenty years to my injury. I began to use Orton's Preparation for destroying the appetite for Tobacco, and am now completely cured of the habit by using less than one box, and I have no doubt but what it will cure every case, and I would advise every one who uses Tobacco to use Orton's Preparation, and bresk themselves of the filthy and disgusting habit, and it will benefit their health and mind, and also save their money.

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From N. B. Fleming, Harrington, Delaware. Harrington, Kent Co., Del., Dec., 7 1869.

I hereby certify that I have been an inveterate user of Tobacco for upwards of 30 years. One box of Orton's Preparation has completely cured me. I am as free from any desire for tobacco as a person who never used tobacco; and all this has been brought about by the use of only one box of Orton's Preparation, and at the small outser of the order. lay of two dollars. CHEAP ENOUGH.

From Andrew Brown, Esq., Sacremento, Cal. Sacramento, Cai. Sacramento, Cai. Sacramento, Cai. Sacramento, Cai. July 15, 1869.

After using Orton's Preparation twelve days I thought I would see what effect tobacco would have. So after lighting my pipe, I began to smoke, and I did not draw it more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have fallen. Four days afterward I tried it again with the same results. I have not wanted to smoke since. I had used tobacco for fifty-five years. I think highly of the Preparation.

Andrew Brown.

From Rev. James S. Finley Lawrenceburg Tennessee. From Rev. James S. Finley Lawrenceburg Tennesgee.

Lawrenceburg, Tenn., reb., 8, 1870.

This is to certify that I had used tobacco for 28 years.

I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prostration of my nervous system, with a constant and increasing hankering after tobacco that I have soon given up the trial. This will also certify that my wife was a regular smoker for twenty years. She had many times decided to quit the use of the pipe, and has as often failedher own will not being strong enough to successfully resist the demon—tobacco.

Twelve months ago I resolved to try one box of Orton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box.

ton's Preparation and it has effected an immediate and permanent cure. I have induced my wife to try one box, and she is completely cured. Each one of us has gained from ten to fifteen pounds in weightsince we quit the use of tobacco, and our health is greatly improved. I do not hesitate to say that one box of Orton's Preparation, used according to directions, will permanently destroy the appetite for tobacco in any one, no matter how long they may have used it.

James S. Finley.

Cloverdale, California.

Cloverdale, Cal., Sept., 25, 1869.

Know all men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally resolving that I would leave off the fitthy habit, but as often as I would form those resolves, just so often would I fail to carry them ont, until I began to think there was no use for poor humanity to attempt to overcome that strong and powerful appetite. But thanks to this progressive age, I saw by the papers that a number of old tobacco chewers had got to be their individual selves by using Orton's Preparation for destroying the appetite for tobacco. Some three months ago I purchased a box of the Preparation, with as little faith as I ever done anything in my life. I began to use it according to instructions. A strong conflict ensued between myself and the appetite. I did quite often, when the struggle was going on, use Orton's Preparation, and it has completely and effectually destroyed my appetite for tobacco. It is now three months since I began to use the Preparation, and I have composite as the later that the leave the later that the l From J. W. Wilber, Cloverdale, California. three months since I began to use the Preparation, and I have some of the same box left, yet I have not the least desire for tobacco, neither have I for the antidote.

Subscribed and sworn to, this 29th day of September,

D. C. BRUSH, Justice of the Peace.

Portland, Maine, March 1, 1870. CUMBERLAND, 88. Personally appeared, C. B. COT-TON, Proprietor of said Preparation, and made oath that the above certificates are genuine. Before me, RICHARD K. ROBINSON, Justice of the Peace.

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CHAP. IV.—Theory of this state,

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# Crontier Department,

BY ..... R. V. WILSON

Spiritualism in Moravia, New York. From reliable authority, we learn the following

There is in M. a family by the name of Andrews. Mrs. A. is of an Irish Catholic family, and her parents live in Auburn, New York. She left her heme some years ago, and went out to service, and after a time she became acquainted with, and married Mr. Andrews, and they are now farmers at Moravia, on the Southern Central rail road, running from Auburn to Owego, N. Y. Mrs. A. takes but little interest in Spiritualism or its phenomena, and we are informed that she is entirely

conscious during the influence. Mr. Keeler, a worthy and enterprising citizen of Moravia, has furnished a room for the spirits to demonstrate the facts of immortality, through the mediumship of Mrs. Mary Andrews. There is a sort of hay window in the room, deep enough for the medium to sit down in, and before this window hangs a curtain divided in the centre. Squire M. Warner informs us that the following facts have been witnessed by bimself, Mrs. Warner and many others, in the dark, in the light without collusion and in an open room:

lst.-Voices, as of one or more talking in Englieb, in full clear tones.

