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THE ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XIX.

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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NO. 11

*Friend Burns
Remember me
George*

Fac simile of a Letter written by a Materialized Spirit form in full view of the sitters at Bastian and Taylor's Circle, London, England

BASTIAN AND TAYLOR.

Their Surroundings—Autobiography of Mr. Taylor, Etc.

Dr. Dumont C. Dake gives His Stunning Experiences.

An Illustrated Cut of the Piece of Cloth cut from the Spirit's Dress.

Mrs. Mary DeGroot adds Her Testimony.

As is well known now throughout the country, Messrs. Bastian and Taylor are holding seances each evening of the week, Saturday excepted, at their rooms, corner of Adams Street and Fifth Avenue. Those who have visited their seances since their return from Europe, and witnessed the wonderful manifestations given through their mediumship, no doubt feel thankful that the Harmonial Philosophy is favored by two such able representatives,—whose daily deportment in life, is in harmony with the teachings of the Naxarine; but not like him in one respect—they are not homeless, but reside in nicely furnished rooms, whose walls are adorned with paintings emblematic of the different phases of life and which in themselves simply express the innate nature of the two mediums. They admire the beautiful in art; and their admiration has taken definite shape, as the walls of their rooms will testify.

When ushered into their parlors, an air of comfort, grace, and dignity is at once impressed upon the mind, and you feel as if in the presence of the invisibles.

The fact that their home is attractive, lends additional charms to what the angels may do, for it does not seem possible that evil influence can find ingress there. They have, too, a varied assortment of sweet feathered songsters—the English Sky Lark, Gold Finch, German Canary, African Finches, Linets, Mocking, Birds, Starling—nearly all of which were presented to them by admiring friends in Europe, and which are attended to with scrupulous care, and who repay the attention of their watchful guardians in sweet songs that God himself learned their ancestors, and which is now called an instinctive expression of brute nature—just as if those sweet warblers were brutes, "who" sing such sweet songs, or trill such soft plaintive notes.

Those birds lend an additional charm to the homes of these mediums; and elevate the mind to a just appreciation of one of the manifestations of nature. We allude thus particularly to their surroundings, as they alone indicate as high a degree of refinement and culture, as can be found in any of the walks of life outside of the Spiritualistic ranks.

Their shelves are lined with valuable books, of poetry, philosophy, history, fiction, mythology, etc.—some of which were presented to them by that indefatigable laborer in the cause of reform, Mr. Burns of the *Mediums and Day-break*, London, Eng., and other admiring and appreciative friends there. They have also valuable pieces of jewelry presented to them while in Europe, which they highly prize, not merely on account of their value, which is considerable, but on account of the associations which they revive.

Their success in Europe was unparalleled. Scientists, Princes and high officers of Government attended their circles, and held communion with their spirit friends, receiving such astounding tests that they could no longer doubt the truths of Spiritualism. They have sowed the seeds of our philosophy in England, Scotland, Holland, France and Belgium, and they will take deep root there, and germinate, producing fruits that will promote the interest of the Harmonial Philosophy, and give the angels additional facilities for controlling the destinies of the Old World.

May, one of the controlling spirits of Mr. Bastian, is a lady of high

ORDER OF INTELLIGENCE, who in Earth life occupied a prominent position in Society, and who was universally esteemed for her many excellent qualities. She holds communion with the children of earth to convince them that there is a Spirit World, that has joys and pleasures unutterable for those whose life is characterized by benevolent deeds and philanthropic purposes. She takes pleasure in doing good, hence each evening she employs her leisure moments during the seance in making artificial flowers from zephyr and silver wire, emblematic of some sentiment, and which she presents to various ones in the circle, and which are highly prized as souvenirs. She is really a bright spirit, and her presence sheds a hallowed influence over the circle.

A spirit calling himself George Fox, is also always present at Mr. Bastian's circle. On one occasion he inspired the following

THROUGH THE MEDIUMSHIP OF Mrs. Woodforde:

A charmed circle will we make, and call With loving songs the spirits from the land Of everlasting Summer where they dwell. And one whose gentle life is given up To serve us mortals, and these beings bright, Will willing minister to them and us, And in a death like trance be lost to earth, Whilst we enjoy the blessed privilege Of sweet communings with our loved and lost.

Unselfish serving thus, he'll win his crown Of glory for the life to follow this. We'll sing him softly to his transcended rest, And on the waves of harmony upborne Beyond our earth, by love's undying breath, Our call a quick and glad response will meet; For hearts above beat still in unison With ours, and love is conqueror over all. E'en matter, stubborn, dense, and hard to us, In parted atoms flies at call of love. Yes, love is potent, e'en to bring high God To minister to all humanity.

Our loving brethren lifted from the flesh, Bask not in idle glory out of reach. But hastening here are glad to give their aid When from our mortal lips the call goes forth.

For us they drag the burthen of the flesh Again, and glide with slow and trembling steps, And briefly stand before our raptured gaze; And then, as though our earthly air did press Too sorely on their evanescent shapes, They sensitively shrink away, and pass Behind the veil hung dark 'twixt them and us.

But soon, with strength renewed, again step forth To bravely draw the breath of earth once more.

Their forms ethereal seeming like to melt Before our gaze, as wreaths of mist at morn Before the ardor of the sun's broad glare. Their spirit garments fair and undefiled, A fragrance from the higher spheres of life Give forth, and we are minded of the time When sad we sat and watched their earthly forms

Arrayed in garments of the grave; when flowers Were loving twined about their placid rest, And mingled blossom-breaths with heavenly scents

By angels brought. We had not thought to see Them stepping gently back to earth again In robes new-woven by their power of will— By thought outwrought from Nature's store-house, air—

And fashioned as the spirits wear them in Their homes far raised above our mortal ken. We had not dreamed to grasp again on earth Those dear, loved hands, encoiled in flesh like ours,

But purified, refined with subtle skill; To hear again their voices' treasured tones Out breathing blessings of unchanging love. Returning thus to greet our earthly sight, They prove that God-like spirits never die. Eternal conquerors of matter they.

By standing here once more in matter robed, Reveal themselves; and simply teach us thus The grandest lessons of this grandest age. Oh, wondrous love! Oh, wondrous power that draws

Thro' Death's dark door the heart to answer ours!

Oh, love that knows no death, but faithful flies From heaven and immortal life, to prove itself immortal, and that heaven is love!

With a spirit to give utterance to such exalted sentiments like the above, it is not strange that Mr. Bastian's circles are always attended with a high order of manifestations. Malcolm Taylor is Mr. Bastian's constant companion. He is Clairvoyant and Clairaudient, and his presence in the dark circles give it additional charms, for he not only sees the spirits who present themselves, but can hear what they say.

The following autobiography will give our readers something of an idea of his history.

HISTORY OF MR. MALCOLM TAYLOR'S MEDIUMSHIP AS GIVEN BY HIMSELF.

"I was born in the year 1816, in Dundee, Scotland; my father was a native of the city of Glasgow; my mother, of Edinburgh. As with many other clairvoyant mediums, the gift of second sight is natural to me; since birth I have possessed that strange power of spiritual perception so common among the Scotch people. From childhood up, I have been subject to strange moody spells, in which I would sit alone and dream, as it were, and often in those states I saw things at a distance and in the future, which afterwards time and investigation would prove to be true. In all the years of my boyhood I was also conscious of seeing—not in the natural way, but apparently with other eyes, out of my forehead—large cloud like substances, which approximated to the form of human beings, but so vague and indistinct where they, that I thought them freaks of my imagination.

"Brought up in the strictest Orthodox manner, my father being precursor of one the established churches in Dundee, I lived there until eleven years of age, when our family moved to America, and my father went into business in New York City. I was then sent to school. The power of spirit perception continued with me for the following six years in the same imperfect form, until my mother passed away from earth, and I entered business life in a large commercial house in New York, where, while at work at the desk, the faculty of discerning spirits fully developed itself, and the forms which heretofore I had seen but vaguely, became so plain and palpable, that I could no longer doubt my seeing them, although I could not account for my doing so.

"One day while engaged at the books I saw some one standing at my side, but supposing it to be one of my fellow clerks, I took no notice of the person, until, chancing to look, I beheld a female the exact resemblance of my mother. Filled with amazement, I watched the form for a few minutes as it glided away, when, expecting of course that others had also seen her, I asked my companions who the lady was who had stood by me, and received the reply that 'no lady had been in the office, and if I had seen one I must have been asleep and dreaming.'

"After that, as time went on, I often saw the same, as well as other forms in the same and at other places, and keeping the thing secret grew quite used to it. Then a new feature of mediumship added itself—that of a sense of hearing voices and sounds unheard by others.

"Thus, with my strange faculties, I lived for more than a year as if in two worlds, the spiritual and material, until hearing from a friend of some queer things he had witnessed while investigating the subject of Spiritualism, I told him my peculiar power, and went with him to a developing circle then meeting in the city. There, to my surprise, I met others who had the same faculty, and on describing the forms I saw, at the request of the sitters, I found on their being recognized that they were veritable spirits.

"After that, intensely interested, I continued to attend various circles and seances, using my gift in describing spirits, giving wonderful tests of identity, etc., until, undergoing development, I got so that I would be entranced and controlled by different spirits to speak and write; some spirits influenced me to give private communications, and often improvised passable verses of poetry.

"Finding, after a while, it was impossible for me to give proper attention to my duties with influences controlling me during business hours, by the advice of my spirit guides, and to the great displeasure of my friends in the form, I gave up my situation, and entered the field as a professional medium. I took rooms in New York, and gave private sittings with splendid success for some time, until meeting Mr. Bastian we entered into partnership, and since then have traveled as companions and co-workers in the cause of spirit communion."

Mr. Taylor's mediumship is of a high order—seems to be natural—the spontaneous expression of the spirit within his physical organism, overlapping all barriers, and surveying what to others can not be discerned.

DUMONT C. DAKE, the noted healer, attended one of Mr. Bastian's circles, and wrote about it as follows:

"While in Chicago we called upon several noted mediums—among them the excellent clairvoyant, Mary E. Weeks, 357 West Madison-street, and there we had the pleasure of forming the acquaintance of Hon. J. W. Parish, of Washington, D. C., a gentleman of refinement and marked executive ability, and a brave, outspoken, loyal-hearted Spiritualist. We also met at the same place Mrs. O. D. Robbins, of St. Louis, Mo., a lady of culture and a good inspirational medium, who has been, and is to be associated with the noted medium, Mrs. Hollis, of Louisville, Ky., about to locate in New York City. While there we were influenced, our control suggest-

ed that we all should meet at a private seance with Bastian and Taylor, and that splendid results would be obtained. Accordingly we met at the rooms of these noted mediums, and were joined by the well known medium, Mrs. Crocker, her husband, Mr. C., and also Mr. Robbins. We will omit the dark circle manifestations, which were wonderful, startling and convincing, and speak more particularly of the materialization of the spirits. Soon after Mr. Bastian retired to the cabinet, the face of a beautiful young lady appeared at the cabinet window, and was at once recognized by Mr. Parish as the materialized spirit Miss Annie. After this she modestly opened the door of the cabinet, and stood in the doorway, life size, plainly and distinctly visible to all present. We were all spell bound as we gazed upon this angelic visitor, as she stood revealed to our enraptured eye the personification of grace and beauty. We held our breath with anxious expectation as she smilingly stepped toward us, placing two chairs about four feet from where we were seated. She then returned to the cabinet to gain new power, but soon came again into the room, and advancing, motioned and made Mr. Parish to understand that she wished him to take one of the chairs she had previously placed in position on her first appearance. On Mr. Parish taking a seat in same, she glided into the other chair by his side, tenderly caressed him, and affectionately kissed him. But before finally disappearing, she gave him as a memento quite a large piece cut from her dress—which afterwards greatly diminished in size. On examination it proved to be of a gauze like texture, white and fleecy in character.

"The following is a very accurate representation of its appearance as diminished in size.



"The next spirit that appeared was Gen. Sedgwick, who came outside the cabinet three times, and finally, in a bold, soldierly manner, walked to the line of the circle, some eight feet from the cabinet-door, and gracefully leaped forward, in a gallant manner, and shook hands with Mrs. Robbins, whom he was personally acquainted with.

"This ended the materializing, and with one accord we all deeply felt that we had been highly favored in witnessing such a glorious scene, and that it was one of the most pleasing episodes of our lives, the memory of which would never be erased from the brightest tablets of our memories.

"Our overjoyed souls were full of overflowing, and not an eye present but was moist with tears of joy that another link in connecting us to our spirit home, giving us the assurance that our beloved are not dead, but are with us—guardian spirits, helping earth's children to battle more valiantly against the ills and vicissitudes of this crude earth-life."

Col. B. F. Fly, a resident of Mexico, has been investigating Spiritualism since his arrival in this city, and has received the most astounding manifestations at Bastian and Taylor's circles. Spirits, presented themselves to the aperture

FULLY MATERIALIZED, and engaged, in conversation with him

IN SPANISH,

which must have been an excellent test, as not one in the audience besides himself knew a word of that language. His wife, to whom he seemed devotedly attached, materialized, but did not acquire sufficient strength to engage in conversation with him. He seemed to be elated with this method of holding communion with those who had passed to spirit-life, regarding it as one of the highest gifts of heaven. When a spirit approaches and fluently speaks a language unknown to all present but one in the room, it must be conclusive evidence that the manifestations are genuine.

At the same seance, Dr. Fuller, a noble looking spirit, and the controlling influence of Mrs. Carey, a lady of culture and refinement, appeared at the aperture, and held a conversation with her.

Mr. Bastian allows anyone to

THOROUGHLY SEARCH

his cabinet and examine his person, and it is not to be supposed that he is able to keep one of each nationality around, to play German, Italian, Scandinavian, Spanish, etc., etc., in order to deceive the people, and if he understands all these languages, having only received a common school education—that alone would be more of a marvel than the materializations themselves.

On Wednesday evening, Nov. 23, the manifestations were remarkably fine, both in the dark and the light seance. In the dark the wife of Mr. F., the niece of Mr. P., and the husband of Mrs. L., besides the controlling spirits communicated in audible voices, giving advice and opinion in regard to family matters. Other spirits were described by Mr. Taylor, and were recognized by various strangers present. In the light the three spirits mentioned above materialized and showed

their faces, the husband of Mrs. L. calling her up to the aperture, touched and talked to her quite strongly. The grandmother of a lady present, and the grandfather of a young man in the circle, also presented their faces, the latter to be recognized immediately by his grandson. The company, quite a harmonious one, separated at a late hour, all perfectly satisfied at the splendid results they had obtained.

And now comes

MRS. MARY DE GROOT, of Louisiana, Mo., and gives the following:

BRO. JONES—Having arrived safely at home, I deem it my duty to the invisibles, the investigators of the phenomena of Spiritualism, and also to those who have become fully convinced of the truth of spirit manifestations, to send for publication, an account of a wonderful seance given by Mr. Harry Bastian on Friday night, Oct. 29th. As you are well aware, there was a terrible thunder storm in Chicago, on the evening named, which prevented the expected company from assembling. However, after the storm had subsided, it was agreed that we should go into the seance room, and have a talk with the spirits, as it was considered too stormy for manifestations. Accordingly the mediums, Messrs. Bastian, and Taylor, Mrs. DeGroot, Ben., Mrs. Robertson, myself and little daughter Lena, repaired to the seance room. We sat for the usual dark circle, and soon

SPIRIT VOICES

announced the presence of our unseen friends. May in her sweet soft voice welcomed us, while George in his deep impressive tones, assured us they would do all they possibly could, but that the night was unpropitious. Johnny in his jovial way passed some pleasant remarks with the company. May again spoke while caressing me, saying that she was going to make me something pretty to carry to Louisiana, and that she would help the baby materialize, so that we might see how pretty she had grown.

Soon after, George called for a light, and ordered the circle changed. Mr. Bastian now entered the cabinet, while we sat facing it, about seven feet distant. After singing and waiting some fifteen minutes, the curtains parted. The hand of an infant was plainly seen, holding a bouquet of flowers. A girl's hand appeared, and the face of our little darling Costella May, clothed in ethereal loveliness appeared. We approached the aperture, and beheld her as plainly as in earth-life, and recognized our precious darling. Waving her little hand, the radiant vision faded and we saw her no more. George taking the trumpet, told Mr. Taylor to move the light to the side of the room, and to sit nearer to the cabinet. These arrangements having been complied with, we waited expectantly for further developments. Soon a beautiful face appeared at the aperture and took a survey of the room; then the cabinet door opened, and a lovely form, clothed in white,

STOOD ON THE THRESHOLD,

seemingly, not strong enough to face the light. She stepped back, advanced again still a little farther, while we waited with bated breath, awe and admiration holding us dumb. Mr. Taylor addressed words of encouragement and cheer. Again she made the attempt to enter the room, this time succeeding. What a vision of ethereal beauty greeted our eyes. May, sweet May! one of Mr. Bastian's spirit hand stood fully materialized before our fascinated gaze; her slight form below the medium light, arrayed in a robe of spotless white, trailing gracefully on the floor, with a glimmering luminous sheen, unlike any texture in this earth sphere; long flowing sleeves of the same material, floated from her snowy well rounded arms; her hair of soft brown hue, was combed smoothly from her high brow, while on her head lightly rested a Mary Stuart Cap, of exquisite white lace, from it a long white lace veil, fell in rich beautiful folds to the bottom of her dress. Thus feebly, my pen has essayed to describe the radiant, heavenly being who stood before us; and oh, the ineffable joy and gratitude, that filled our souls, as we beheld this

CROWNING PROOF

of spirit return; and yet it was our lot to behold still more convincing proofs. Slowly and carefully advancing towards us, May first saluted Mr. Taylor, by giving him her hand; shaking hands with Mrs. Robertson, she passed on to little Lena, who not at all afraid of our spirit visitor, held up her face, which May took between her hands caressingly; passing along, she laid her hands on Mrs. DeGroot's head, and then she laid her marble cold hand in mine, placing the other one on my head, as if in benediction. Unable to control my feelings longer, I wept, and when I again looked she had receded into the cabinet.

Johnny now spoke, asking that the rather bright light be lowered. The light was moderated into a soft mellow twilight, everything within the circle being distinctly visible. A chair was also called for, and placed near the cabinet. All being in order, the cabinet door opened and May again entered the room, this time with more assurance, and taking the chair placed it close to Mr. Taylor, walking to the table some eight feet distant, she took up a small work basket, filled with zephyr, wire, needles and scissors, brought there at her request. Taking the basket, May sat down in the chair by Mr. Taylor, giving him the scissors to hold, winding the wire on a needle, she slipped it off, and handed the needle to Mrs. Robertson, telling Mr. Taylor to hold the basket using the wire she wove with the zephyr, before us, a

THE SCHOOLS.

Dr. Fejsenthal Sends in a Counter-Protest—His Reason Why the Bible Should Not Be Used.

He Denies the Assertion That This is a Christian State.

To the Board of Education:—GENTLEMEN.—A report of the proceedings of your honorable body in your meeting of Oct. 29, as published in the daily papers of the city, has come to my notice, and from the report I have learned that several of our fellow-citizens have protested against your late action concerning the abolition of the Bible reading in our public schools, and that you have referred these protests to the proper committee. As the discussion of the question whether the Bible should be retained in the public schools or not has thus again been reopened, I feel myself induced to appear before you with a counter-protest, and to submit to your honorable body the following: I am a citizen of Chicago, and send, myself, children to the public school, and am, therefore, directly interested in the matter:

First of all, let me, as one among many, thank you for your recent action. In passing the resolution in question, you were animated by a spirit of genuine justice and fairness. Even if we should admit (which, however, we do not) that it is but a minority who favor the exclusion of the Bible from the schools, while a majority are for the retention of the Bible, would it not be an inexcusable, an undemocratic, an un-American tyrannizing of the minority by an accidental majority to force their religious views and practices upon the unwilling minority? Would it not be a disregard of the conscientious scruples and honest convictions of others, a contempt for and disregard of the inalienable rights of the minority? To illustrate by example: What right and what justification have our fellow-citizens who would force the theology of the Fourth Gospel, or of the Paulinian Epistle, upon the children of Israelites? Israelites, as you are aware, are strict monotheists, and teach Jewish monotheism the theology of some of the so-called New Testament books must almost appear as polytheistic, and therefore decidedly repulsive. Now, would it not be an outrageous proceeding thus to apply the barbaric "loi de plus fort" and to place might before right?

But it seems that, in the eyes of our protesting fellow-citizens, Jews, Catholics, Liberal Christians, members of free religious associations, and so forth, have no rights which good Puritan Christians are bound to respect. "This is a Christian country," so say the signers of the protest, "and ours is a Christian civilization."

They emphasize this sentence, and repeat it several times in different variations. It is indeed astonishing, that the Protestants (amongst whom are some of our profound jurists and lawyers), should have given vent to such a monstrous assertion:

Neither in fact nor in law has this assertion the least foundation. On the contrary, this is not a Christian civilization. If the expressions "Christian country" and "Christian civilization" shall not be considered meaningless, hollow phrases, but if a sense is to be connected therewith, then these expressions have no other meaning than the following, viz: The distinguishing features of Christianity are characterizing all our public and private life, and the superstructure of our polity is based upon the foundation of this peculiar Christianity. What are the distinguishing features of Christianity said to give character to our country and our civilization? I suppose that our protesting fellow-citizens will not claim that Christian dogmatism is thus all-prevailing. For this would be such a flagrant contradiction of the existing state of things that even the dimmest eye would perceive it as such. But they will probably insist that Christian ethics are at the bottom of all modern civilization, and that their spirit is permeating all the public life of our country and our American institutions.

Let us examine this assertion for a moment. The distinguishing features of Christian ethics whereby the same differ from all other ethical systems, are love, meekness, submission, even to wrong (Matt. v. 39 to 41; Luke vii. 36; I. Corinthians vi. vii.). As sublunary and idealistic as the principle of "love" and of submission to wrong appears upon first sight, it is nevertheless a fact that in our sublunary world and in real life it is not carried out, and can not be carried out, and ought not to be carried out. Not submission to wrong, not meek suffering of injustice, but standing up manfully for his rights and battling for the same, if necessary, with all energy and courage, resisting, and sending wrong with a strong might and means. That is, and not Christian "love," that characterizes our modern civilizations. The modern world regards it even as a moral duty for a man to battle for his rights, for in standing up for his own rights the individual assists in better securing for human society rights and justice in abstracts. Instead of the Christian doctrine, "Suffer injustice," the modern non-Christian, or perhaps anti-Christian, civilization teaches, "Do not suffer injustice; resent it; and if any one smite you on your right cheek, do not turn to him your left cheek, but strike back; have him properly punished, and help thereby to maintain the virtues of justice and manhood in the world." Such are the un-Christian ideas permeating the politics in all Christendom and the codes of all modern States, and in no State of the Union, nor anywhere else, is there a law-book which is characterized by Christian "love," and which, therefore, could be designated "Christian."

It is very true that in these latter days attempts have been made to pervert the spirit of our public institutions and to Christianize our institutions and constitutions. Would these dangerous attempts be crowned by success, then hundreds of thousands of American citizens would be outlawed as one Roger Williams was, at a time when Massachusetts was yet a "Christian State," and even a Socrates, a Seneca, a Marcus Aurelius, a Spinoza, would not be allowed to enjoy equal rights with the Christians. These dangerous attempts, perpetrated by ignorance, bigotry, and fanaticism (and the protest which is submitted to you which so boldly proclaims the ominous Christian State idea, belongs to that category of dangerous onslaughts), must therefore be withstood; they must be crushed; they must be killed off in the beginning. Our country, our laws, our literature, our whole civilization, must remain where they are—non-Christian.

The signers of the protest and their friends can not complain that they are robbed of the Bible in consequence of your late resolution prohibiting the reading of the Protestant Bible in the schools. For they can have all the Bible reading they desire in their families, in their churches, in their Sabbath-schools, and none will hinder them.

But we go further, and maintain that the Bible, in its integrity, is no fit text-book at all for our schools. Much of its contents is of very little value, or of no value at all, for educational purposes. There are stories in the Bible of such a character that no father of a family would select them for the edification of his family. There is much in it that can only be of interest to the antiquarian, or to the specialist in Israel's history, but which can hard-

ly be expected to be of great moral influence upon the children and upon men in general. There are whole chapters and whole books which are beyond the comprehension of the unlearned, and which can only be correctly understood by the aid of special historical, archeological, and linguistic studies, and if the Bible is read unaided by such auxiliary studies, such reading does and can but fill the mind of the majority with misconceptions and totally erroneous ideas. It is, for all these reasons, therefore, not to be wondered at that there is, scarcely a head of a household who does not whilst reading from the Bible in his family wish that there were exurgated editions of the Bible as there are of Shakespeare. And if we would have such editions of the Bible for the people there would still remain enough of the sublime moral laws, of inspired orations of the Prophets, of the divine hymns of the Psalmist, of the Proverbs full of true wisdom, etc., that would in reality be edifying and of most wholesome influence upon the formation of character in men. To edit such a people's Bible which would give satisfaction to all concerned is, however, a very difficult task, the solution of which can hardly be expected in our days.

This is not the proper place to enter into an argument with the pious Christians whether such selections from the Bible,—whether sacred anthologies are admissible and desirable or not. To the one fact, however, I would call attention, that the Jewish redactors of the Hebrew text and the oldest translators of the original into other languages, when recognizing offensive anthropomorphisms in the Biblical accounts of the Almighty, have frequently and purposely tried to soften them down or to obliterate them altogether. Every Biblical scholar knows this, and those who do not know it may be referred to Geiger's "Urschrift der Bible," or to the more accessible article of the Orthodox Anglican minister, C. D. Gunzburg on "Versions of the Bible," in "Gito's Cyclopaedia." Surely, the simple statement of facts like these should serve to warn us from that blind Bibliolatry, in which so many have been brought up, without endangering in the least the true veneration for the Scriptures which every one will foster in his heart who really understands and appreciates the Divine contents of Israel's literature. The statement of such facts like these should also serve to demonstrate the inadmissibility of a people's Bible, of a revision of the Bible such as took place among the Jews after the return from Babylon.

But, why should I continue to speak on this subject? I do not flatter myself to be able to convert those who, like heathens worship the letters of the Bible, but to whom, notwithstanding this, the Bible is a book with seven seals. No argument will be powerful enough to stop them in their cry, "The Bible for our public schools!" The entire Bible, King James' Bible, with all its errors and with all its false headings and summaries over the chapters! Let them go on in their unjustifiable demands, in their unholy endeavors to nullify freedom of conscience, in their medieval attempts to "Christianize" our Constitution and to franchise one half or three-fourths of the United States. Let them go on, but you, gentlemen of the Board of Education, it is expected that you will do your duty as true Americans, and act in fairness and justice towards all.

While we most decidedly dissent from the main course of ideas in the protest laid before you, we do not hesitate to say that to some thoughts of the same we subscribe most heartily and declare our full assent. The protest says that "more intellectual culture, unless controlled by moral principles, is liable to become a curse instead of a blessing." This is most certainly true. "The State has a right," so the protest says, in another place, "to train the future citizen in good morals." We assent and add: The State has not only a right,—it has more than this,—it has the duty to provide for the moral training of the rising generation. The American States and local communities do greatly neglect their duty in this respect. Our schools suffer under this great fault, that they pay too little attention to the education of the children, and lay all stress upon instruction,—instruction in practical branches of studies, chiefly—this guiding star in American school-rooms. But ought this to be the chief aim and object of our schools? Have they fulfilled their great and holy task when they produce good arithmeticians, efficient bookkeepers, smart business men? Is it the main end of our American schools so to bring up our youth that they may successfully run along in the race after riches? Certainly not. Our schools ought to strive after higher ideas. They should be among the most mighty factors for elevating the nation to a higher plane of morality. The too realistic and materialistic character of American schools should be counterbalanced by introducing into the same a number of such studies which would, if of reasonable value in practical life, have the tendency to ennoble the heart, to better the sentiments, to purify the will, and to give to the mind a higher turn.

To bring forth such a result I would respectfully suggest that your honorable body pass rules and regulations of the following contents: The classes shall be opened every morning with appropriate songs. To this singing ten minutes shall be devoted. The next thirty minutes in the first morning hour shall be devoted to instruction in unsectarian studies, and in the two highest grades of empirical philosophy. It is not difficult to grade properly the rich material of un denominational ethics. In the lower grades instructions might be given on the duties of children to themselves, to their parents, teachers, playmates, grown people in general, etc. In a higher grade their hearts might be impressed with the duties of masters towards servants, and of servants towards masters, with the mutual relations of members of a family, with the idea of faithfulness in one's station in life, with the duties of the citizen towards the State and the Government, etc. In the next grade a systematic course of ethics might be gone through, and here would be the proper place to define such conceptions of virtue and vice, good and evil, truth and untruth. Egotism as the root of all evil might be shown up properly, characters of men might be analyzed, and so forth. For the highest grades, as we have indicated above empirical psychology might be instructed in to the great advantage of the moral elevation of the children. In the imparting of such lessons we would deem it proper (and we believe none would object to this) to quote carefully selected verses from the Bible and to have them memorized by the children, or to relate stories from sacred history as well as from profane history in illustration of the lessons given, which thereby might be made highly interesting, and captivating to the children. I do not know whether there be such text-books of unsectarian ethics extant. If there should none such exist which you consider suitable for your purpose, it might be a wise action if the honorable Board would offer a prize of several hundred dollars for the best graded text-book in un denominational ethics. In perusing the foregoing document once more, I find that I have given a very deficient and incomplete definition of the "Christian State," in whose behalf the signers of the protest have entered the arena so defiantly, and who now, presuming the Christian State to ex-

ist with us, draw from this presumption their remarkable conclusion in regard to the Bible in the public schools. Desirous that the present counter-protest be brought before this honorable Board of Education, without delay, and, therefore, not having time for copying it once more, and inserting what I wish to add in its proper place, I ask respectfully to be pardoned when I make some additional remarks in the form of a postscript.