2nd.—Then Indian voices, with stepping of heavy men on the floor and about the room, independent

of the medium. 3rd.-Lights frequently appear, on a level with the chair or table, rising up to the level of the heads of the parties in the room, then explode or expand into a luminous sheet, in which the face of a full grown Indian would appear, distinctly visible to all, at the same time giving a whoop, heard at some distance from the house. With voices talk-

4th.—The spirits commence singing, in a clear sweet voice, when those present would join with the spirits in their songs, hearing, frequently four

5th.—Playing on the plano forte in good time, also keeping good time with the plano forte on the

tin.—On one occasion, the dog lying on the floor under the piano, saw and heard the Indians, and

barked at them furiously.

A young lady, niece of Mr. C—y came and beld a long conversation with several of her relatives, familiarly as a woman talketh with her friends.

Mr. Crandall, of N. Y., Mr. and Mrs. Cropsey, of Maitland, came and talked with their spirit relatives, friends and old acquaintances, face to face, Mrs. C. shaking bands with many of the spirits. Mr. Bowlon, of Trumansburgh, N. Y., twenty-five miles distant from M., came for communications from the spirits. While with the medium, his mother came visibly before him, said "Good evening," told where and how she died, and held a ory interesting conversation of by gone days with

Mrs. Dr. Ally. Mrs. Cropsey and others, told us of many other wonderful things heard and seen.

At McLain, in Tompkins County, we were informed by Mrs. H. the daughter of an old and prominent physician, that she called on this medium, and while there, saw and conversed with her burked who had been in the Spirit World come. husband who had been in the Spirit World some months, and was not deceived. We intended to have visited this medium in per-

con, but she was absent on a visit to relatives, but

what we have written we think we can prove. Christians, what are your mediums doing? And will my Universalist correspondent concede that these conversations face to face with immortals;
this shaking hands with angels, is in advance of
the Winchester Declaration of Faith? Let the
Lord Jesus Christ come down and do these things
through our Holy Spirit of God, and then "F. W's.
remeiples of faith" will be equal with our knowl-

Anus the work goes bravely on.
In Virgil, New York, there was a haunted house.
The circumstances are these. Some twelve or thirteen years ago there lived in Virgil a man by the name of Reynolds. As we understood the state-ment, he resided with a niece of his. Reynolds suddenly died, and his niece became heir to the property. Shortly after the death of Reynolds, the property was sold, and the niece left Virgil for other parts of the "wide, wide world." Soon the property was sold again and again. In the last years of the late war, a poor man accepted a large bounty and entered the army. With his bounty money the soldier bought the Reynolds property, and moved his family on to it. Shortly after taking possession, strange sounds were heard, doors were opened, in fact, the house was declared to be

haunted. Humu.eds visited the house and went away relating wondrous stories of what they saw and heard, and the haunted house was the theme of conversation all through the country. Finally, it was resolved to appoint a committee of intelligent men and explode the delusion or clear up the mystery. So an evening was appointed and the committee were on hand, and the examination came off. Here are the results:

Reynolds came and informed the committee that he was poisoned by his niece, and that arsenic was used. When asked what proof he could give, he replied; if have now been n the grave seven years. All

the flesh is fully decomposed save the stomach and a small portion of the liver, in a fine state of preservation from arsenical poisons "How can you prove this fact?"

The answer was: "I have continually haunted this house since my death, seven years ago. I will cease troubling it and its inmates, on the condition that you exhume my remains and establish the facts as I have told

The committee then resolved to institute a rigid Manilus, N. Y., who made a careful examination, and reported back that the stomach was poisoned by arsenical poison, and the quantity in the stomach must necessarily kill the being that the stomach belonged to. On receipt of the chemist's examination, the committee repaired to the old home of Reynolds. He came, and seemed satis-

"Now that I have proved the facts of how I came to die, I am satisfied, and will refrain from further troubling the house," and from that time out has entirely refrained from troubling the house,

its inmates or the neighbors.
On these results being made public, the churches raised a hue and cry of fraud and imposition, and a minister of the gospel wrote to the chemist in Manlins, N. Y., asking him to state over his signature that the poison was put into the stomach after the exhumation, and received a rebuff from the chemist he will not soon forget.

We refer our readers to Dr. Robinson, of McLain, N. Y. and to the editor of the Dryden News, Dry-den, N. Y., for the facts in the above statement. What say you, gentlemen of the Holy Family? Can you bring forward as good living testimony that your creeds are founded on facts?

Benedict Arnold, Voltaire, Tom Paince Iscarlot, and many others have Defied God and now Bitterly Lament,"

Min all thy ways Acknowledge Him and He shall direct thy Paths,"

The above quotations are taken from a card or ticket in use at a revival meeting in Washington County, N. Y., this winter (1870). We read it and thought, what clap-traps the churches resort to death put an end to her misery. Miss Brittain found this was the Eastern princess she had so

Voltaire was one of the finest scholars of his age and a man whose conversational qualities and goodness of heart were admired by all who knew him. His great offense was his love of liberty and opposition to the churches and ability to meet

Thomas Paine, the friend of Washington, philanthropist and patriot, did more for America and Americans, than all of the churches in America

put together.
Judas Iscariot was, in our opinion, the only on of the twelve deserving the admiration of the churches. He is really the author of salvation through the blood of Jesus. We rest our assertion

on the testimony of Jesus, who declared that Judes was appointed to this work.

Why, then, coudemn Judas? He is the enemy pointed out in Gen. 3: 15. Does the church deny the fact that without Judas there would have been no redeemer, no atoning blood, no Lamb of God, no Jesus to love, no kissing for Christ's sake ?

We are making no plea for the crime of Judas, for it was a crime, look at it as you may. We simply attack the principle involved above, showing the inconsistency of all the churches. For if the testimony of Jesus proves anything, it proves that Judas was created for the very part he so well

acted. Jesus himselfesys.

"But all this was done that the Scriptures of the prophets might be fulfilled." Matt. 16: 56.

Why, then, we ask, curse Judas and deity Jesus?

TED CETT

#### Irish Bulle.

Appleton's Journal has an article upon the tendency to catachresis so prominent among the sons of Erin. Here are a few specimens from the col-

It was an Irishman who wrote to his son in the "ould counthry"—"Come till Ameriky, Mike, 'Tis a fine country to get a living in. All ye have to do is to get a three-cornered box and fill it wid bricks, and carry it till the top of a three-story building, and the man at the top does all the

It was another of the same nationality, who hearing that his widowed mother had married again, since he quitted Ireland, exclaimed, "Mur-ther! I hope she won't have a son older than me;

if she does, I shall lose the whole estate."

Singularly confused ideas must the son of Erin
have of death, for it is related of one who was re prieved the day before that appointed for his execution, and wished to get rid of his wife, that he wrote to her: "I was hung yesterday, and died like a hero; do as I did, and hear it like a man;" and of another whose master had died suddenly, leaving a letter ready for a mail, that he dispatched it, after adding at the bottom: "Since writing the above, I have died;" and of still another, who wished to inform a friend in a neighboring town of the death of a fellow workman, that he sent a dis-patch signed with the deceased man's name, read-"James, come home; I died last night," an Irish lady ordered her body to be opened after her death, lest she should be buried alive. A similar story has been floating about the newspapers, of Smithson, the founder of the Smithsonian Institute. He had five doctors, and they had been unable to discover the disease. Being told that bis case was hopeless, he called them around him and said:

"My friends, I desire that you will make a post mortem examination of me, and find out what ails me; for, really, I have heard such long discussions on the subject that I am dying to know what my disease is myself."