A "Christian State" means not only a State whose institutions and laws are permeated by the spirit of Christian ethics, but it means a State wherein the Christian Church, or a branch of it, is acknowledged as a ruling State Church. So were the Papal States and the Kingdom of Naples Christian States as long as they existed, because they recognized only one branch of the Christian religion and the Christian Church, viz., the Roman Catholic Church, and Jews, Protestants, etc., could live there by sufferance only. So were Mecklenburg and Norway, until a short number of years ago—Christian States, because their Constitutions declared the Protestant religion as the State religion and non-Protestants were denied equal rights with-Protestants. So was Maryland forty or fifty years ago still a Christian State, because her Constitution then enforced contained the clause that only believers in the Trinity were eligible or appointable to State offices. So was North Carolina not long ago still a Christian State, because her Constitution insisted that State offices could only be filled by confessors of the Christian religion. So was England a Christian State before she emancipated the Catholics in 1820 and opened the gates of the Parliament to the Jews in 1858, and of her it may well be said to day that she is a Christian State, because there is an established State Church there to whose support Catholics, Jews, and Dissenters are forced to pay their contributions, because some high clerical dignitaries of the State Church are ex officio sitting as members in the upper House of Parliament. But happily our Union, and the States in our Union, have now all refuted the obsolete Christian State idea. They have broken the chains which the Christian Church have riveted. God be praised that Church and State are separated in our country. God be praised that the Constitutions of the United States and of all the several States are now all freed from this danger-breeding idea. God be praised that they are "atheistical," as they have been accused to be by some over zealous dark warriors who desire to overcome the nineteenth century, and to restore the fourteenth century. God be praised that this has been accomplished in our Union, and may not our Constitutions and States remain atheistical just as well as our manufactories, our banks, our commerce are. And in the face of this clear fact, in the face of the fact that everywhere in the civilized world where still some remnants of the medieval Christian States are remaining, the nations are trying to throw off that yoke, and to throw it to the rubbish of the past ages—in the face of these facts our protesting fellow-citizens maintain that this is a Christian State and a Christian Government! It is strange indeed that prominent and educated gentlemen and particularly lawyers, who should have known better, should sign their names under such a wild, unfounded, and untrue statement, and upon the basis of this bottomless statement they should come forward and demand that the Christian Bible, the Protestant Bible, the Old and the New Testament, should be text-books in our schools, and the Christian dogmas and views should be instilled into the hearts of all the children in the land, the children of the non-Christians included.

Gentlemen of the Board of Education: It would, no doubt, be an insult to you were we to express the fear that you would give countenance and support to the views of the protest. We are, on the contrary, confident that you will all side firmly and unshakably with the nineteenth century and make front against the fourteenth century, and that you will not undo your former action in regard to the Bible in the public schools.

Very Respectfully,
Chicago, Ill. B. FEJSENTHAL.

CHURCH AND STATE.

A Catholic Priest on the Public School Question—Our Educational System Declared to Be a Persecution of the Roman Church.

"The Church Infallible in Everything"—The Catholics Must Be Catholics Politically.

LECTURE BY THE REV. JOSEPH HENNING ON "THE PERSECUTION OF THE CATHOLIC CHURCH," AT ST. LOUIS, MO.

The reverend speaker took for his text the words of St. Paul, "This is the victory which conquers the world—our faith." Persecution is the inheritance on earth left by Jesus Christ to His Church. The Church must be persecuted. Persecution is the condition in which the Church must live, and in which all her children must share. Persecution is the divine stigma impressed upon the brow of the Church by the hand of Him who, from the cradle to the cross, and from the cross to the tomb, was persecuted. As we are standing on the threshold of a war in this once free, but now enslaved, land of our birth and our adoption, it becomes of the greatest importance to us to know what we are bound to believe about persecution, and what we are bound to do in the time of persecution. In the first place, we are bound to believe that persecution will not destroy the Church. All that which is built up by the hand of man can also be pulled down by the hand of man. We see that every day in our experience, and we find the realization of these principles of common sense written upon every page of the world's history. The works of man carry in themselves the germ of their own destruction, the seed of their own downfall. The Church—that organic Church which exists now and which has existed through all ages from the time of Jesus Christ; that Church which is organized under its Bishops, which is in communion with a visible head—is indestructible because founded by Christ, who promised, "Thou art a rock, and on this rock I will build my Church, and the gates of hell shall not prevail against her." The enemies of God have done all in their power, have sought to prevail against her by persecutions of every description—persecutions in the shape of diabolical tortures; in the shape of cruel deaths at the stake, on the block, in the amphitheatre, by wild beasts, in the dungeon; in the shape of exile and expatriation; in the shape of fines and confiscation of property; in the shape of exclusion from offices of public trust and emolument; in the shape of bad books, and calumny, and slander; and in the shape of unprincipled journalism and secret societies. We are bound to believe that persecution is a work of the true Church. "If they have persecuted me," said Christ, "they will persecute you, because the servant is not greater than the master." These things I tell you—these things which when they have happened you will remember

that I foretold them to you. Pick out among all those who call themselves Christians that body of men that has been persistently persecuted since the first ages of Christianity, and you will have the true Church of Jesus Christ. Look at the Church now. Is she not persecuted on every side in Germany, in Spain, in Italy, in South America, even here in these free United States? Tell me what are the laws that are made every day in the different Legislatures but persecutions of the Catholic Church? What is the meaning of compulsory education? What is the meaning of raising up the public school in violation of the laws of equity and justice, but persecution of the Catholic Church? What is the meaning of the hue and cry that is raised every day against a candidate, if he happens to be a Roman Catholic, but persecution against the Church? What was the Know Nothing movement but opposition to the Catholic Church? Did not they burn our convents, destroyed churches, tear down our schools? Is not that persecution? The Catholic Church, whether in Europe or America, in Asia or Africa, has always been persecuted. As Christ suffered throughout his career on earth, and was crowned with thorns, so the Church, which is the body of Christ, has always suffered, and must suffer to the end. We must believe, too, that persecution is a benefit to the Church. It is to the Church what fire is to gold, it separates the good wheat from the tares sown by the evil one. How is it that the apostate that leaves the Church—the lustful ex-Carmelite—is received by respectable people with joy and a certain air of triumph, and that they will crowd the public hall to listen to the immoral outpourings of an ex nun who has left her convent and is leading a life of immorality,—that they will go on their knees and lick the spittle from the boots of every professor who apostatizes from the Catholic Church, especially if he has been a professor of history and philosophy in a university under the protection of the blood and iron. These facts alone are a magnificent proof that persecutions are a benefit to the Church. Lastly, we must believe that persecution will end. As the life of Christ was a transition from suffering to glory that of the Church is a constantly repeated transition from suffering to glory, and from glory to suffering, and will be until the final end, when there will be no more suffering.

The persecution that is waged against the Church will also end. When, I don't know, God alone knows that. I know that events are marching fast, and if the signs of the times do not deceive me the triumph of the Church is not far off. If I am not mistaken, the scepter of Europe is passing fast out of the hands of the German Empire into the hands of the Empire of Russia who will overrun Europe with barbarous hordes until, like Attila, he will stand before the gates of Rome, and then will be converted, and then the great schism that has separated Russia and the East from the Church for so many years, and the East and the West will unite in a Te Deum, the echoes of which will wake from pole to pole. The time is not far off when there will come a time of peace and quiet, when Infidelity and Protestantism—Protestantism as a religion has long ceased to exist; it is running on its last legs, and I am sure it can't run far—will be swept from the face of the earth.

In conclusion, the speaker admonished them that it was their duty as Catholics to pray for the Church. A second duty was, for instance, make it a point—whether ignorantly I don't know—to separate your politics from your religion, your social life from your religious life, as if these things had nothing at all to do with each other. They will say religion is good enough for the Church on Sunday; good enough for the confessional; good enough where there is a question of hearing sermons; but when there is a question of our social life, of our political life, then religion must be put aside. This is their principle, and I am sorry to say, a great many act on these principles. This principle is nothing but the principle of infidelity, of atheism; it is political and social atheism. There is no such thing as an absolute independence of the State from the Church. The Church, as we are all bound to believe as Catholics, is infallible. She is infallible in faith; she is infallible in something more; she is infallible in everything—in morals as well as in faith, and it follows that the State can never be absolutely separated from the Church; that the declaration of independence of the State from the Church is simply political atheism. God has appointed the Church as his interpreter in morals, as no State can exist with morality, no State can exist separate from the Church. It follows that a Catholic must be a Catholic in his social, in his political life, as well as his religious life.

Now, take, for example, the question of school, of education. How many are there of those who leave the education of their children in the hands of the school-teachers, instead of doing all in their power to build up those of the Church? These people don't work for the Church; they work into the hands of the enemies of the Church, and if the Church is persecuted by the enemies of her children, she is also persecuted by those of her children. Again, how many never consider when they go to the polls that that duty has anything to do with religion. They imagine that politics and religion must have nothing at all to do with each other. The consequence is more and more gaining the upper hand in this country, that Catholics are being ground more and more into the dust, and it will soon go so far that Catholics will be persecuted here with more brutality and bitterness than they are now in Germany—all through the fault of those indifferent Catholics who will not work for the Church. It is the duty of every Catholic to vote for a Catholic candidate; for one who is not an enemy of the Church; and it is the duty of every faithful Catholic to vote against those Catholics who are enemies of our Church and of our holy faith.

The enemies of the Church have already given us an inkling of what they are going to do. They are going to make an issue which will create a fearful amount of bad blood, and I am sorry to say that this issue has been made most loudly from the lips of one who calls himself the President of these United States. This issue is the question of education, and this issue will be nothing else but a cry against Popery; a cry against the Catholic faith; a cry against the increase of Catholicity in America. It is nothing else but a war. We must make use of all the legitimate means in our power in this struggle that we must face like men—not violence, not revolution, but the ballot, that we, as citizens of the United States, have the right to use as we please. We have the right to act according to the dictates of our religion; and if we are good Catholics, we will fight according to our faith. It is a great shame when Catholic voters allow themselves to be bribed with a few dollars or a few drinks of whiskey; it is a great shame when Catholics perform their duty as citizens without any regard to the holy faith. Our duty as Catholics is to work for our religion, for the increase of Catholicity, for the promotion of the faith, for the Christian education of our children, for the success of Catholicity in America; and to do this, not by illegitimate means, but those that are given to us by the Constitution and laws of the land.

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Book Notice.

BY HUDON TUTTLE

STARTLING FACTS IN MODERN SPIRITUALISM. By N. B. Wolfe, M. D.

We avail ourselves of the occasion presented by the issue of the second edition of this volume, by Dr. Wolfe, of criticizing its more salient features, and discussing its many strong claims to the readers of spiritualistic literature.

In his preface the author says: "This book contains a record of mental and physical phenomena, witnessed by the author, for which is claimed supernatural origin. It may properly be called a Journal of his personal experience for twenty-five years, while investigating the various phases of Modern Spiritualism."

He further says that "when he began to pursue these inquiries, he had no reliable evidence that there was any life, after death had fixed its seat upon the human form."

He was thoroughly skeptical by organization and boldly avowed his unbelief.

The steps by which such a mind was led to the acceptance of the spiritual truth, of its self furnishes an interesting study for the student of Psychology; but Dr. Wolfe has made it more than this by the record of the wonderful facts he introduces.

He writes in an earnest, vigorous style, setting himself straight to his task and unflinchingly pursuing it.

He hates sham and deception of every kind and if he errs it is in his sweeping denunciation of trance and "shut-eyed" mediums. He very truly says:

"There is no subject to which the investigating mind can be invited, where it may be so egregiously deceived and so grossly imposed upon as that which appertains to the phenomena of Spiritualism. He who undertakes to examine it critically, must sharpen his wits, and not be over credulous to believe, or ready to endorse as gospel, all that he sees and hears."

Again page 70: "It is hardly necessary to say that I have but little confidence in the pretensions of trance speakers. As a class in this respect, they are not reliable: I have heard the best of them, and rarely have I listened to their utterances under the so-called divine afflatus that excelled in thought the mental births of their normal conditions."

The opposers of Spiritualism could scarcely say more or in stronger language. He castigates E. V. Wilson in a manner anything but "gentle," and because he exhibits supporting facts, his lash has an especial smart. From these facts he infers "that Wilson's seership is a fraud, and his clear-hearing is no better. As to whether he (Wilson) is self-deceived or is unscrupulously deceiving others, the candid reader must decide for himself. It is obvious to every intelligent mind, however, that Spiritualism is brought into undeserved reproach by the conduct of charlatans."

From this we shall fully agree with Dr. Wolfe, when he says: "I am not in sympathy with sham, tricksters or hypocrites. Time servers will find no friendly office at my hand. Spiritualism presents itself to my mind as the grandest revelation of truth vouchsafed to modern times. Its advent constitutes a new hope and a new era for the world. It embodies a religious thought that will ultimately pervade the minds of all men, and redeem the world from the error and wrong under which it has long suffered. Millions will defend it, when its teachings and authority are understood. Impositors may retard its advent and tarnish its fair name; but it will at last triumph over all opposing conditions, and stand before mankind as the embodied voice of God to the human race."

The author relapses into a more charitable mood and writes: (Page 95.) "The mental organization of man is too imperfectly understood for us to sit in sober judgment and pronounce upon its capabilities. Few men have any just conception of the sublime possibilities of human nature. When we reflect that every man has wrapped up in himself the capacity to reproduce all that ever has been achieved by the human family, we should pause before deciding upon the extent of his powers. Hence are we not liable to err in our judgment when we refer mental phenomena to a superhuman origin, which may be shown a priori to be the legitimate product of an over-stimulated or excited brain."

And shall we not add, for reason that the human organism is so "imperfectly understood." Shall we not be cautious in pronouncing on all mental phenomena? Is it not as erroneous to refer them all to the action of the mind itself as to spiritual influences?

Truly Dr. Wolfe says: "It is evident to the careful observer that media for mental phenomena frequently represent what may be called mixed influences. That is the spirit may get a partial control or power to manifest itself through the organization of the medium while the will-power is but partially obeyant. When such conditions exist the spirit and the medium will jumble their ideas and the communications will be limp and unsatisfactory."

This of necessity represents the large majority of mediums, for in the best of the control can not from the nature of things be perfect. As this perfection is arrived at by practice, as in the case of blinders and imperfect utterances, is it not just to repudiate and censure the undeveloped stages? The best writing mediums scrawl and scribble at first. The best clairvoyants in the beginning are dull of sight. If we cut away from Spiritualism all that its trance mediums have done, will it not have suffered an irreparable loss?

The experience of Dr. Wolfe was severe, but because one or more trance speakers were frauds, does not prove the trance state to be an imposition.