It was an Hibernian gentleman who told a friend who was studying for the ministry: "I hope I may live to hear you preach my funeral sermon." It was an Emerald Islander who, being asked to go on the deck of a vessel when she was in danger of foundering, said he had no wish to see himself drowned; it was Michael O'Mulligan who remarked, with much good sense, that "a man gets a very poor show who waits ill he is kilt before he acts on the defensive;" and the following is found on an Irish tombstone: "Here lies John

Highly and his wife, who were drowned in their passage from America. Had they both lived, they would have been buried here." Samuel Ireland tells of the miracle of St. Dennis walking from Paris after his decollation with his head under his arm, but makes the miracle still greater by his mode of repeating the story. He says, "During his peregrination, he carried his head under his arm, with much coolness and de-

liberation, and often kissed it by the way." It was an Irishman who said, in reference to a pair of new boots: "Be jabers! I shall never get tnem on till I wear them a day or two;" who said that his son was so clever that he had just made two chairs and a table out of his own head, and had plenty of wood left for another; who told his sweetheart that he could not sleep for dreaming of her; who, having been married at nineteen, said he would never marry again so young, if he lived to be the age of Methuselah.

### Slamese Women.

The Siamese women are extremely good natured and cheerful. They are in some respects better treated than in most other Oriental countries, they are not veiled, nor so thoroughly secluded. The cringing homage they are compelled to pay to their husbands (and in which respect they are worse off than their countrymen toward sovereigns), does not prevent their exercising a considerable influence over them. The system of polygamy, however, here as elsewhere, often leads to the commission of cruelty and crime. One of the highest nobles or mandarins of the country, a few years ago introduced into his establishment a band of musicians from Laos, one of whom was a young girl of prepossessing appearance, and considerably accomplished in music and dancing. At that time the mandarin had a Siamese wife, a very intelligent woman, who and been able, hitherto, to maintain an undoubted influence over him, to the exclusion of all the other pretenders or domestic aspirants to his affection. All his leisure hours were devoted to her company; every night music and dancing beguiled the time until the early hours of the morning. Soon, however, after the arrival of this new company from Lacs, the attractions of the accomplished maiden began to exercise a po-tent spell over the heart of the mandarin and it became too apparent to the now unhappy wife that her dominion had been usurped by a powerful rival. Her jealousy became fired; but, dissembling her feelings, she summoned to her aid one of the matrons of the establishment, who brought forwa d against the maiden a false accusation. The husband, unsuspicious of the wife's jealousy, and of the whole intrigue, believing that the poor girl was guilty of holding secret atsignations with a lover, condemned her to be daily beaten until she should confess the full extent of her guilt. Inspired with pity, and satisfied of her innocence, her spired with pity, and satisfied of ner innocence, ner companions laid a counter plot, and exposed the guilt of the wife, while they fully established the innocence of the maiden. Disgusted with the wife's jealousy and cruelty, he repudiated her, and married her victim, ordering the same punishment which she had occasioned her rival, to be inflicted on herself.

### Brahmin Women.

Miss Harriet G. Brittain, at a recent meeting of the Women's Union Missionary Society, at Elizabeth City, N. J, gave an affecting description of the sufferings of the Zenana ladies of India. She told one touching story of a poor child princess, who married at six years of age, became a widow at ten, and was shut up in prison for life, according to the customs of the Brahmins. When Miss Brittain saw her she was dying. She had been confined for six long weary years, and was then only sixteen. The kind-hearted missionary found her lying on the uncarpeted floor, burning with fever. her topgue black and hanging from her mouth. She had not tasted food or drink for three days, and when she offered some water to the poor child she dared not accept it, although she would have given the world for a single drop. It was against the laws; she dared not disobey them. In the same way, none of the women in the large palace

often dreamed of and read of in the "Arabian

Nights," when a girl

The Bengalee women are remarkably beautiful, and of the sweetest dispositions. A room full of American ladies might be picked out for their American ladies might be picked out for their beauty, and a number of Hindoo ladies might be isken at random, and the latter would carry off the paim of beauty. Their beauty cannot be better described than by the word "lovely." Their bearts are tender and full of love for their children whom they fondly cherish as their only solace, yet they cheerfully throw them in the river Ganges, because they hallogs it is right.

because they believe it is right.

The social, political and religious interiority of women, at the present day, in civilized America, is proportionately the same as that of the Hindoo women. As the women of India are religiously ostracised, so are the women of America politically and socially. We are but one remove from savageism in this respect.

# EXTRACT FROM A LETTER

BY G. S. WOOD.