To expose deception is at all times in order, and they who put on this library of heaven for vile purposes, deceiving in the most holy matters of the love and memory of the sacred dead, should be gibbeted in the winds of the world's scorn. In doing so let us not exalt the innocent and the true, nor in our heat overlook the principles involved.

Dazzled by the brilliancy of the series of physical phenomena he has witnessed, Dr. Wolfe may be pardoned for not giving the mental side its due importance.

Few Spiritualists will agree with him when he says that in view of the "less equivocal evidence of the grand truth furnished by physical phenomena, it would be no great loss even were mental phenomena dropped entirely from sight."

Yet there is cogency in his position that he has "more confidence in the physical than in the mental phenomena," for "a fact is a central truth already established. The philosophy of a fact may be corrupted in the whirligig speculations of an erratic idealist."

Dr. Wolfe, gives more credence to the mental side of Spiritualism than would be inferred from these passages, for his physical facts are barren until vivified by the mental.

The author's plain practical common sense, forewarns the danger inherent in organization, with been scapled he discards the subject and exposes the root of the evil. The crisp and caustic passage is too good not to quote:

"A new worshipping sect is proposed and chartered rights are invoked for their protection. Let sturdy men be alert, and slow to encourage the organization of a Spiritualistic Church. The proposition comes from the 'Greeks,' those who would be high priests in the new Synagogues, or from pitiful incompetents. What does organization mean but the surrender of your manhood into the hands of officers? Men don't think alike. Why should they act alike? Bigots and dogmatists form societies, and build churches, and curse the world. Truthful, honorable, noble men and women are not clannish. Truth is as free as the air, as pervading as the sunshine. 'Spiritualism is not a religion in a partisan sense. It is greater than this: 'It is a science, with no church but the Universe, with no creed but truth, with no promulgated prayer to sustain it, it constructs itself a power to rescue mankind from the sin of ignorance, from the crime of false worship. To betray this science into the hands of a wily priestcraft is to betray the dearest interests of humanity to its worst enemies.'"

"Spiritualists are no more to be trusted than others who claim in an orthodox way to be spiritual teachers."

Dr. Wolfe here exposes the motives which have impelled many to organization, yet there are many who honestly and zealously believe organization essential to progress. They mistake the genus of Spiritualism. They regard it as a form of religion, an extension of Christianity, and daily endeavor to place its new wine in the old bottles.

The words of the author should be emblazoned in gold: SPIRITUALISM IS A SCIENCE. The science of life, and infinitely transcends all organic forms or social organizations. The old church forms are effete, and incapable of holding its divine truths. The mediator, the priest, the confession of faith will please stand out of the sun light.

The larger portion of the book is devoted to the phenomena as they occurred—through the mediumship of Mrs. Hollis. As such it is intensely interesting and of high value, and when the future history of Spiritualism is written, will be a store house of information.

There are many lengthy communications from Josephine, introduced, and although it may be impossible to pronounce from their style as to their authenticity, yet they are intrinsically of sufficient merit to warrant such assumption, which can be said of few communications claiming great names as their authors.

Fine steel engravings of Dr. Wolfe, Mrs. Hollis, Hortense and Josephine, adorn the book with numerous unique ornamental cuts, and fac similes of spirit photographs and writing. The Publishers have put it in beautiful dress, as it deserves. It is one of the most competent compendiums of facts produced by the prolific literature of Spiritualism.

The author has been criticised for the severity with which he handles sham and imposture, but his brave words are needed to assure careful observation.

The ipse dixit of mediums and spirits has too long been unquestioningly received; and it is to be hoped the day of accurate observation, and study is not far distant, when facts shall be so thoroughly tested and carefully recorded there can be no question of their authenticity, and thus the demands of science be fully complied with. Then Spiritualism will be elevated to the rank which it has always claimed, a demonstrable and demonstrated branch of knowledge.

Letter From J. H. Harter.

BRO. JONES:—If space will permit, please state in your faithful JOURNAL, that I am today celebrating the fifty-fifth anniversary of my journey in earth-life, and the twenty-first of my married life.

On Saturday and Sunday, the 30th and 31st ult., we held in this city, a spiritual reunion, which was well attended, and for bigoted Auburn, was considered a success. The speakers, A. A. Wheelock, Mrs. Dr. Kimball, Mrs. Dr. Phillips, John Corwin and others, all acquitted themselves nobly in expounding the beguiling glories, principles and philosophy of Spiritualism. It is hoped that much good will result from this reunion.

My old friend and school mate, Hon. J. M. Peebles, whom I have known intimately and well, for the past thirty-three years, was invited to be present on the occasion, but from other pressing duties was unable to attend, yet wrote me a letter, from which the following is an extract:

"And so you are to have a two days Spiritualist meeting in Auburn. Heartily do I pray that it may prove a success, edifying the saints and converting the sinners. Were it not for this constant press of literary work, I should be a partaker with you in the joys of the occasion. The mention of Auburn, calls to mind a multitude of pleasant reminiscences. It was here that I first heard the spirit rappings, minute in themselves, yet mighty in demonstrating a future existence."

The Hon. Vincent Kenyon, —blessings upon him—invited me, while preaching in Kelloggsville, to accompany him on a visit to Mrs. Tomlin, a rapping medium, of Auburn. With that swelling self-confidence peculiar to young clergymen, I smiled a half reluctant assent; but under the smile there nestled a sneer. However, if I went to laugh, I returned to pray. It was the entering wedge, the scattered seed, the first fruits of an after harvest. As was then prophesied, Spiritualism has become a great power with believers and public exponents, in all the enlightened portions of the world. Not only did I meet Spiritualists in China, India and Egypt, but I found my own, and the published works of others in the distant Orient.

Spiritualism has its sunny and its shady side. Exorcisances have attached themselves to it as do barnacles to a ship. It is passing through a crisis. Criticism though often merciless, is at times necessary. Pure gold does not fear the refiner's fire. Mischief-makers, liars, slanderers, impostors, and spiritualistic "tramps" are being proven such; while true and genuine mediums as well as cultured lecturers, with the good of humanity at heart, are meeting with unprecedented success.

Behind present clouds lurks the sunshine—under the low flow crystal streams—over us is heaven with its ministering angels and the future as seen from the Mount of Vision, is rainbow crowned and golden with the fruitage of purity and truth.

While I say down with creeds and up with freedom—down with popes and up with the people—down with theology and up with the rational religion, I would add, let us deal gently with those who honestly differ from us. How musical are these Biblical words, "A bruised reed would he not break," "Father, forgive them," "But the greatest of these is Charity." To me, the precepts and marvels of Jesus—the records of the New Testament and Spiritualism, rightly understood, are in perfect accord.

It gratifies me to learn that Bro. A. A. Wheelock is to be with you as a speaker. He is earnest, able and eloquent, and no advocate of Spiritualism because he believes in its heavenly principles. And to you my Brother, whom I have known for more than thirty years, and

known to esteem and love as one of God's anointed,—as an honest man and practical reformer, let me say:—"Be not weary in well doing." If poor in this world's goods you are rich in faith, rich in the knowledge of immortality, rich in the kind words you have spoken, rich in the good deeds you have done, rich in the blessings you have conferred upon your fellowmen. Angels await your coming, and the coming of all faithful souls, to the better land of beatific bliss."

In regard to Auburn, I would say that we have a population of about 20,000. Auburn State Prison and Auburn Theological Seminary, are prominent among the public institutions. Seventeen religious organizations exist among us, representing different sects, all of which are more or less bigoted and intolerant, saying all manner of evil falsely against the few but earnest Spiritualists. An application was recently made to our sheriff for the use of the Court House in which to hold a Spiritualist meeting, but was indignantly rejected, an Auburn Editor in his paper justifying the sheriff in refusing the Court House to the Spiritualists, or "ghost makers" as he termed them, urging that they be compelled to "hire a hall" if they wished to hold meetings. The Hall has been hired, the meetings held, and the Spiritualists are jubilant and active.

Yours Truly, J. H. HARTER Auburn, N. Y.

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CHICAGO, SATURDAY, NOVEMBER 27, 1875.

How It Looks Abroad.

The following article we clip from the MEDIUM AND DAYBREAK:

The sentences omitted are indicated thus: * * * * * Such omitted sentences if published by us, might be deemed technically actionable and subject to much trouble in defending ourself against another libel suit at the instigation of the "great Egolite."

The MEDIUM AND DAYBREAK is a popular English paper of large circulation, devoted to Spiritualism, published by J. Burns, London, England.

SPIRITUALISM AND FREE LOVE.

"My heart sed he would come, and I took courage. He has cum—be's here—you air him—you air my affecy! O! 'is to match lo match!" and she sobbed again.

To THE EDITOR.—Dear Sir:—Mrs. Re-proche evidently wants Mr. Morse to avow or disavow his "free-love" predilections, and the appearance of his letter reminds me that I wished to write a few lines on this subject.

We are indebted to America for much that is good in Spiritualism, and much good may be yet in store for us, but I trust we shall never see such corrupt doctrines as that of "free-love" imported to this country. I for one would not like to see England Americanized or Spiritualists here become "free-lovers."

The advocates of "free-love" talk a great deal about "spiritual affinities" and "spiritual counterparts," as if there could be no proper marriages without these, quite overlooking the fact that in the present state of mundane existence opposite types intermarry, doubtless to bring about some wisely ordained result.

I am, Yours Fraternaly, ROSSNEY BROWN.

9, Outram Street, Stockton-on-Tees, Oct. 18th, 1875.

[The free-love movement is dead in America, and we need not be afraid of a ghost. Mediums may get under the "influence" of these for a moment, but the hard-headed are safe. What are the facts? Mrs. Woodhull's paper has abandoned the advocacy of free-love doctrines months ago, has reduced its size one-half, and its columns are chiefly filled with lugubrious harangues plentifully interlarded with Scripture texts.

West" as a medium, is just now threatening to sue Mr. S. B. Jones, of the RELIGIO-PHILOSOPHICAL JOURNAL. Mr. Wilson bases his claim on the fact that the report has damaged him in the eyes of his old patrons, and that the well-furnished tables to which he used to have access on his hunting expeditions are now denied him. This is all very significant.

It shows that the gospel of lust does not pay—American Spiritualists close their doors against its advocates. The morality or philology of the matter is of small account to such men as Wilson, who a few years ago made it his business to vilify our good brother J. M. Peobles; but when the stomach has to bear the brunt then a new form of consciousness—if not conscience—comes to the rescue of good behaviour. Free-love never was a tenet of American or any other class of Spiritualists.

\$750 REWARD.

Is the Devil Dead?



[I wish the Devil was dead. Here I am in prison. I got into bad company, and in a fit of anger, killed my companion. You, under similar circumstances, might have done the same. If God would kill the Devil, I could be liberated. I am old, can walk with difficulty, and must soon die; but if Devils or Dakkas are allowed to exist, I must remain here as long as I live.]—The words of E. Hyatt, an old man in Prison.

In our previous article we alluded to prevalent errors in regard to various matters connected with this mundane sphere of ours, and concluded by offering a reward of \$750 for any information which will lead to the arrest and detention of his Satanic Majesty, the Devil. In doing so our motives were of a philanthropic nature, and the leading characteristics of our ambition to relieve the world of a pest! Who will not say, "God speed you in your undertaking." The millennium, the glorious millennium! when the lion and lamb will lie down together, and sewing circles and editors lie not at all; when it will not require the application of greenbacks to repair a broken down character, or a bottle to hold the elixir of life; when the great cry that Katie did or Katie didn't will be heard of no more, the Holmeses being changed into respectable angels and on good terms with the Brooklyn Society; when Col. Oloott's elementary spirits will be taught good manners, common sense, and ordinary politeness; when Mrs. Woodhull will, under the divine inspiration of the erudite Demosthenes, make speeches contradicting everything she has said,—admission free,—while Stephen Pearl Andrews will, dressed in deep mourning, travel over the world to aid those who have broken one, or more bones in wrestling with his extraordinary teachings—such for example, as this, "If these analogies be accepted, as correct,—and further investigation will tend constantly to confirm them,—then any absolute Separation of Heaven from Hell (or of Transcendentalism from Experientialism), such as did not leave them still in a constant and vital connection through the Intermediate Region symbolized by the Neck and Throat, has its Analogue in the destructive process of Decapitation, or in its representative, Throat cutting. This has been, in fact, hitherto, the favorite method of Suicide, both in Theology and Philology. Abstraction (drawing asunder) carried to the Absolute, is always Death."

Yes, when the Devil is killed and buried, and past resurrection, then that time will dawn upon the earth, when everything will be fixed, understood, and duly appreciated! How is it now? Constant changes in science, govern-

ment and religion! What would a visitor from Venus (where the millennium has been established, we will suppose) infer, should he visit this earth, and peruse our current literature. Supposing he should read that Gen. Tracy, one of Beecher's lawyers, was one of the bravest of the brave, and that he had courageously engaged at the head of his columns on many a bloody battle field, and after the contest, had been seen combing cannon balls and bullets out of his hair! Why, he would desire to see him at once, and would regard him as the greatest curiosity of the age. In viewing our gorgeous churches, their tall steeples towering skyward, and their massive stone fronts emblematic of endurance and stability, he would consider them, no doubt, the grand moral lever to lift the world from its degraded position, and illuminate it with a knowledge that would banish superstition and ignorance; but should he happen to read the statement of Mr. Comstock, (the general agent of all Christian denominations, to suppress obscene publications and prevent their transmission through the mails)—that there is one man in New York City, a Baptist church member of twenty five year's standing, who has printed 148,000 obscene books for a dealer in obscene kind of literature—would not this erudite visitor from a sister planet, smell an unsavoury odor issuing from "holy" places, and would he not come to the conclusion that hypocrisy is one of the leading characteristics of a religious life? And supposing, too, that this highly cultured gentleman from the planet Venus should take up a daily paper and read of the girl who hated her suitor to such an extent, that when he called to see her on Sunday evening, she threw her arms around him, and squeezed him almost to death, alarming the youth so that he didn't call again until the next evening! Why, he would wonder why such a woman wasn't arrested for disorderly conduct? Should he attend divine service where the officiating clergyman is Elder Hammond, the distinguished hell and damnation revivalist, and hear him repeat one of his stereotyped assertions, that "Hell is so hot that if a man were taken out of it, and plunged into the hottest fire of an earthly furnace, he would freeze to death from the transition"—would he not, out of sheer curiosity, want to visit the place, and would he not inquire why God does not kill the Devil? Would he not become confused somewhat when learning that Robert Collyer had given expression to this, which he regarded as axiomatically true, "You can't have the dyspepsia and serve the Lord at the same time." Why, he would wonder what would become of the 1,000,000 confirmed dyspeptics who were working out a miserable existence on stale bread and Graham crackers.