BROTHER JONES: You recollect I sent to you last winter for about one dozen copies of The Voices," by Warren S. Barlow, all of which I have distributed gratis, including my clerical friends among the recipients. Since then I have sent to the Banner office, and got one dozen copies more by express, on purpose to lend, and amongst a large number of readers have not found a man but what says it is well got up and fairly done. I know of no better missionary to make pastoral visits than the "Voices." Thousands are starving for the food that cometh from the angel-world, and while there is bread enough, and to spare, every true Spiritualist should lend a hand as the Lord has prospered him—it will surely return after many days to his full satisfaction as having done a good deed, and as the good spirits have a hand in our affairs, will guide us, so we shall be none the poorer for what we give for the good cause. If all our good friends knew what a feast it was to our timid believers, who are so situated they dare not take a paper of their own, there would be very few laid aside as useless, when they might be put to so good a use, and I wish you would say to your subscribers "scatter your papers after reading. Lend your books, make a minute of who you lend them to, so you can call them in and start them out again." What we keep we loose; what we lend or give away in so good a cause, we gain.

REMARKS: We endorse the above. If our friends would make the exertions that Bro. Wood does, to promulgate the principles involved in the Spiritual Philosophy, in a twelve month a large majority of the people would emerge from the darkness that now enshrouds their minds upon that subject, and sweet communion with loved departed friends, would be as common as friendly greetings at family circles. Who will imitate Br. Wood's example by putting the Journal into the hands of their neighbors at the nominal cost of fifty cents for a trial for three months?

# BLACK LIST.

J. Leach.

Who can tell where he is? We learn upon inquiry that he has abandoned his family, at Omro, Wis. He owes for this paper since the 7th of January, 1868,

Hereafter we intend to publish the names of every person who gets in debt for the Journal, and tries to get rid of paying for it, either by sneaking behind an orthodox post master's notice, or running away and leaving his family or by any other device. Those who have proclivities for chesting newspaper publishers will please take notice, we are after them. This warning is intended for none but such as feel that they are included in the category of the meanest clas of people in the world, those who would cheat a print er. We don't believe there is a true Spiritualist in the world who would be guilty of so mean an act. Any one receiving this paper must understand distinctly that we expec pay for it, unless each number is marked F, which means free, and if it is not wanted longer, remit arrearages and ask to have it discontinued. Each person can at any time tell how much he or she owes, as the time for which the paper has been paid is indicated on each number received, -for explanation of which see heading to editorial department on fourth page, under the sub head " Look to your subscriptions."

We are in carnest about this matter for two good ressons at least; first, justice to self demands, that we should be paid for the Journal; secondly, justice to other printersto Spiritualists, and to the public generally, requires that such persons as will be guilty of such most detestable conduct, should be expessed. All who hereafter, no matter by what device, attempt to cheat us out of our just duce, will find their names and last known place of residence published in this " Black List."

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#### LITTLE GRACE C. TREADWELL

"I RECEIVED YOUR LETTER DESIRING TO KNOW the particulars about my niece. Her name is Grace. C. Treedwell, and she is four years of age. One side of her face was swollen for a long time, so that it closed one eye entirely and she had an injury under the other one. Whenever she could open the lide, there was seen a "thick white film ever both eyes, as though the white of the eyes was stretched scross them. For two days she could not seeanything. We commenced giving her the Positive Powders as seen as we knew it. When she had taken one half a box she could see as well as ever. She had been troubled with the Scorfuls ever since she was born, and had always been nawell. Since she has taken the Positive Powders she has been very well most of the time, as healthy as children generally are. I myself used one box of the powders last summer, and I have not been as well as I now am, for four or ave years."

Mrs. Mary M. Newcomb, Bernardston, Mass. To Professor Spence.

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#### **ENOUGH** FOR THIS TIME.

of Probably you remember my letter to you of Yalle let-stating the condition I was in at that time, and saking your advice. I was troubled with Enlargement of the Liver, Overflow of Gall, Catarrh, Bronchitis, Scrofnla, and in fact, about as complicated a condition of diseases as you will ever find in the human system, and was unable to do any work. After taking six boxes of the Positive Powders and one half a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success; but I think I have said enough for this time."

H. T. Leonard, Taunton, Mass.

To Professor Spence.

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Moses Hartland; Penn Yann, N. Y. To Professor Spence.

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