Supposing, too, that in his peregrinations he should visit that magnificent City of Churches, Brooklyn, and hear the everlasting cry that Beecher did, or Beecher didn't sounding forth from partizan friends, would he not feel like returning to Venus at once, where the millennium has been ushered in, and everything is altogether lovely? And with philanthropic emotions ever uppermost in his plastic nature, if he should gas at one single item of \$170,850 expended for music alone in the churches there, would he not smile contemptuously as he gazed at the poverty-stricken ones prowling about as if friendless, Godless, and less everything that could make them happy and comfortable? We think this distinguished visitor from Venus on visiting such a scene of transcendent contrasts in the condition of society, would add a curious chapter to his forthcoming report to the savans of his planet, and try and devise some means to kill our Devil.

Then supposing on leaving Brooklyn he should read the certificates of a patent medicine vender—one for example who warranted his porous plaster to draw a person ten miles the first night applied, would not his head go around in amazement? Supposing, too, he should be told that Abernathy was one of our most eminently successful physicians, universally respected, and that he should read, that once upon a time an old woman went to him greatly alarmed, for a prescription, telling him that her son had swallowed a mouse, and that the leary physician turned petulantly around and said, "Madam, hasten home, and give him a cat." Would he not open his eyes at such a statement? And further, supposing, too, he should read, that another old lady had called upon him, thinking her child would die every moment, saying, "Doctor, my son has swallowed a bullet"—he curtly replying, "Hasten home, and give him a dose of powder, and be careful and not get shot!" After this distinguished visitor from Venus had seen this record of one of the best physicians that ever lived, he would think certainly that the world was mad on general principles and the Devil was soaring around looses. The fact of it is, that we are a peculiar people, endowed with subtle eccentricities, that no pure man can fully appreciate. Should he return to his celestial home what a report he would write! Supposing in his pursuit after knowledge, he should read we had well contested spelling matches, "And that at one of them a Sohenocedy girl set down on "pantaloon"—what would he know about it? When the millennium is ushered in, then all such nonsense as this will cease. And that is our mission to usher it in, which we can not do without first killing the Devil, or showing his true characteristics.

How is it with that learned divine—Robert Collyer? He never has been fixed on account of the existence of the Devil. Why, the stars are not fixed—then why one of the smaller luminaries? He once was a Methodist—a roaring, rollicking, thundering, devil-dafy-gag, ranting, enthusiastic divine, at a salary of \$700—perhaps! Then he had some struggles with the Devil. He wrestled with him, as Jacob did with the angel. He denounced him in bitter terms, and called him a bold, bad being,

destitute of all virtues except uniform persistency, and that was directed in enticing people from the paths of virtue. His descriptions of hell were peculiarly awful and startling. Its chambers of subterranean heat and seething coals, were vividly presented by the word of mouth to his gapping listeners. He sent Paine there, the distinguished patriot and statesman; he consigned him to one of the hottest furnaces, where little Devils shot arrows into him, and poisonous insects stung him; where fierce animals bit him and snakes laved him with their poisonous saliva; where he was compelled to breathe air as much hotter than red hot iron, as molten lava is hotter than an iceberg. There the author of the Age of Reason, the lover of liberty, the hater of despotism, and the fiend of the oppressed, was confined like a wild beast in a menagerie, to be punished forever and ever. Notwithstanding the fact that he assisted in rearing the citadel of liberty, in which we all live, he was doomed to everlasting torment. There was Hume, also, who wrote the "Natural History of Religion," he was consigned to everlasting perdition. So was Aristotle and the hero of Ticonderoga, Ethan Allan. Collyer had consigned each one to various quarters in the subterranean region of hell, at a salary of \$700 a year. Finally, he became a Unitarian, and with a salary of \$5,000 or more per annum, he jerked them all out of hell, and consigned each one to various positions around the throne, where they are supposed to be now, singing praises to God and the Lamb.

It is not difficult for the reader to perceive that nothing is fixed—not even hell—like the "fixed stars," everything is unsettled, and the affairs of the world seem to be constantly bobbing around, seeking an equilibrium! If the Devil was dead, there would be no need of wearing false faces, or appearing to be what you are not. Truth, then, would reign supreme. With no thieves, no liars, no murderers, no backbiters, the world indeed would be a paradise, where angels would hold sweet communion with each one. The widow's moan and orphan's sigh would then be turned into all-vary peels of laughter; their sad hours into radiant sunshine; their old rookeries into pleasant homes; their days of struggles into peaceful enjoyment, and all would be happy. (To be continued.)

Facts to be Remembered.

Wilson sometimes unwittingly mixes grains of truth with falsehoods innumerable, which he utters. Specimens will be found in the following, which we extract from an article published under the heading "The Tree, Pure Spiritualism and its Fruits":

He says: "When the RELIGIO-PHILOSOPHICAL JOURNAL opened its batteries upon the Social Freedom question, we saw prophetically what would be the result, and pointed out to the editor just what would come to pass. When the RELIGIO-PHILOSOPHICAL JOURNAL began its crusade against Woodhull & Co., Spiritualism had a stronghold in every large city in the Union, that is, in the form of public meetings. Now, only New York, Philadelphia, Baltimore and Washington maintain meetings. Boston has not been disturbed, but each of these cities named have lost, and are not having as large audiences as they had before the RELIGIO-PHILOSOPHICAL JOURNAL commenced its crusade. The State Associations in Iowa, Minnesota, Wisconsin, and Michigan have suffered terribly. In Ohio, Indiana, Missouri, Kansas, Nebraska, and Illinois, the State organizations are dead, killed by the bitter and abusive policy of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL. The Northern Illinois Association and the Northern Wisconsin Association of Spiritualists have withstood this champion of virtue (?) and maintained their footing, and yet these organizations have been depleted by the false statements made by the paper referred to.

And now we are reaping from his sowing. The First Society of Spiritualists, in Chicago, whose purity has dissolved, the Lyceum and suspended their meetings, are virtually a dead letter; but here comes in Chicago the Woodhull, and fills McCormick's Hall to repletion. And on Sunday the "Gentle Wilson" fills Grow's Opera House at 25 cents a head. Now let the pure and immaculate editor of the RELIGIO-PHILOSOPHICAL JOURNAL or its "Fan is Phanny" correspondent try their hand before a Chicago audience, and give to the world results."

Wilson justly gives us credit for making a successful warfare upon the infamous doctrine of "Social Freedom," and it is true, as he says, that he did all he could to dissuade us from doing so, and we were compelled to close his department in the JOURNAL, as he persisted in claiming that "social freedom" is germane to Spiritualism.

His lack of consistency in suing us for classing him with the "social freedomites," is obvious to any one who is familiar with his course or even reads the foregoing extracts.

The "Social Freedomites" were running the meetings everywhere, and bringing Spiritualism into disrepute throughout the United States. The RELIGIO-PHILOSOPHICAL JOURNAL raised the alarm, true Spiritualists took warning, and at once went to work clearing the Augean stables, and most thoroughly has it been done.

Wilson says, "And now we are reaping from his sowing. The First Society of Spiritualists in Chicago, whose purity has dissolved the Lyceum, and suspended their meetings, are virtually a dead letter."

Now the facts are that the "First Society of Spiritualists of Chicago," had been for a long time officiated by "Social Freedomites," and their meetings had been run in that channel until the people shunned the place as they would a plague spot.

A few weeks ago the Spiritualists of Chicago rallied and elected a set of officers, who ignore "Social Freedom" as a most infamous doctrine. Hence Wilson declares that Society a "dead letter."

Now for the facts: Instead of being a "dead letter," they have rented a large hall at the corner of Washington and Green Streets, (a central point) that will seat fifteen hundred

people, and at the very first meeting, the house was filled to repletion.

The Children's Progressive Lyceum is inspired with new life, and Spiritualism has entered upon a new era in Chicago, which promises for it a brilliant future.

A like success awaits us in every city and town throughout the United States.

If we have been the cause of the ruptures as Wilson avers, we certainly have been but the humble instrument in the hands of higher powers, to renovate our heaven-born cause, and place it upon a basis that shall elicit the approbation of all good men and women.

We boast not of being the author of the great and good work, which Wilson, in the spirit of vilification, attributes to us, and yet we confess that that wisdom which belongs to the higher spheres of life, has impelled us to the performance of a sacred duty.

Since we purged our columns from the lucubrations of E. V. Wilson, we have received many thousands of letters of approval of our course. Our subscription list has more than doubled, and the cause of genuine Spiritualism, has endeared itself to millions of people, who, but for the course pursued by the RELIGIO-PHILOSOPHICAL JOURNAL and its supporters would never have given the least attention to the subject.

For performing that duty, Wilson has sued us, claiming \$25,000 damages. For what? For accusing him, as he says, of affiliating with "Social Freedomites," and yet he is Secretary and Mrs. Severance is President, of a society that claims that "Social Freedom" is germane to Spiritualism, and which at their Elgin meeting sent greetings to an out and out "free-love gathering" at Jackson, Mich., where Mrs. Woodhull was present in person; which in turn by resolution denounced all marriage laws and the RELIGIO-PHILOSOPHICAL JOURNAL, for its loyalty to true Spiritualism, and its opposition to "Social Freedom."

Only Six Persons.

Wilson, in reporting the number of persons in attendance at what he and Mrs. Severance call a meeting of the "Northern Illinois Association of Spiritualists," at Belvidere, says the attendance averaged sixty-five, six of whom were from Belvidere.

Belvidere is the city where this free-love institution held their last meeting. It is a place of some five thousand inhabitants, hundreds of whom are Spiritualists, and yet but six persons would disgrace themselves by attending such a meeting.

Now, with these facts confessed, Wilson proposes to hold a like meeting at Rockford, and there lay out a plan for what he calls an "International Convention" at Chicago. He is Secretary, and Mrs. J. H. Severance is President—Poor Howard, who recorded his vote for Mrs. Woodhull the day after she was elected president, is left out in the cold—his devotion to Woodhull is not enough for Wilson and Severance, now Woodhull has gone back on them.

Wilson says that the "Northern Illinois Association of Spiritualists are a living fact." We suppose he means himself and Severance.

The public will doubt whether a thing so odious in the nostrils of the people, as to deter all but six persons of the town where the meeting was held, from attending a convention of such a high sounding name, is alive. Its odor, savors of death and decomposition.

Wilson claims that the Association includes the territory embraced in Northern Illinois, Southern Wisconsin and Michigan, and Northern Indiana, and yet an annual meeting, according to his own report, held in pleasant weather in the month of October, all told were but sixty persons, and only six of them from Belvidere, the town where the meeting was held. Woodhull had sense enough to remove the rancor, as old rats leave rotten ships. But Wilson as Secretary and Severance as President stuck to the old stinking carcass, and affirmed that it is alive, and propose to have an "International Convention" to take a snuff at it.

The people of Rockford will treat the abomination with the same contempt that was shown it at Belvidere.

Not five persons outside the ranks of free-lovers will have anything to do with the putrescent thing.

Dr. Witheford.

We take pleasure in testifying to the genuineness of Dr. Witheford's mediumship. Although the spirits do not materialize as readily as through older mediums, yet what is presented is equally as conclusive evidence of spirit control. At a seance held at our seance rooms, the spirits came and touched our hands while we were holding his; beautiful spirit lights occasionally appeared, and while he was in the cabinet the spirits played on various musical instruments on the outside.

At a seance lately held on the West Side by him, at the residence of Mr. Crocker, a gentleman who is a careful observer of the phenomena of Spiritualism, the spirits brought into the room a

BEAUTIFUL WHITE DOVE, much to the gratification of all present. How they accomplished this feat, still remains a mystery to those who witnessed it.

At one of his circles, at 188 West Madison Street, he prepared some paraffine, and a mould was taken of a part of a spirit's hand.

Thus the good work goes bravely on. New mediums are being constantly developed, new tests are being given, and the angel-world is gradually drawing nearer to this, to convince mortals that their friends still live.

Mrs. S. B. NEWCOMB wishes the JOURNAL discontinued, but does not give her P. O. address.

GOD'S SPIRIT.

How It is Working in the Garden City.

A Deep Religious Feeling in all the Churches.

Some Interesting Facts Concerning the Work--The Noon Prayer Meeting.

The foregoing is the heading of a long article in the Post and Mail of Nov. 11th, calculated to tickle the fancy of the churches in and out of Chicago.

"INSANE ON RELIGION." "Jeremiah O'Sullivan, a man of 80, who had been reading too much of religious matter, was declared to be insane in the County Court this morning, as was also Philip Parker."

If there had been a meeting of Spiritualists with similar results, the secular and religious press would have heralded it all over the country as an argument against Spiritualism.

Jennie Lord Webb.

This lady so well and favorably known in this city and the West as a fine medium for various phases of manifestations, who has in years past convinced many skeptics of the truth of spirit communion, and given sittings to many prominent people of the country, has had such inducements offered her to spend the winter at the East, that she has concluded to do so, and has taken rooms at 88 Westminster St., Boston.

In the address of Mrs. Tappan, we are compelled for want of space, to omit the Invocation. It was really beautiful, and riveted the attention of the audience.

Mrs. G. B. STEPHENS will probably speak in this City during December, at the hall corner of Green and Washington Streets. He is one of the ablest advocates of our cause.

Mrs. TAPPAN speaks at the Hall, at the corner of Green and Washington Streets, Friday evening, Nov. 19th, also at the same place Sunday morning and evening, Nov. 21st.

WEST INDIA PICKLES is the spicy title given by W. P. Talboys to a humorous book, in the press of Carleton & Co., being the Diary of a Yacht Cruise last winter among the West India Islands.

AUGUSTA EVANS' NEW NOVEL--"Infelice" bids fair to rival "St. Elmo" in advance orders. Carleton & Co., the publishers, are negotiating with a large dealer for the enormous number of 50,000 copies, including "the market."

The numerous crucified Saviors that the world has been favored with, have their history set forth in clear and comprehensive style by K. Graves in his "World's Sixteen Crucified Saviors," price by mail \$2.20. For sale at this office.

DR. CAMPBELL, of Cincinnati, Ohio, says that Jay J. Hartman, "took, yesterday two spirit pictures, which were recognized." He alludes in favorable terms to E. H. Green and his wife.

EMINENT MEN in many countries have during the past few hundred years written "the history of Jesus." None of them can at all compare with the history given to the world by Paul and Judas through Smyth. Their thrilling account of that wonderful man is of intense and absorbing interest. Price \$1.50, postage 16 cents.

MR. AND MRS. ANDREWS are in full charge of Cascade again, and Mrs. A. will not go to Russia. She will be pleased to meet her old friends, and her control expresses the belief that the manifestations this winter will be unsurpassed by the most remarkable demonstrations of the past.

Concluded from First Page. BEAUTIFUL WHITE ROSE

and leaf, and a purple pansy; perfect in shape and exquisitely shaded. Handing the basket to Mr. Taylor, she arose, and put these beautiful mementos of her handiwork into my hand. "Oh! May," I exclaimed, "will you please let me kiss your hand," but she gradually receded from me. Taking the chair she moved it towards the table, on which I had placed, after the dark seance, a sheet of writing paper, folded in an envelope with a pencil. Gracefully sitting down, May took the paper from the envelope, and in full view wrote the following, to Mrs. ROUX, a friend in Louisiana:

"DEAR MADAM:--We still love you, and watch over you. MAY."

Folding it she replaced it in the envelope and addressed it to Mrs. ROUX. Rising, she placed the letter in my hand, threw her arms around my neck, and planted a kiss upon my brow; involuntarily I placed my hand upon her shoulder, but it was as marble in its deadly coldness, and no mortal breath fanned my face as she held me in a close embrace, for the space of half a minute. Oh! the unspeakable bliss, the undefinable heavenly feeling that permeated every fiber of my being in that ecstatic moment, I never can forget though I should live a thousand years. But all things, whether spiritual or earthly, have an end. Withdrawing herself from me, May gracefully bowed her adieu, and retreated towards the cabinet, growing

SMALLER AT EVERY STEP, until as she had reached the cabinet door, she was not larger than a four year old child. And thus the lovely form faded from our mortal sight after being out in the room fully thirty minutes, once seen and never to be forgotten. George soon took the trumpet, and speaking words of cheer and counsel, said it had given them great satisfaction and pleasure to be thus able to manifest themselves to us, and wishing to be remembered to his friends in Louisiana, bade us a very

good night. Johnny also said his adieu in his usual humorous style. And thus this wonderful seance closed. We had held communion with a spirit clothed in flesh even as we were, and yet we had seen her disappear. Philosophers and men of science can you solve this mighty problem? When Baglan came out of the cabinet, it was hard to make him believe that such manifestations had taken place. But our joy lighted and tear stained faces, our exclamations of wonder and gratitude persuaded him that something extraordinary had occurred.

And now reader, I have given a truthful and unvarnished account of the seance, but such manifestations can not take place in a public or promiscuous circle. There must be

PERFECT HARMONY

in order to assist these pure spiritual beings, and this can only be obtained, where the sitters, whether skeptics or believers, are harmoniously blended. To the skeptic I would say, the cabinet is bare of carpet or furniture, save the chair in which Mr. Bastian sits. Trap doors and sliding panels can not possibly be introduced, as the room below and adjoining are occupied. And we are positively sure that Mr. Bastian had no drapery or masks on his person. We are perfectly willing to risk our reputation and our all on the truth and honesty of these manifestations.

Mrs. MARY DRUGGENDT. Louisiana, Mo.

ANDREW GROVE and others have our thanks for extending the circulation of the JOURNAL.

Business Notices.

SUDDEN CHANGES in the WEATHER are productive of Taroat Disease, Coughs and Colds. There is no more effectual relief to be found, than in the use of "Brown's Bronchial Trochae."

With all the competition in soap, Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia) is first in popularity, because it is pure, uniform and honest. Have your grocer get it and then try it at once.

DR. D. N. HENDERSON, of Iowa, has made arrangements to have an office at Memphis, Mo., during a portion of the winter. See his advertisement.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. ROBINSON, Medium, Chicago--Will you please send me some magnetized papers. I had them once before, and they acted like a charm. They seemed to retain their power until they were worn to pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your hand. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He knelt on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, Mrs. R. I. PECK. Topeka, Kan., April 12th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON,--MEDIUM,--CHICAGO.--I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is anything that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS O. POLLARD. Los Nietos, Cal., Oct. 8rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mrs. A. H. ROBINSON:--Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant, LEWIS O. POLLARD.

Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. ROBINSON:--I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself, Yours with Respect, LEWIS O. POLLARD. Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

Mrs. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription adapted for curing the disease, and permanently curing all curable cases.

Of course she claims no knowledge of the healing art, but when her spirit-guides are brought in possession of a sick person, the knowledge they derive, they seem to give immediate and permanent relief, in curable cases, through the power and superior forces latent in the system, and to nature. This prescription is sent by mail, and is in no respect an infallible remedy. It should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the manner in which it is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be

made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The Doctor has had for the last 16 years, unrivaled success in the treatment of diseases on the magnetic principle. Medicine seldom used.

TERMS:--Diagnosis and first prescription, \$1.00; each subsequent one, \$1.00. Psychometric delineation of character, \$1.00. Answering business letters, \$1.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of paper, announcement, and postage.

Mrs. ROBINSON will receive or give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$1.00. It is warranted to cure the habit, and the spirit controller, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to the health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before habituating the hankering desire for a tobacco weed. It is a remedy prescribed by a host of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will analyze this remedy, find one particle of gentian root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARA. I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS. I have used tobacco, both chewing and smoking, about twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free with no desire or hankering for it.

G. A. HARKER. Oswego, N. Y. Mr. E. T. Wynand of Waukegan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a box.

D. H. FORAN. Oshkosh, Wis. For sale at this office, \$1.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Chicago, Ill.

Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

The Wonderful Healer and Clairvoyant--Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. (Give age and sex). Remedies sent by mail prepaid. In the past two years Mrs. Morrison's control has given 8076 diagnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Morrison, Boston, Mass., No. 109 Westminster St., Box 2519, v18n26:13.

Commercial Hotel, 7th St. bet. Robert & Jackson. ST. PAUL, MINNESOTA. Fare, \$2 per day. This house is new and fully equal to any two dollar a day house in the State. FLOWER & WINDLER v17n11:11

PRUSSING'S WHITE WINE VINEGAR Celebrated for its PURITY, STRENGTH and LAXATIVE EFFECTS. It is the BEST Family Medicine. L. PRUSSING & CO., 26 & 28 Michigan St., Chicago, Ill. v18n20:13

New Advertisements.

ELASTIC TRUSS Rupture unfastened--easily--perfectly--day and night. No pain or anxiety. None will cure. Sent by mail. Clr. send fee. C. J. REED, 225 State St., Chicago, Ill. v17n11:11

CHRISTMAS Pure Candy at 10, 15 and 25 cents per lb. Shipped anywhere. Address ELYDER, Chicago, Ill. v18n11:11

3 Valuable Patents Given Away. Send for new terms for a new STEAMWASHER or WOMAN'S FRIEND. J. C. TILTON, Pittsburgh, Pa. v18n11:11

WANTED IMMEDIATELY 20 More Young Men to Learn TELEGRAPHY. Good situations guaranteed. Salary \$100 per month. Apply to THE TELEGRAPH COMPANY, CLEVELAND, OHIO. v18n11:11

1876. Postpaid, \$1.60. THE NURSERY. A Monthly Magazine for Youngest Readers. PUBLISHED BY JOHN E. SHOREY, 25 Bromfield Street, Boston. v18n11:11

D. N. HENDERSON, MAGNETIC HEALER OF TALLEYRAND, KROKUC CO., IOWA, will be at MEMPHIS, MO. from Nov. 18th to Dec. 20th '75, for the purpose of treating diseases. The Doctor has had for the last 16 years, unrivaled success in the treatment of diseases on the magnetic principle. Medicine seldom used.

SHARP & SMITH, MANUFACTURERS OF Surgical Instruments, ARTIFICIAL LIMBS, Batteries and Appliances for the Mechanical Treatment of DEFORMITIES and Deficiencies of the of the Human Frame. 100 RANDOLPH ST., Chicago, Ill.

Save the Ladies, Children, AGED, SICK AND INFIRM FROM EXPOSURE AND DISCOMFORT. WATROUS EARTH CLOSET. THE CHEAPEST AND BEST.



THE LATEST AND SIMPLEST IMPROVEMENTS. A CHILD CAN MANAGE IT. HANDSOME DURABLE--ODORLESS. PRICE \$16 to \$25. Our \$5 WATER CLOSET is perfectly practical, portable, popular, scentless for a day or a week, just right for stormy days, dark nights and 4 o'clock in the morning. Send for circular to the WAKEFIELD EARTH CLOSET CO. 20 DAY ST. N. Y. v19n23:11



PIANOS ON TIME. For the benefit of many persons who would like to buy a first-class Piano, but do not wish to pay cash, we publish the following terms upon which we will sell to any reliable person in any part of the Northwest. 1. On six months, time, 2. On three, six, nine, and twelve months, 3. \$15 per month; remainder at the end of 1 year, 4. \$25 per month until piano is paid for.

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I KNOW THAT THE SOUL LIVETH

GIVEN THROUGH INSPIRATION BY THE SPIRIT OF JAMES TAYLOR—MEDIUM, MRS. FANNIE GREEN MCCOUGALL.

The shadows of doubt are all passing away, Dispelled by the light of a logical ray, A germ of Clear Reason, whose full power will shine, Through all the great Future,—assurance divine, For I feel all the blessedness Heaven can give. In solving this wonder of wonders,—I Live, Close clasping unto me my great human dower— A life without end, and no limit of power. And the Lost, and the Mourned, that were hidden away, To moulder and waste with inanimate clay, And with me, and around me, and smiling above, Immortal in beauty, and wisdom, and love, With no suffering around us, no parting before— We wander away to the shadowy shore, Where in soft silvery billows, that break at our feet, The bright Living Waters make melody sweet— An anthem of Life, ever during and free, Rounding up in the boom of Eternity's sea. Friends reunited, in converse true, Their Present enjoying the Past review, With a measureless love in each unspoken word, Which only in Heaven's clear air could be heard, Their kindling memories freely unfold, Friends and scenes that were dear of old; For the holiest thoughts and feelings combine, To make most precious one "Auld Lang Syne." Still drinking with rapture the gladdening light, That opens new realms to the wondering sight, Where the heart of love and the mind of power, Are growing in grace with the growing hour; With each new impulse borne up higher, To the fountains of Wisdom we may aspire, Where nothing is hid from the boundless view.— Of the Great, the Possible, the True; And thus I rejoice, while day by day, The hard old scales are falling away, As the tender tone of the light serene Salutes the sight like a tint of green; And rancorous errors are touched and healed, By light in living fires annealed. Not all didactic are our spirit ways, For oft sweet humor's scintillating rays, Sparkle in speech, while answering shafts of wit, Inspired with many a rich and pointed hit, Keen yet not cruel, call forth mirthful tones, That shake with full response the highest thrones. Such royal wit—no flimsy verbal chaff— From Gabriel's selfhood must provoke a laugh, Inspiring pleasures, innocently gay, Cheer us to mark with us the full days, Each, in the work he knows and loves the best, Is free his love and labor to invest, While all our varied magnetisms tend To the high purpose of the same great end; Each, acting in his own peculiar mood, Bonds all his power to Universal Good. To elevate the ignorant and low, To heal the vicious of their inborn woe, To battle bravely against every wrong— Foul Ignorance and Superstition strong, That bar the golden gates, and block the way, And the poor blinded victim lead astray. For the wronged babe we seek out loving arms, To bear it safely from impending harms Unto the harbor of a cheerful home, Where higher hopes, and better deeds may come. We lead back gently such as go astray, And turn the tender maid from danger's ways; And thus we labor with a joy refused— Bound in the brotherhood of All Mankind. Concrete in action, our Religion shows, The many fruited tree on which it grows. Selfish petitions though we never raise, Our Work is Worship, and Enjoyment Praise; No barriers to our highest faith we find, Our Creed Humanity—our Sect Mankind— Freedom our Gospel—Justice, our Golden Law— The same great Word that ancient Sages saw, Reason our Priest—Conscience our Judge—no dream Has ever questioned yet their power supreme. Our Virtues clothe us with immortal youth, Our Goal is Wisdom, and our Guide is Truth, In one grand circle, all below—above— We cleave devoutly, for our God is Love, And when his heartfelt praises we rehearse, Our temple is the boundless Universe. Such is the Heaven I share in, and behold, Though still the infinite may not be told, Compare it with the yawful Heaven, that shines, In the state teachings of devout divines, Almighty Dulness, bent with folded arms, Devotes Eternity in Singing Psalms. A word of happy greeting now I send To dear ones of their own departed friend, Freed from the irksome thrall, I came away— All round me darkened save a single ray— And that I followed—now a rising star, That lured, and bore me to some realm afar. Angels were round me, in soft light arrayed; And on a drowsy couch, they gently laid The worn and weary. Then I slept and dream— That I looked through the light that o'er me beamed, And in a vision, saw my former self, Safe laid away upon his narrow shelf; And still I saw the flesh and living form, With human hopes and aspirations warm, I waked in wonder, but half conscious then, I asked an angel watcher how and when I came there, if, indeed, I did not lie, In the old church yard. And was this being I, Or that pale thing, just shrouded, confined, knelt, Which, in the ghostly chamber I beheld? A tender hand upon my lips was laid; I clasped it, wondering half, and half afraid. It was my Margaret—being, loving, kind, I faltered with a rapture too divine! But strength being given, at length I came to know The glorious truth that had perplexed me so. That I was living, heart, and soul, and mind; And only ashes had been left behind. I felt the lost ones, though my eyes were sealed; But all at length were to the sight revealed; Then the old hymn made Heaven's voice arch as ring: "Oh Grave! where is thy victory? Oh Death! where is thy sting?" And now, in joyful faith and sight, I rest, Of all my proper parts and powers possessed. As you suppose, we do not live on air, Or, vagrant-like, fondly dwelling anywhere;

We've food and raiment, and a place called home, To rest returning steps, whenever they roam, Where all the family and social ties Are crowned with love, and linked with harmonies; And kindred spirits, in their converse sweet, Are never troubled by unhalloved feet. There, books and cabinets, and works of Art, Measure and shadow forth the owner's heart; And such I'm fashioning from heart and mind, Adorned for all the dear ones left behind. Meanwhile, a nook half hidden from view I have found, where the clear light just peeps through, And the murmuring waters, with musical flow, Sing soft to the oars that dance as they grow; And the long flexible branches with cadences sweet, Just kiss the fair waves with their rhythmical feet; The amaranth bows with a reverent chime, While the mosses, and blades of grass, keep time. Here the asphodel blooms, and the fairy flowers; That bind with their tresses the unmeasured hours; And here have I fashioned a lovely bower Of the clambering vine and the starry flower. Hither for rest and reflection I come In the secret silence, I call it home. Just where two loving streams together Are flowing, I've planted our beautiful beather; And musing oft, as I sit and dream, I hear the voice of a dear old stream, And think as the nodding bells I see, It is Almond Water, that sings to me. With a spirit immortal our cherished loves Fly back to our bosoms, like wandering doves. Close by, on a fire tree, stately and grand, I have hung the harp of "Auld Scotland;" And the living winds, as they sweep along, May awaken the conscious chords with song, Or bear away from the higher planes, To the poet's soul, sublimer strains. Transcendent in truth in this wonderful clime; All its voices unite in an anthem sublime, That breathes in all being—an ecstasy rife— Inspired by the fullness and richness of life; I catch in my spirit the quickening strain, And thus I prolong and repeat it again; "I live," and I bind in a bright, burning scroll, For the Daring of Thought, and the Noble of Soul, This truth of all truths, in its grandeur sublime That the spirit of man is not bounded by time; But to measureless being it springs from the might To an heirship of deep and unquenchable light— All the truths of the Universe open to view; To meet, and to master, with zest ever new; While the glory of Art and the sweetness of Love, Like fair stars, forever are shining above; But to the earth veiled I could only impart The rhythmic raptures that sing in my heart, Or paint on your spirits this glory divine, If a language of infinite meanings were mine. I await my Beloved with outreaching arms, To lead them in safety, or shield them from harm, Preparing the way for reunions of love; For I know that our lost ones are blooming above.

Ecclesiastical Bigotry.

BY J. H. CORTON.

A philosopher has said, "He who dares not reason is a coward; he who will not is a bigot, while he who can not, is a fool." In uttering these truths the philosopher is not responsible for the existence of either coward, bigot or fool. He has only pointed them out so that he who runs may read. The sublimely corresponding explains itself. The bigotry of the church excludes all reason when reason would endanger the life of its creeds. The cowardice of the church excludes reason when reason would loose the fetters and lead the souls of her votaries away from fables and fictions into facts and divine truths. But to the correspondents: DENVER, COL., Sept. 25th, '76. MY DEAR BROTHER ERRETT:—I would like to furnish for publication in the *Christian Standard*, a series of articles entitled "Evidence of Immortality." The materialistic tendency of modern thought seems to me to demand the very best testimony that the world can produce of the positive evidence of the soul-life hereafter. I may not express the thought mould of the "Disciples," but my heart is deep in earnest. And if I can succeed in lifting the feet of but one soul from the mire and clay, placing them firmly upon the rock smitten by angel hands, in the broad sunlight of the life and love of the beautiful hereafter, I shall feel myself amply repaid. Please let me hear. Yours in the bonds of fraternal regard, JOHN H. CORTON. ERRETT'S FIRST REPLY. If your evidences of immortality consist of details of necromancy and the materializations etc., of Modern Spiritualism, we have no room for them in our columns. Nor can we in any case decide to publish until we examine the articles. ISAAC ERRETT. CORTON'S REPLY. DENVER, COL., Oct. 2d, '76. ISAAC ERRETT, Esq., (O'Connell, O.)—My Dear Sir and Brother:— Your card reply to mine concerning my proposed articles for publication in the *Standard*, entitled "Evidence of Immortality," is mine and noted. I confess myself surprised and at the same time sorry on account of your manifest illiberality. I have never had the pleasure of your personal acquaintance, but judging from your writings, I had supposed you were liberal enough to receive and welcome truth from whatever source it might come. I was fully persuaded that neither Franklin, Lord, McGarvey, nor the Missouri editors would entertain such a proposition for a single moment, but felt quite confident you would. There are other publications of good circulation and respectability whose proprietors will publish my articles, but not one in a hundred of the "Disciples ever read them. And yet these are the very people I most desire to reach. Surely, my brother, if I am in error, you can set me right before your readers. I am perfectly willing that yourself or any body else, shall review my articles as fast as they appear, so that the article together with its criticism shall both appear in the same number if you like. And I will be more liberal than you proposed in your card, for I will guarantee the prompt publication of all your criticisms in some liberal paper of respectable circulation, thus giving you a chance to be heard by a class of readers not now accustomed to hear you. If you hold the *truth* in absolute infallibility then you would certainly have nothing to lose, but very much to gain in the increased number of your readers.

Truth can never suffer by fair, honest investigation, and you know, brother, it is the *truth* that makes us free, and if the *truth* make us free, then we shall be free indeed. If Modern Spiritualism is "necromancy," then so is ancient Spiritualism the same. Take Spiritualism from the Bible, what have we left? Simply husks and nothing more. What do you make out of the medium of Ender seeing and conversing with the spirit of Samuel? Or of the hand-writing on the walls of the Palace of Belshazzar? What of the angel wrestling with Jacob, talking with Abraham, Lot and Moses, and in fact with all the old prophets; of Moses and Elias talking with Jesus; the angel appearing to John in the Isle of Patmos? What of the angel entrancing Peter on the Mount of Olives, taking him out of prison, loosing the bands of Paul and Silas, catching away Philip and floating him through the air so that he was found at Azotus, many miles away; of Jesus appearing and talking to his Disciples many, many times after the death of his body? Are all these recitals stories of necromancy? And yet I am a living witness to-day, of manifestations, corresponding to every one of these? Hence I admit all these recorded facts in the Bible, and am glad to admit them, glad they are recorded as so many links in the great chain of evidence proving the spirit of man immortal. But while this is true, shall we close our eyes and stop our ears like the Scribes and Pharisees in the days of Jesus and say, "there is no truth outside of Moses and the prophets?" Is this the part of wise men? Science in Astronomy teaches that the earth revolves on its axis; that it revolves around the sun as its center; that the planet Jupiter has four moons; Saturn her rings as well as moons. Science in chemistry teaches that the air we breathe is oxygen and nitrogen and carbonic acid; that water is oxygen and hydrogen; that oxygen is a supporter of combustion while nitrogen is its neutralizer. Science in Natural Philosophy teaches the principles and uses of mechanical powers and their application in the development of art and industry. Now we accept all these as true, though not one of them is taught in the Bible. And yet are they any the less true because not taught in the Bible? Not ten in a hundred have ever seen the moons of Jupiter, nor separated the gases in the atmosphere, nor analyzed the component parts of water; and yet they believe all that science teaches in these several departments of nature. And why so? Simply because scientific men, living in nearly every part of the world, whose hearts and lives are bound up in scientific advancement, all agree in their general statements concerning these things. Their combined testimony as to facts and causes after years of patient study, toil and investigation, is willingly accepted as reasonably certain. And what is true of all these sciences in this respect is now also true of Modern Spiritualism. Science through some of her most illustrious sons now proclaim to the world the absolute demonstration of man's immortality. And henceforth true religion and true science will no more quarrel. Professors Wallace, Crooks and Varley of England, and Herbert Spencer, Professor Denton, Peables, Hare, Elmonds, Parker, Tuttle, Davis, and a host of others in America, whose names are commonplace in scientific research, all with one voice, after years and years of patient prayerful investigation of Modern Spiritualism, came boldly to the front and give to the world their unqualified testimony that the phenomena of Modern Spiritualism are facts as well established by scientific research as are the facts and phenomena in any other departments of science. And yet with all this before you, with a slight wave of your hand, you, who, I take it, have never investigated, nor tried to investigate these phenomena for three consecutive hours in your whole lifetime—you toss all its claims aside as worthless trash and unworthy to appear in the columns of your paper. And like proud Pharisees in the days of Jesus, you carefully draw your church robes around you and turn away in disgust lest you become contaminated with infidelity. "It does not come in the church," you say. These proud Pharisees said, "This Jesus is not our Messiah. He is poor. He was born in a stable. His father was a carpenter. He is not proven to be in the Royal lineage. We will therefore have nothing to do with him except to stifle his teachings, peaceably if we can, forcibly if we must,—but kill his influence we will, at any cost." But how vain and foolish their opposition! They had not counted the host of spiritual helpers working with, through and for the gentle Nazarene. Now, my dear brother, this barring the doors to all outside the church, is not brave—it is not good—it is not even wise, and can only result in sorrow and shame upon your self. I know full well, my brother, that your heart is better, much better than your creed, and that if you could only know, as I know, in these evidences of immortality, you would I am sure, stop feeding the people on husks alone, and give them the bread for which they do so earnestly cry; even the bread of life, broken for us and kindly distributed by angel hands. What will it avail you to stand and cry, "humbus, devil, demons, necromancy, witchcraft, sorcery," or indeed any other vulgar nick-name, as if ideas and facts could ever be battled down thus? Such procedure may catch and hold the vulgar for a time, but all thinking ones will turn away in disgust. As well try to turn the mighty Niagara current up stream by simply calling it ugly names and heaping upon it opprobrious epithets. The science of angel ministrations is being quietly but surely developed in every civilized land all over the world. It needs no Moody's, Banker's, nor Franklins to stir up the passions in fright and terror. But in the still quiet of eventide, all over this land wherever conditions are made and kept favorable, angel loved ones come silently whispering words of consolation and comfort to bereaved and sorrowing hearts. And with an eloquence born of a full realization of life and its responsibilities they exhort us to ever strive for the final triumph of the Divine within us, by living true, pure and holy lives—not in words alone, for words are but leaves—in deeds loving and true. For deeds are the real fruits, and it is those that must judge us when the body masks are thrown off, and the books of our lives are opened, to be closed against the eyes of an innumerable company no more forever. With only kind wishes for your welfare and prosperity and higher growth in the knowledge of spiritual truth, I am fraternally and truly, JOHN H. CORTON. [After waiting ten days for an answer, I again wrote brother Errett, conceding his right to publish, but asked for a definite reply as to whether he would entertain my proposition upon the basis of simultaneous publication in some liberal paper, and here is his final reply.] "If my former letter was not definite enough, I now say that I decline the publication of the proposed articles entirely." ISAAC ERRETT. Denver, Col.

Voices from the People. GENEVA, N. Y.—Daniel Wheeler writes.—We have had an "expose" of Spiritualism here by Uriah Clark; he exposed himself, however. VINTON, IOWA.—M. Brant writes.—I have taken the *JOURNAL* so long, that I declare it has almost become as one of the family, and I know how I should miss its familiar face. WEST PITTSFIELD, MASS.—Mary Smith writes.—The *JOURNAL* is a rich weekly feast to my soul. The lecture of Mary F. Davis came all right; just the work needed, and cannot fail of doing much good. ALTON IND.—H. B. Meylin writes.—Please find remittance for renewal of *JOURNAL* for one more year. I hope to be able to pay for it as long as I live; it is bread and meat for my soul. FULTON, IOWA.—C. Breeden writes.—I have not words to express my gratitude for your kind favor in sending the glorious old *JOURNAL*, for I hardly know how I would get along without it. CHICO, CAL.—E. Knapp writes.—I send you remittance to pay for the *JOURNAL*. I think it is the best Spiritual paper published. Sometimes I lose a number, but I hope some one gets it that will obtain a new idea in regard to the world beyond. MURPHYSBORO, ILL.—Mrs. Jane Dalley writes.—I have waited to see if any one accepted Dr. Miller's challenge. I will just say to those whom it may concern, that there is a spirit in this city who is worth about two thousand dollars; he says he will not accept the Doctor's proposition, but will enter on an agreement with any medium, to give all he is worth for the chance of shooting at a materialized spirit; or he will give all if an artist will furnish a correct likeness of his father or mother in the spirit-world. Is there not some medium or artist who will take this offer? GALVESTON, TEX.—John Sundberg writes.—Spiritualism is gradually gaining a little hold here, and without scarcely any exception to the Spiritualists belong the most prominent men and women in the city. The Galveston Psychological Society, of which I was the honor to be President, was started about six months ago and is gradually, though slowly, progressing. We have made several efforts to make arrangements with good mediums from the North to come down here, but have hitherto failed, and we are therefore endeavoring to develop good mediums among ourselves. One of the secular papers of this city, the *Galveston Citizen*, devotes considerable space to Spiritualism. COUNCIL BLUFFS, IOWA.—Mrs. Dr. McMahon writes.—We had Mrs. Maud Lord with us last week. Many of our most influential persons attended her seances. She has left us for Denver, where she has promised to fill an engagement of two weeks. She gave four seances in my parlors and they were crowded. Can any one tell us of a medium who could come here this winter, that could give materializing seances. If you know of one you can recommend, I would give them the use of my parlors for the winter, and they would be well paid and appreciated; and the records of eternity alone tell the good they would accomplish. The people here as a body have given very little thought to Spiritualism until Mr. Lord came; her seances created a wide-spread excitement on the subject. GOLD HILL, NEV.—J. M. Whitehead writes.—It always affords me great pleasure to read the daily news from all parts of the world, and the weekly news, as found in the *JOURNAL*, from heaven. I am past the age of enthusiasm, and take great facts as calmly as small ones. Yesterday the air was burdened with vast clouds of black smoke and crater like fumes, which tore away the wealth, in great part, of Virginia City. It was a great and sorrowful calamity. To-night I received the *JOURNAL*, and have read of the visit of angels and the tokens of love they bestow. It is a solace—my spirit is calm. I fear no judgments for I can not sin against God; but only against myself or my fellow creature. I expect no blessings excepting those I may procure through my own conduct. CLINTON, WIS.—T. Babcock writes.—Please find enclosed remittance, for which send me the *RELIGIO-PHILOSOPHICAL JOURNAL* for one more year. I find the more I read it the better I like it. Its bold and outspoken denunciation of Woodhull free-lance and other forms of Orthodox hypocrisy, is doing more good in washing the freeness of the mind from the cause of Spiritualism in the minds of those who have looked upon all Spiritualists as being of the Woodhull tendencies; and if the good *JOURNAL* could be read more by those who are afraid to touch the garment of a professional Spiritualist, they soon would lose their prejudices, and be willing to invest in the principles we hold, and little by little be able to acknowledge the glorious truths of Spiritualism. HONEY GROVE, TEXAS.—J. A. Rutherford writes.—This part of Texas is afraid of Spiritualism. The people here believe in the Bible; that is, they think they do; but they seem to know nothing about old Samuel talking with King Saul, long after the old prophet was laid in his grave. Nor do they seem to know anything about Moses and Elias talking with Jesus, centuries after they were dead; nor of John's falling down to worship the spirit of a fellow servant in the Isle of Palms. O, ignorance, thou art the mammoth evil of the world! Like priests, like people. The preachers only drop a bribe and have ready made absurdities as the people progress and force them to it. Is not Spiritualism progressing throughout the United States and Europe? Most assuredly Spiritualism is rapidly extending throughout the United States and Europe. PARIS, ILL.—R. B. Kaufman writes.—Since our good Brother and noble worker Dr. J. Carl passed to spirit life, there is no one to take the lead in Paris, but we have some earnest and true Spiritualists nevertheless. The heaven of the angels is silently but surely at work—and must eventually produce its renovating effects on the minds of the masses. Baldwin, the "exposer," was in Paris a short time ago with his other dishonest mediums (for such they are) to expose all phases of mediumship; but I have not heard a single word in relation thereto and think it must have been a fizzle. Terre Haute is too near us, where Sister Stewart is doing a noble work, which I should like to see. The *JOURNAL* is a welcome visitor to many of my friends, and we untidily say "God and angels bless you." As you have unfurled the beautiful banner of progress and reform, may bright angels guard it, nor permit its pure folds to be trailed in the dust. ROCHESTER, N. Y.—Mrs. A. Howard writes.—When I was a child nine years of age, I dreamed of my brother whom I loved so much, and who had died the year before. I thought I was in the midst of children at play. Seated in my little chair, I watched them dance and sing, until they were weary and sat down to rest. We were silent for a little while, during which light footsteps were heard on the floor steps, and two or three soft taps for admittance. Without thought, I went to the door, a form passed in—that of my brother. The whole house seemed to be illuminated with a bright light. "Do you know me?" said the spirit. "It is Hiram," I replied. "I thought you were dead." He smiled upon me, and then joined us in our play, telling us of his home in heaven. Presently he took me by the hand and bid me follow. Led the way into the clear sunlight,—talking as in days past, telling me how happy we would be when he would come again and take me to his home in heaven. My sad heart cried out, "O take me with you now!" "No," replied the spirit, "not now, I will show you the way. See how I go." He impressed upon my lips a kiss, and in a moment he was far from me. He stopped down to

the earth, picked up a green bush, waved it over his head. He seemed to float in the air, higher and higher, until beyond the dark clouded sky. My spirit brother then vanished from my sight. Then I thought the dark clouds were passing away; my eyes caught a view of the Summerland, and quickly starting in slumber to join my brother, I awoke, and it was only a dream! RICHMONT, IND., box 470.—K. Graves writes.—Having just completed my fourth lecturing tour through Ohio, I am prepared, or will be soon, to attend to some of the numerous calls to lecture in Indiana, Illinois, Iowa, Michigan, etc., and having adopted a new plan for traveling and paying expenses, I am prepared to lecture free of charge for all societies and committees who will comply with it; terms set forth in my circulars, which will be furnished with pleasure to all persons applying by letter or card. Here is a chance never before offered for hearing and sustaining lectures, without money and without price. As for my qualifications as a lecturer and ability to promote the cause, I need say nothing to the thousands who have heard me in nearly all the Western States. To those who have not heard me, I will furnish on application some of the numerous flattering resolutions passed by the numerous Spiritual and reform societies I have addressed; to some of which I have spoken more than twenty times. Or, if they desire it, I will furnish them the names of persons who have long known me both as a speaker and a man. I am thus particular in making these suggestions because in all parts of the country Spiritualists have been derided and imposed upon by itinerant lecturers who proved to be defective as speakers or in their moral habits, even when their names had been previously well known. As for the writer of this notice, he has in no instance failed to give full satisfaction to the friends of truth wherever he has spoken under favorable circumstances or in health, as is evinced by a hundred letters now in his possession. I will here name some of the subjects on which I am prepared to speak: "The signs of the times in religion and politics;" "The 23 conclusive proofs of the truth of Spiritualism;" "Forty answers to the question, 'What good has Spiritualism done?'" "Sixteen Crucified Saviors and twenty Bibles compared;" "The Devil, the modern Bavior of the world;" "What shall we do to be saved?" "All the churches on the road to infidelity;" "The popular religion dying according to its own confession and will soon be dead and buried;" "God in the Constitution;" "The Darwin theory; man's rights and man's wrongs;" "Popular evils, or the danger of allowing condition of the religion and politics of the country;" etc., etc. Send for a circular for other topics. MINNEAPOLIS, MINN.—J. J. F. writes.—During a brief sojourn of a few days in this beautiful city, surrounding the falls of St. Anthony with her numerous industries of flouring, saw and paper mills, together with many valuable branches of manufacturing industry, forming a nucleus around which will cluster in time to come still more that will afford employment and happiness to many thousands of souls, that are and will be struggling to enter a hazy and great unknown land. We were handsomely entertained at the Spiritualist head quarters, the Clark House, Mr. and Mrs. Anschum the proprietors, who were ever glad to receive and entertain those weary pilgrims traveling from afar, who are on the same plane of thought as themselves. We had the pleasure of meeting Mrs. H. M. Clark, the Spiritualist Fortess of Minneapolis, a lady of unblemished character, and who gives great promise of the future. The band have now full control of her and have already given a large number of real gems in the line of spiritualistic literature. She spends the winter with a sister in Northern Iowa. We also had the pleasure of meeting young Geer from near St. Cloud, Minn. Mr. Geer has just graduated with honors and is the oldest of a family of mediums. On the completion of his education, his angel band has taken control of him, and for three evenings in company with a select circle of friends, we have listened with wrapt attention to the unfolding of the beautiful philosophy of man's existence, through his mediumship. His control claims to be a German doctor of eminence in his time, over 500 years ago, and whose thoughts have been abundantly enriched by the experience of the past. He will undoubtedly be the platform on the platform through the organs of Mr. Geer, as we understand it is the intention of his band that he shall take the lecture field in the near future. During our stay in Minneapolis, Messrs. White and Bliss, the evangelists, were holding meetings there with, I understood, only indifferent success. Poncho, the Indian control of Mr. Geer, who attended several of Messrs. W. and B.'s meetings, challenges them to meet either in public or private discussion, and from the eloquent and cultured manner of his discourses on the realities and conditions of man's future existence, we are satisfied that he would confound them with his philosophy. Poncho claims that his experience dates from Mexico, 310 years ago, whether it be so or not, his delivery is fine English, and his reasoning powers from cause to effect are most instructive and eloquent.

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Prof. Wm. Denton's Works. RADICAL RHYMES. In answer to repeated calls the Author has published these Poems.

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THE ROSTRUM.

Lecture by Mrs. Cora L. V. Tappan, Sunday, Nov. 14th, at the Hall Corner Washington and Green Sts.

Photographically Reported expressly for the JOURNAL by JOHN W. COCHRAN, JR.

This estimable lady and eloquent Spiritual lecturer, after a sojourn in England of a year or more, attended with brilliant results, has returned to this country to disseminate the seeds of the Harmonial Philosophy.

We never saw a finer or a more fashionable and intelligent audience in any of our wealthy churches than greeted this worthy lady yesterday.

Mrs. Tappan is small and frail—her physique seemingly not of that character strong enough to submit to these brilliant inspirations that flow as naturally from her lips as rain from a cloud.

She lectures again next Sunday, morning and evening, at the same Hall.

THE LECTURE.

Friends, we have chosen for the theme of our discourse this afternoon a few thoughts on the present aspect of religion in Europe and America, from the stand-point of Spiritualism.

What kind it is we hope to be able to show you in the course of these few remarks. But first we must present to you a brief outlook of the religious aspect in the old world.

For the most part, religion in Europe is divided into Roman Catholic, Protestant, and dissenters. Roman Catholicism as you know, prevails in the southern part of Europe, while Protestantism prevails in the northern and western parts.

But, with Renan in France, Strauss in Germany, and Colenso in England, variously interpreting the scriptures and boldly challenging established religious thought in Europe, the church is chiefly in danger from its own dissensions, more than from the bold forms of speech and pen which have led these men in their various ways to wield such power.

You understand that Strauss, in Germany, is the ripening culmination of a school of thought of which Kant and his followers were the beginning. He has not only challenged the entire system of Protestant interpretations of the scriptures, but the very foundation of those scriptures themselves.

You understand that Bishop Colenso, in England, has challenged the interpretation and translation of many portions of the Old Testament, and he is a confessed bishop of that church, although he declares that mistakes in the present version of the Protestant Bible are sufficient to produce an entire revolution in the religious world if that book were properly interpreted.

Will you comprehend also that the various divisions in the church itself threaten her overthrow in England. That is, the state church is divided into three classes, namely: The ritualistic church, which simply clasps hands with the Pope at Rome, and many of whose clergy have secret orders from the Pope.

an Catholic power, but is tied hand and foot between ritualism, which is the Roman Catholic branch of the Episcopal church, and broad churchism, which is the branch of infidelity within the Church of England.

For you must know that broad churchism in England means the right to believe anything that one chooses if he does not express it in too plain and bold a manner against the 39 articles. The majority of the English churchmen and of English churchgoing people are broad-church.

It is convenient to have a state church for that reason, since the state church expels no one except for open and avowed infidelity, and so long as the country parson or curate confine themselves to what their congregations will tolerate, and so long as the bishop does not discover anything that is openly infidel to the doctrines of the church, the clergymen of the church of England are secure in their livelihood, which, of course, is something that can not be claimed in almost any body of Protestant dissenters in the world.

The Wesleyans of England are a liberal, active, intelligent, and sincere body of worshippers. They know their opportunities and they take advantage of them. They build up in all sections of the provinces where free thought is encouraged; and wherever the parish church enforces her rates or rents too rigorously, the dissenting bodies make that place the scene of augmented power.

What is the prevailing tendency of English thought to-day—and English thought governs the English speaking world, and the English speaking world governs the earth about with a score or more of colonies, each one of which forms a commercial centre—is therefore the leading thought in the world, i. e., the thought of English minds. These minds are openly or silently materialistic.

For the most part, religion in Europe is divided into Roman Catholic, Protestant, and dissenters. Roman Catholicism as you know, prevails in the southern part of Europe, while Protestantism prevails in the northern and western parts.

Will you comprehend also that the various divisions in the church itself threaten her overthrow in England. That is, the state church is divided into three classes, namely: The ritualistic church, which simply clasps hands with the Pope at Rome, and many of whose clergy have secret orders from the Pope.

the church itself perhaps a little revived, but with none of the Tyndalls, Spencers, Huxleys, or any other materialistic minds whatsoever converted. No appreciable difference was shown in thought and working of the intelligent class of England.

The Academy of Sciences in St. Petersburg has considered it necessary to appoint a committee, of whom Prof. Wagner is one of the chiefest, to investigate the manifestations of Spiritualism; and they report that they know what they are dealing with; that they are dealing with facts and manifestations appealing to the philosophical nature of man.

We know now the meaning of the various degrees of scientific thought in their application to the subject; for scientific men have in Great Britain taken the trouble to investigate and express their opinions to the world, and the result is, as Mr. Huxley was forced to confess, after the committee had reported, in whose investigation he refused to join, that "if these things are true it bridges over the chasm between science and religion, it affords the only reconciliation that the world is seeking between philosophy and revealed religion to man."

The present aspect of Spiritual thought in Great Britain is, therefore, most encouraging. Men in high places recognize the importance of the manifestations, and have published those manifestations to the world with their own conclusions. The clergymen in the Church of England have felt the approach of this wave, and they hail it with joy as the only safeguard for religion itself.

Deceive yourself as you will, even with all the temporal prosperity that the various forms of religious denominations have in your midst, excepting there be a rekindling of the ancient fire, religion in America, too, must follow in the wake of English materialism and die.

As said before, that which is true in England is also true in America, excepting this: There are here no scientific men bold enough, brave enough, daring enough to investigate calmly and deliberately the manifestations which are going on in their midst.

You believe that the Brahmin faith is idolatrous. What is the church of Rome, where in the very altar and shrine of St. Peter there are forms and ceremonies devoid of the spirit? You believe Mohammedans are heathens. What is the Church of St. Paul in England that it arrogates to itself any more spirit than that which the follower of the prophet of Mecca feels when he bows at sunset before the God of heaven?

out before them the results of that investigation, they are bound to take his testimony; it would be impossible for them to refuse it. When Mr. Wallace, the naturalist, tells them he has devoted ten of the best years of his life to the study of this important question, and has arrived at but one conclusion, namely, that disembodied spirits do communicate with mortals, and that the realm is open between the two worlds, they are bound to receive his testimony.

Our idea is that Spiritualism can not crystallize into any form of expressed denominational religion. We are glad that it is so. Materialism has been the sledge hammer or wedge which has broken asunder the walls of denominations and creeds. Spiritualism promises to be the solvent of those various creeds.

Behold the sun burns in its fiery sphere, And all the autumn days sink into gold; Behold the rounded harvest of the year And all its fruitage has by earth been told. But, oh, what signs and tokens of Thy word, How shall we know Thy coming, Lord?

Behold, o'er all the lands, the earth is still, And nations pulse with expectancy, Where is the working of Thy mighty will That shall reveal to man his destiny?

A voice makes all the nations tremble so The air is filled with promise, and below Long lines of light along the sky are seen The quivering rays repeal the morning dawn;

Yes, Thou art seen in many a lowly place By upturned eyes and faithful joyous face, And they who toll and they who sin have seen, Thy coming light and near Thy ways have been;

Thou comest to the pure in heart, who see Thee near when humbly bowed in prayer, They breathe a vow to purest chastity, And trace Thine image on the charm'd air, Thou' comest to the patient and the mild, And to the simple who, e'en as a child, Ask for admittance to Thy temple door— Thou art revealed, e'en now as heretofore; Humanity uplifts its weary head, and not Not within temple dome nor gilded wood, But whereso'er humanity must go There Thou art, and this is Thy coming, Lord.

Humanity shall be Thy altar, church and shrine; And truth shall be Thy creed and love divine; And all the nations shall be merged in peace, And all the sounds of war and strife shall cease; And 'neath the dome of heaven, and 'neath the sun, There shall be none outcast, no, not e'en one; For 'tis the utterance of Thy spoken word, The church is man, and Thou art still its Lord.

forms? You believe that the Brahminical worship is bound in chains of idolatry. Thousands of dollars and many missionaries are sacrificed to convert the heathen of all lands, and who is there abroad in this land to convert the Christian to his own faith or make the altar of the Christian church alive with the gifts of the spirit? Where is the gift of healing, and of prophecy, and of tongues, and of the interpretation of tongues? Who sees visions and dreams in your midst, that you should criticize the heathen or convert him to the blind forms of worship that are destitute of the spirit?

Let us have the wine of the kingdom; pure bread of life; a harvest full of rich purple grapes of the spirit culminating in the pure fervor of a living faith. And this is what God is doing, in the midst of all this infidelity, or materialism and rupture of church and state; of rise and fall of dynasties; all impurities without and within. Behold the hand of God is writing upon the walls of materialism, even as in ancient days on the palace of Belshazzar, "Mene, Mene, Tekel Upharsin." Materialism, in clasping hands with ecclesiastical power, has made the world go down into the slough of unbelief and despondency; cut above all, and beyond them all, behold, the line has been made by the arch of spiritual truth. In the midst of so much external blindness the spiritual hosts have rent asunder the temples, and the handwriting has appeared upon the wall, and materialism, with the ecclesiastical power, are both destined to crumble, while out of the ruins of the temple humanity rises bright and pure and true, and such as are chosen to preach the word of life within and without the church, recognize the living spirit of man, the voice of the angel world and the living God in your midst on to day as He was in ancient times, and before you a pillar of cloud by day and a pillar of fire by night, leading you across the desert waste and wildernesses of materialism and despair even to the promised land of hope and life, where there is no death and no darkness and no despair, but only the living spirit that abides in your midst and will make His way even though man despise Him.

Behold the church there in the west, her head Uprears amid proud forms and many a rite Performs of service for the living who are dead; But how shall she know of Thy coming light? Where is the utterance of Faith whose word Shall make us know of Thy last coming, Lord?

AN INSPIRATION FORM.

The audience was then requested to select a subject for an inspirational impromptu poem, and "The Universe," "The Old and New," "The Religion of the Future" were suggested. By a vote of the audience, the latter was chosen:

Behold the sun burns in its fiery sphere, And all the autumn days sink into gold; Behold the rounded harvest of the year And all its fruitage has by earth been told. But, oh, what signs and tokens of Thy word, How shall we know Thy coming, Lord?

Behold, o'er all the lands, the earth is still, And nations pulse with expectancy, Where is the working of Thy mighty will That shall reveal to man his destiny?

A voice makes all the nations tremble so The air is filled with promise, and below Long lines of light along the sky are seen The quivering rays repeal the morning dawn;

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ANCIENT HAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents.