

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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NO 6

Along-the-Way Items.

BY J. S. JONES.

THE JOURNAL.—Taking my pen to occupy a bit of your valuable space, these Methodist lines flash upon my mind:

"Whither goest thou pilgrim stranger
Wandering through this lonely vale,
Knowest thou not 'tis full of danger,
And will not thy courage fail?
No! I'm bound for the kingdom," etc.

Are not all the exponents of the spiritual philosophy pioneers and pilgrims—are not their paths "full of danger"—and does not the "courage" of some fail? Possibly this may be true of a few faint-hearted souls; but the great mass of American Spiritualists have built their foundation upon a rock—the rock of present revelation—the rock of present ministrations from the Spirit-world. This fact must and will stand. Such churches as do not accept the facts—the "gifts" connected with Spiritualism are destined to die a resurrectionless death.

ON THE WAY.

Let me date this running epistle from the commencement of my course of lectures in Binghamton, N. Y. The audiences were not large, owing to the political meetings in the city, and a camp-meeting just out of it. Excitement, rather than intellect, calls the crowd now a-days. It was so in Plato's time.

On Saturday, Bro. J. H. Harter reached Binghamton from Philadelphia, remaining until Monday. He spoke with great success several times, the enthusiasm rising to a high pitch. In brief, the people were delighted with his wit, his pathos, his arguments, his wit, and above all, the rich spirituality of his teachings. Being alive, all through and all over, he abounds, edifies, and inspires all who listen to him.

The most energetic Spiritualist in Binghamton is Bro. E. O. Leonard, who owns that little portion of Paradise on earth, known as Leonard's Grove. Crowns of glory await this faithful worker and his excellent family.

"Men saw the thorns on Jesus' brow,
But angels saw the roses."

UPPER LIALE, N. Y.

More than thirty years since, we taught both a district and select school in this quiet village. How changed! The same river winds through the valley, the same trees crown the mountains, but the old inhabitants had gone—gone one by one to the Summer land; while the scholars I used to pet and teach, now fill respectable positions in life. Blessings upon them. I spent the day previous to the Upper Liale lecture, with my uncle, my cousins, the Barrys, and others in Marathon. Several of the liberals went over to the evening's lecture, six miles distant. The editor of the *Marathon Independent* thus speaks of it:

"Quite a number of our citizens went to Upper Liale, on Monday evening to hear the lecture by Hon. J. M. Peebles. As we had long heard of Mr. Peebles' eminent talents and were desirous of hearing him, we went also. The ride over, in the Marathon House Bus, was all that could be desired, and on arriving there we put our team under the protecting care of mine host Elliott, and went to the Universalist Church. It was well filled. The lecture delivered was a condensation of a course of twelve, and so excellent was it, that we felt we had listened to the whole twelve. Mr. Peebles gave us a lecture free, which we would willingly pay a good price to hear at any time, and for which the audience were ill-mannered enough not to even thank him."

"Thanks" are of little account, and greenbacks are as dust and sediment in the upper kingdoms of immortality; but going dinnerless to Binghamton, was a little too much in the line of "fasting."

NORWICH, NEW YORK.

Among the solid, substantial Spiritualists in this prosperous place, may be named the Ratons, Walls, Bakers, Haskells, Smiths, and the excellent family with whom I made it my stopping-place. The audience increased to the close of the course, Sunday evening. Brother E. O. Leonard, from Binghamton, was in attendance. North Norwich has a Universalist Church, but it stands unoccupied. This is becoming more and more common. When T. Starr King, T. J. Smith, the Skinner and the Ballous went to the Spirit-world, Universalism began to decline. It is one of the most bigoted sects in the land.

MRS. WILLIAMS, THE MEDIUM.

A few miles distant from Norwich is a lady endowed with superior gifts of mediumship. She is controlled by Oka, and T. J. Smith, formerly a Universalist clergyman. He sent for me, and the interview was most interesting. When Bro. Smith, a shining light in the Onenago Association of Universalists, became a Spiritualist, the Rev. L. C. Browne and other Universalists persecuted him shamefully. He now speaks from the Spirit-world as "one having authority"; and oh! how he urges upon Spiritualists the necessity of religious culture, organization, and a more rational basis from heaven. In Mrs. Adam Williams' house there is a consecrated room. Here angels are visible. Mrs. Dr. Haskill, sister of Mrs. Williams, had charge of the Water Cure or High Rock, Lynn, Mass., when Andrew Jackson Davis was there boarding and receiving his visions.

GRASS MEETING IN IOWA.

Magnificent are the prairie-lands of the West. They all our natural granaries. Fast by the sea, they are scattered and away like waving forests. Our grass-meeting at Waverly was a perfect success every way. J. Fishback and Thomas Walker were the

speakers, with myself, besides the volunteers. It was never my good fortune to meet Brother Fishback till the present, and while I was charmed with the man I was delighted and thrilled by his sublime inspirations. He is in full sympathy with the Philadelphia movement for organization.

Thomas Walker, the English trance speaker, or rather the intelligence controlling him, fairly excelled themselves at this meeting. They allow the audience to select the subject. On Sunday evening he was entranced by the martyred Glendens, Bruno, and such a prayer and such utterances seldom fall from human lips. Bro. Case, Coburn, and all were delighted with the meetings; while the Waverly Republicans mentioned them in terms of praise and commendation.

THE JEFFERSON-DENVER MEETING.

This grass-meeting under the management of Farnsworth, Miller, and others, was equally as successful as the one at Waverly. The Pettis, who are very fine inspirational singers, attended both of these meetings. Mr. Stephenson and family from Waverly proved valuable aids in the line of music; and also a lady accompanying Mr. Webster's people. Bro. Fishback being in excellent spirits, and the great angels of heaven speaking burning words of inspiration through his inspired lips, he put the sad financial condition of young Walker before the meeting, which resulted in raising nearly fifty dollars for his benefit. There was present at both of these meetings the most perfect harmony as well as a glorious enthusiasm.

Invited by Mr. Does, an enthusiastic Spiritualist, I lectured two evenings in Finchford. Though denied the use of the first evening, the second, the Christian Church was opened for our use. It was filled with attentive listeners. The church members were made happy by the gospel of Spiritualism.

THE SUCCESS OF CAMP MEETINGS.—A "HIRLING PRIEST."

Counting the cost is the part of both prudence and wisdom. This pertains to all undertakings. Starting a grove or camp meeting, influential man—was in whom the public have perfect confidence, should be put at the head as pilots and financiers. The funds should be raised and the music secured before the meeting is publicly announced. Then with competent speakers and worthy mediums, such meetings can only ultimate in vast good to Spiritualism.

Something over a year since, I was invited by a committee to attend a camp-meeting west of the Mississippi, under the promise of my traveling expenses being paid, with a reasonable compensation for my lecture-services. Wisely did I preserve the correspondence with the committee. Hence it so, that I went from my Hamontown home in New Jersey to this Spiritualist camp-meeting west of the great Father of Waters, at a cost for railway fare, sleeping, board and meals, of \$74.00, and received not one cent from either of the gentlemen constituting the committee, or from any one else! I would have said nothing of time, fatigue and lecture-labor, if they had barely paid my traveling expenses! And finally to cap the climax, one of the volunteer speakers upon the rostrum, called me a "hirling priest."

"How vain are all things here be below;
How false, and yet how fair!"

THOMAS WALKER AND HIS POWER.

What encouragement have good, true, genuine mediums, when a class of inspectors are better sustained by a crowd of gaping, credulous gullibles? What encouragement have superior trance mediums, when they receive for their services, but the most beggarly pittance? If any trance speaker in this country excels Thomas Walker, a lad eighteen years old, it is Oza L. V. Tappan; and some pronounce him her equal. How is he recompensed? He only goes, remember, where he is invited—and he takes what is offered.

In Swanton, Ohio for two lectures he received.....\$60.61
In Gainsville, Ohio, for three lectures he received.....\$60.87
When visiting Clyde, Ohio the first time, he was out of pocket.....\$4.50
But on lecturing there the second time to crowded houses—all honor to Bro. A. B. French—he was better paid.

Going to Green Springs, Ohio, he paid his own fare, and received nothing but hearty thanks. Urged to come a second time, he received.....\$5.10
On his way to Iowa, he addressed the Spiritualists of Searles, Mo., twice on Sunday, and gave one session, for which he received.....\$3.17
Dr. Scooby of Shell Rock, Iowa, invited Mr. Walker to visit this stirring village and lecture, promising to be a father to, and to do well by him. The people were delighted with the two lectures and sessions, for all of which he received a little over two dollars. The above are samples; not the worst that I might put in print. And yet this young man, every way upright and worthy—this young man away from his parental home in England, delighting American audiences, has as the cold weather approaches (or had last week) no wadded underclothes; not even an overcoat of any kind. till Bro. A. J. Fishback gave him his. These statements may mortify Mr. Walker—if so, they should mortify the Spiritualists who have invited him to speak, infinitely more. I believe in prayer. Let us pray—

O Divine presence, Thou whom we call God—oh, angels and ministering spirits! Oh, common fastings of a divine humanity, grant to regenerate badly generated Spiritualists; grant to revivify and quicken their religious faculties; to expand their selfish nature, and

warm their cold stoical hearts with heavenly love, and especially grant, oh, immortalized intelligences to so touch and inspire the souls of all the stony, rigidly penny-punching Spiritualists of the land, that they shall cheerfully open their pocket-books, and liberally support such genuine mediums, such trance and inspirational speakers, and the heavenly hosts have raised up to demonstrate future existence, to heal the sick, comfort the afflicted, and wipe away the tears from the mourners eyes.—AMEN.

I know of Spiritualists who, when in the churches, used to pay their hundreds each year to support creeds and dogmas; but now, out of the church and out of the fear of hell and the Devil, they tighten the grasp on their greenbacks, sponge their spiritual food, and expect to sail into the sunniest spot of the Summer-land to fatten on the harvest of others' sowings! I feel like praying again.

On the other hand, it is but justice to say that some of the most generous natures, some of the most royal-souled men of earth are Spiritualists. Angels knowing have written upon their foreheads—"WORTHY!"

Several years since I commenced a volume to be entitled "The Glory and the Shame of Spiritualism." Nearly an adding new chapters. And he it known that I dare say—and dare write just what I think ought to be said and written. The first thirty years of the history of Modern Spiritualism, has yet to be written. The testimonial to Andrew Jackson Davis should be raised at once to ten thousand dollars!

WATERLOO, IOWA.

Here in this busy, bustling, and really handsome city, for which the West is so famous, resides the famous clairvoyant, Whitey, and other Spiritualists to sustain a part or the whole of the time, that veteran worker, Bro. Asa Warren.

Though his home is in Waterloo, he is now filling a six months' engagement in Minnesota. None who have heard, need be told that Asa Warren, long a Methodist clergyman, is one of the soundest and most logical speakers in the field. He should be employed not only on Sundays, but on week-day evenings. Mrs. Warren is a superior clairvoyant. Winnie R. Parsons, of Waterloo, should enter the lecture field. He is a natural logician. In this family I came near finding Vermont kinsmen.

VINCINNES, IND.

This, one of the oldest Western cities, was originally settled by the Catholics. The mental element here is decidedly cold and conservative. At present, politics are raging; and yet my lecture course was a complete success. Even amid the din of noisy, blatant politicians the spiritual will assert its superiority. My stopping place was in the excellent family of the Burnets. Their house is a home. With Mr. Burnet Spiritualism is a phenomenon, a philosophy, and a religion. It is the worker that wins.

Spiritualism defined in general terms, implies the possibility and certainty of a present conscious intercourse with the inhabitants of the Spirit-world. "Are they not all ministering spirits?" asked the apostle. "The spiritual philosophy, while undermining the false and overthrowing the Bibles of bigotry and superstition, is constructive in purpose and electric in method. It gladly conserves the good and adopts the right and true wherever found.

As a moral power, it is eminently apostolic. Its advocations are soul-felt aspirations. Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship, its prayers are good deeds; its music the sweet breathings of guardian angels; its ideals the Christ-life of perfection, and its temple the measureless universe of God.

J. M. PARSONS.

Vincennes, Ind.

The Philadelphia Convention—Its New Departure.

BY HUDSON TITZLA.

I was surprised on reading the proceedings of the Spiritual Convention at Philadelphia, to find my name among its list of Vice Presidents. I supposed some friend had suggested the same to the Convention, and nothing further would come of it. But I find it necessary for me to explain, or be compromised by being regarded as an active member and officer of the proposed organization. This movement may be the most proper and essential, yet it is entirely incongruous with my individual views.

The Convention having by appointing me to an official station, conveyed the idea that I accepted its platform of principles, without consulting me in the least. I feel it incumbent to express my views as I already had been present, and in such a manner that I am sure I should never have been nominated had I done so.

In the "Platform" the Convention makes the vital error of predicating the proposed Association on the "necessity of a religious organization." There are quite enough "religious organizations" in the world now. The experience of the past is all against "religious" organizations. They are good just so far as they escape from being "religious organizations."

But is not Spiritualism a fact or a series of facts? What is Religion? Is it anything more than the observance of certain prescribed rites, and receptive of certain beliefs? Is it not enshrouded by faith?

Is it not self-evident that Spiritualism as a fact, admits of no creed, laws, no rites, and so-called faith? As a fact it is a science for

study, not for belief, and for the same reason does not admit of proselytism.

The old goat skin bottles which have come down the centuries filled with Catholic, Lutheran, Wesleyan, Trinitarian or Unitarian wine, can not be used to hold this new vintage.

Among the other "aims" of this Organization, are "to stimulate religious efforts, to strengthen faith in God." What kind of "religious" effort does it propose to stimulate? The worship of Jeshu-sticks, of Allah, of Fire or the Sun? None of these, for we are not left in doubt. It is Christianity! Why? Because its proposers accidentally are born in a Christian land, and for this reason they say: "We recognize in Jesus of Nazareth the spiritual leader of men, and accept his two great affirmations of love to God and love to man, as constituting the one ground of growth in the individual, and the only and sufficient basis of human society."

Had they been born in Mohammedan country they would have said: "We recognize in Mohammed the spiritual leader of men, etc." or if in Hindostan they would have substituted Buddha.

What makes the matter worse than the narrow prejudice on which it is based, is the utter falsity of the statement: "Jesus of Nazareth" is not or never was the "spiritual leader of men." Mohammed has twice the number of followers, and Buddha three times as many. They were equally inspirational or mediatic, and it is probable that there are a score of mediums superior to either at the present day.

Nor is it true that Christ was the first who taught "Love to God and love to man;" or that progress rests on these affirmations.

The term "Love to God" is meaningless, and certainly has little to do with the conduct of life. A man may totally disbelieve in the existence of a God, and yet be pure, upright, moral, and have ample "ground for growth." What kind of a God are we asked to accept? The three in one, remnant of Phallic worship, or the one? An anthropomorphic individuality, or an intangible principle? God to be "loved" must be human like ourselves—love can not go out to a principle.

But Spiritualism and spirits are as much in the dark about God as mortals, and is it not folly to prate about something of which by the very constitution of the finite mind nothing can be known?

AGAIN!

"We feel that a New Movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought which underlies all modern life, in such a manner as to afford a cultus and worship for those who by their lack of interest in existing church organizations, are practically without church relations and deprived of spiritual blessings."

Is it not because the class alluded to lack interest in "church organizations," and stand aloof, that they receive the grandest spiritual blessings in the continued intercourse with departed spirits? What "spiritual blessings" do they lose, by not belonging to the church? What "cultus" or "worship" do they need that is not theirs? Have they not the living fountain, and why "organize" them on the basis of the recognition of the remote mediumship of "Jesus of Nazareth," Buddha, or Mohammed? This is not a demand of Spiritualism, but of those who have come out of the church and embarrassed by their new position are searching for a staff on which to lean. Walled in by creeds and supported by authority so long, when thrown suddenly on themselves, they sigh for the flesh pots of the old time, and mistake their own cravings for that of the "movement." If such demand an organization for their support, there can be no objection against their fashioning such an one as pleases them to hold them up until they learn to run alone, but it is not just for them to press it forward as the demand of a movement which simply tolerates with the best of castles.

The name of this organization rests for a year in abeyance, but had it been named, there is no doubt it would have been "Christian Spiritualism." And why Christian more than Buddhist or Mohammedan Spiritualism? Why other than that the Convention was held by Christians? True Spiritualism knows no such narrow and bigoted distinctions. It is as broad as humanity, and is not of one race or people. It makes no such bid for popularity, nor seeks by a name to win attention. The Convention will find to its disappointment that Christian Spiritualism will be just as unpopular as before it was thus named, and if the two are grafted together a hybrid nondescript, a veritable "What-is-it," will gain the just scorn of the world.

AGAIN!

"Accepting what of verified fact there may be in the science, and holding by all that is well established in the philosophy of Spiritualism but throwing out the vagaries of the one and discarding the credulous and false pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the enduring foundation of God and the Soul."

From whom will come the authority of this "organization," to sit in tribunal, and discard the vagaries, false and pernicious theorizing of Spiritualists? Shall not even, then, every one think for himself, or have we then to bear an index prohibitory and expurgatory?

Rally this Convention takes a great deal of unnecessary trouble about God, without one word defining the nature of that being or non-being! And in the final paragraph it is said: "God's bugle calls to the battle." We fall with our dull ears to hear it! Perhaps it was heard by the members of the Convention, perhaps they were deceived by an echo from the receding shore of the Church.

Yes, I send, it is not God who is blowing that bugle, for his notes can now be heard—

is yourselves, and like veritable Don Quixote's mounted on your Christian Spiritualism, you are charging—not a wind mill, but a straw phantom.

While you are subtly planning and organizing, you will find the spirit has escaped, refusing to be circumvented, and instead of being the "good or statement of principles" of one organization, it becomes the leaves permeating and seething in all. It is not a lamp to give uncertain light to a few, but a sun shining on all.

But if you find in an organization a help, by all means organize. If you feel better satisfied to call yourselves Christian, by all means be Christian, or Christianest of Spiritualists. If you desire prayers, rites, worship, have them all. They are means of growth that have helped many a restless, weary soul to a higher life. They will aid you to gain a plane where prayer will be absorbed in action, faith in knowledge, and the organization of the many in the reciprocal individuality of the one.

Berlin Heights, Ohio.

Abner Kneeland.

EDITOR JOURNAL.—At the risk of appearing meddlesome, your attention is called to an inaccurate quotation in your last issue, in your reply to the questions of J. Edwards—viz: the language, for the use of which Kneeland was convicted of blasphemy in the courts of Massachusetts, in 1837, as you quote, "The Unitarians believe in a God; I do not." I quote from memory, but will hazard the pertinence of this communication on its accuracy, that the language was, "The Unitarians believe in a God which I do not." One of the leading features in his defense would have had no application had the language been as you quote it. Kneeland's defense in some of its features was a grand and powerful work, but in one point he deserved the punishment he secured for his cowardice in not planting himself squarely on the fact, and on his right to use the language. Had the language been as you quote there could have been no question as to his denial of a belief in a God. He did say it.

His defense was, first, that he was not the author of the language, it having been published during his absence; second, that the language did not constitute a denial of God, but only of certain attributes given to him by the Unitarians which would have been a fair and consistent rendering of the passage as I quote it. The pronoun "which" could very well have no other antecedent in the sentence, except the qualities given to God by the Unitarians, but the attempt to shield himself behind his employees, was cowardly. His conviction was a foregone conclusion, and no form of defense could have saved him, and he should have read the signs of the times closer, rather than have been making futile attempts to escape by quibbles or legal technicalities. His real offense was not in anything he had published in his investigation, but in his labor and learning as a linguist and translator, such for instance as his translation of the Philosophical Dictionary, the Koran and various other works, which were denominated infidel and tabooed by all Christian denominations. This was the true reason why a heavy fine was added to the imprisonment, with the intent to cripple him financially as to suspend the issue from his press in the future of any more translations of infidel foreign works. And so far as I know the purpose was accomplished. His defense was strong as a legal effort, but his tracking, in my opinion, lost him friends of more value than the fine was an injury. The only defense in his case should have been manhood and those principles of right and of liberty which even in that day were admitted to be before and beyond all statute law.

Geo. B. PARSONS, M.D.

Hooper, Neb.

Saviors.

All good men, and, in fact, all men, are, to a certain extent, Saviors. He who gives a hungry man a dinner saves him in one sense; the woman who stands by her friend in sorrow, and comforts her in affliction, is also a Savior. The wagoner who gave the young girl his greatest care on a wet night—he too was a Savior. Little is said about them; but there are thousands of women who are saving men, children, and other women, daily and hourly. To call the fanatic of Nazareth the Savior of the World is to do injustice to the noblest of mankind. What a grand list is the list of Saviors: Moses, Jesus, Confucius, Gautama, Socrates, Plato, Walt, Joan of Arc, Fulton, Arkwright, Herschel, Thomas Paine, Theodora Parker, Fanny Wright, Humboldt, John Brown, Garrison, Phillips, and hosts of others. To many of them we owe vastly more than we do to Jesus; and justice has yet to be done the in the more intelligent future.—William Denton.

'Tis not for lack of goodness, man,
The flames of hell are lit;
Hear a whole world's experience
Proclaim—"Tis lack of wit."
Aht sighing over empires wrecked,
And mighty nations cowed in gloom?
Error is mortal and must die,
But progress rises from its tomb.

—Emma Tittle.

Never has there been a more universal empire than that of the devil. What has destroyed him? Reason.—Veltova.

GOD THE CREATOR IS THE FATHER AND SAVIOR OF ALL, AND NOT OF A PART ONLY.

The God who made the universe, The starry orb and masked their course, Who made the sea, and the dry land, With valley depths and mountains grand, Who quickened nature by his word, Gave life to man, to beast, to bird, Is not the God which Creedsists know, Is not the God they bow unto.

Their creed is born of human mind, Their God is one of human kind, Who loves his friends and hates his foes, And loves them with endless woes; Who foreordained a few to bliss, And ever his birth condemned the rest; Who sent his son for men to kill, And then performed his holy will, And then built hell wide, deep and strong, To punish them for doing wrong.

But God which quickened nature's birth, "True God," who placed man here on earth, Is "God of love,"—O bless his name! From him no evil ever came. No hell is known in his domain, Save what man makes by his own shame, A mental fire which burns within, Till heart and soul are purged from sin, Not vengeful pain, but chastening love, To bring us to the throne of God.

O joyful hope! O thought sublime, That earth is not the last of time! That which the body dies to earth, That comes from thence a spirit bright, A human soul with endless life, Freed from all worldly care and strife, Who there its earthly friends shall meet, Who there its earthly foes shall greet, Where each responds to brother's call, And worship God as Lord of all.

THE EVANGELICAL ALLIANCE.

Its Teachings and Demands. A Review of Its Prize Essay on Infallibility.

CHAPTER III.

The sixth chapter of the "Essay" is devoted to Formalism and the author deals it some good blows, but he does not go far enough. To my mind, Evangelism is just as formal in its way, as is Romanism or Tractarianism, since it looks to a person, extraneous to each man to make up that which he himself lacks. It crowns the person Jesus Lord of all, instead of reverencing the principle of Love which he was enabled to well to manifest, and which is inherent in every human soul, requiring only a proper development from within outward, in order that it may shine lucidly forth and through Wisdom effect the salvation of each human soul. The salvation, not from a place of torment to come, but from immediate discord in its own being.

Mr. Pearson admits that the intelligent Roman Catholic looks beyond the symbol to the thing symbolized, but he himself fails to look beyond the person of Jesus to the Christ principle which he manifested. He truthfully charges Roman Catholicism p. 287, with being "the most servile system of religious formalism," and adds that as a consequence it is also the "most intolerant in theory and practice." "Out of the Romish pale there is no salvation—is an inflexible dogma which every good Catholic is bound to believe," says the author, and although he admits that formalism and "exclusive sectarian feeling" may exist in Evangelism, still he fails to perceive that the latter is diluted Catholicism and that its whole tendency is in the same direction with it.

That those who deny the doctrines of "The Trinity, Total Depravity, and The Atonement" are outside the pale of salvation, is just as much an inflexible dogma with Evangelism, as that "out of the Romish pale there is no salvation" is with Romanism. "All this the author falls to see. In short, that in religion, as in all else, the law of progress is unceasingly at work, and that consequently no system, nor no book can be devised which shall infallibly contain the plenum of religious truth, he has failed to comprehend. Hence we find him teaching that a certain book not only, but a certain interpretation thereof called Evangelism is infallible.

We would that his detestation of sectarianism and formalism were even broader than he has here represented it, and that his Spiritualism were deep enough to sink the book in the spirit, and the person in the principle. Then might he go forth to behold the harmony of truth in Evangelism, not only, but in the whole earth.

CHAPTER IV.

Having in his own mind determined that the peculiar doctrines of Evangelism are infallible, this author considers all who hold views at variance with these as infidels; and part second of his book is devoted to what he assumes as the cause of this infidelity. In the first chapter of this part he has assumed the "Depravity of man" as the general cause, and he exerts himself in the endeavor to show that the reason why Parker, Emerson, Strauss, and the like hold their peculiar views, so at variance with his own, is that they are depraved. He has laid it down p. 279, as axiomatic that "Unbelief, generally speaking, has its origin in only one of causes, or in 'the state of mind and heart in which the clearest and strongest evidence has no power.' To this we reply: First, that according to his own admissions throughout this chapter, there is a deficiency of evidence to substantiate each and all of the four dogmas which Evangelism declares to be "God's truth and the substance of all which can be known."

Second, "that unbelief, strictly speaking, can have no positive existence. For, if it could, we should have a positive negative—which is impossible. I can not designate as unbelief that which Mr. Pearson holds, because it differs from what I myself hold; his belief is as strong as mine, and what is the clearest and strongest evidence to my mind, causing me to hold my particular belief, may appear to him as very deficient to sustain such a belief. And so too, may I view the evidence of his belief. It is clear that neither of us has the right to say to the other 'your heart is wrong. My belief is supported by the clearest and strongest evidence. The cause of your not accepting it is more ethical than intellectual.'" In the words which Mr. Pearson quotes from Prof. Garbett, "nothing could be more contemptible than this, and yet this is precisely what this author has done.

We find, in this chapter, something like a summary of what has been said in the first part of the "Essay." And in regard to Athens we can not but agree with Mr. Pearson that there is a God. Yet we do not for a moment entertain his idea of a God. That God is a person,

I, in my finite idea of a person, can not conceive. I can, however, conceive the principle of personality as pertaining to the Deity. For I find that everywhere manifested—in the atoms of the planet, in the plant or in the animal, but on a higher plane than elsewhere, in man.

And in this view, God is as full, as perfect in a hair as heart. Absolutely, though not relatively so as full in kind, though not in degree. Brother Pearson, can you not perceive the depth of meaning there is in the saying, "God is spirit, and they that worship God must worship in spirit and in truth." Worship then, no longer persons nor a person. Worship principles.

Conceiving that the "development hypothesis" has something to do with Pantheism, and perceiving that it is true,—

"The story which Moses in Genesis writ, The books of old Nature don't countenance a writ."

the author assails the theory of evolution. In the development hypothesis as at present put forth by Darwin and some others, I do not entirely believe. But I do believe that the universe as it now exists, has been built up by progressive development in form, series and degrees. I believe this because the sciences of Geology, Natural History, Physical Geography, and Astronomy, unmistakably demonstrated it, while the Mosiac story is so obviously, and so utterly at variance with the known facts in nature. These facts all stand as observed and test the truth of the Mosiac story, but the story of a man who was evidently ignorant of facts with which the great schoolboy, it now conveniant to say that the development hypothesis is a wild dream. Mr. Pearson's assertion that it is so, is a wild one, and he is in a grave error when he says (p. 276), "It is fast disappearing before the light of advancing science." The fundamental doctrine of evolution was introduced into Europe by the Spanish Arabs, where it gained the name of Averroism, from one Averroes—a noted advocate of it who died A. D., 1198.

But the popular theology, then, as now, considering itself infallible, being hostile to them, succeeded in suppressing their dissemination, so that notwithstanding this author's declaration to the contrary, it is the light of advancing science, which is now bringing them prominently before the world in spite of any and all infallible (?) systems which would fain suppress them. But the rack, the dungeon and the stake they dare now no longer use, and so they employ such weapons as are in their reach—one of which is misrepresentation.

I can not believe with Mr. Pearson that God is continually interposing in a miraculous manner with the universe, as a man would interfere with a machine which he has created, but I do believe that God is as much in, and as closely identified with the universe now, as in the beginning, since creation (development) is going on now as much as it ever has been in the past. And I do not believe that it is owing to the depraved state of Mr. Pearson's heart that he believes differently from me, although he so loudly asserts this of all those who believe differently from himself.

"Christianity," according to this author, p. 227, "is based on evidence." Credulism, Romanism, Evangelism may be based, but to my mind Christianity is based upon love, on the inherent good of every human soul. Here I am reminded of a remark which Kotzebue once made. "I believe," said he, "that God wrote the commandments on tables of stone, but I know that if they had not already been written on men's hearts, it were useless to put them on stone blocks." Even so it were useless for Jesus to preach love, morality, peace on earth, good will to men, unless the germs of these principles were already inherent in man so that he could assimilate these teachings to himself, and thus attain a noble growth. In this view Christianity were just as true, had the person Jesus never lived, and absolute religion becomes not that "undefined and undefinable thing" which the Evangelical Alliance would have it.

Mr. Pearson claims that infidels have not carefully examined the Bible claim of infallibility, and seems to infer that had they done so, they would have been convinced of its truth. On the contrary we maintain that "the immense masses" (p. 283) who never spent five minutes of their lives in considering whether the Bible be a revelation from God, or a cunningly devised fable" (though in our view, it is neither), are the very ones who accept the whole thing as infallible, who worship the book, and forget its value as a history, who, p. 284, "take so little exception by all that is imaginary and untrue, and so little attracted by all that is beautiful in holiness." And this, not because of their depraved hearts, but because of that unjust dogma their creeds teach them that "Jesus will pay all the debt they owe," and so they make no personal effort toward self-culture. If it not evident that the Bible, like all other books must be interpreted in the light of human reason; that it is not the plenum of inspired truth; and that it must be carefully, intelligently read in order that the mind may absorb from it, as from all else, that which will aid to develop its inherent good?

For, in the language of A. J. Davis, "There is a principle of wisdom in man, which, when cultivated separate from books and arbitrary standards, would be a sufficient source of salvation. It is not necessary to read the Bible, nor to worship it, or to know where it is printed in order to be saved. Salvation consists in part of self-regeneration, in absorbing into one's nature and exhibiting from it the Christ Principle, the principle of love—whereless, boundless, having neither depths nor heights, yet always within the sensibilities and comprehension of a true human spirit."

We come now to what this "Essay" denominates

"THE SPECIAL CAUSES OF INFIDELITY."

On p. 286, we read, "In any age or country where there are thinkers, speculative philosophy seems inevitable." And yet this is charged with being one of the specific causes of infidelity. This is just what we claim and no thinker can endorse the doctrine which this "Essay" claims as distinctly Christian, unless his early educational bias has been such as almost to force him in this direction. It is among the unthinking masses that those who, according to Mr. Pearson, "never spent five minutes of their lives in considering" whether these doctrines be true or not, that we find the mass of believers in them. What then? Why these doctrines be, as this "Essay" assumes necessary to man's salvation, and if, as it asserts, "speculative philosophy" be destructive to them, and if, as it acknowledges, this philosophy be the fruit of thought, why we must suppress thoughts. This, then, is another of the tendencies of the Evangelical Alliance. This would plunge the race again in to darkness, and render Evangelism just what we have before intimated, the Romanism of the future.

Mr. Pearson criticizes the school of materialism, because, as he says, "it brings nature into control to account for everything, as if independent of nature there were no God." He

does not seem to imagine that his own school falls into as grave an error by failing to recognize that independent of God there were no nature.

We fall to find the cause of "that positive hostility to a pure spiritual religion, and that contemptuous disregard of it so characteristic of some modern works of science, or of the Materialism and Formalism of the age, in the sensational philosophy,—as Mr. Pearson states himself he has read. We are disposed to go deeper than this, and we find it in the seeds and arborescent dogmas which certain systems assert as inflexible not only, but as being the elements of religious truth, and the essence of all which can be known. And we think that a little unprejudiced reflection will bring this author to the same conclusion.

With Idealism Mr. Pearson finds much fault because in it the human mind is made the determinator of religious truth. We would simply ask him how he came to hold his opinions relative thereto if his own mind has not determined them? He further complains p. 295, "The Religious creed of the Idealists is not historic, not derived from the past; not a light coming from without," while almost in the same breath, p. 294, he complains of sensationalism that "it founds all its knowledge on experience (history), and attaches itself to what lies without." Truly here is a house divided against itself. For ourselves we fall to find in the Idealism of Parker and Emerson that which refuses to acknowledge religious truth wherever found, on Christian or on Heathen ground; but we do hope that it will aid in destroying the notion of infallibility, whether of one man or a set of men, and in ushering in a philosophical religion which shall supply the want of real vitality and earnestness in our religious community, of which Mr. Pearson p. 308, complains, and which we think is caused by a blind devotion to these very arbitrary dogmas which he so zealously endeavors to support.

"SOCIAL DISAFFECTION"

as one of the subordinate causes of infidelity the author has endeavored to make it appear that infidels take advantage of the revolt produced by an ill taught and oppressed populace overborne by a corrupt church and a despotic government (see p. 316 of the "Essay"); to disseminate their views; that in the confusion consequent on this agitation and revolt infidelity finds its element.

Now while we look upon the socialistic movement in its present aspect in Europe, as an abortive, a homicidal, we had almost said a suicidal attempt to redress the grievances of the people, still we see in it an earnest, though as we think, not wisely guided, determination of the people no longer to submit to the tyrannical rule of kings and the arbitrary dictations of priests. And, with a little less prejudice on the part of this author, we think he might see that it is the progressive and humanitarian tendency of what he denigrates as "infidelity" which is causing this attempt to secure the rights of man in modern Europe; that instead of taking advantage of it to disseminate its views, as he asserts, it is trying to inaugurate its own era of freedom and consequent struggle for their rights. All this time what he calls Christianity has been preaching its mythical numerals of Total Depravity, etc., perfectly oblivious of the sufferings of the people.

Still Mr. P. says, p. 314 "There is no necessary connection between the principles of political freedom and infidel opinions." This may be, but it is somewhat remarkable that so-called infidels are always found on the side of the rights of man, while Christians frequently oppose them, and even Mr. Pearson makes a very fact at what he unceremoniously calls "humanitarianism."

In his attempt to prove that there is no connection between political freedom and infidelity he cites the fact that during the reign of the Charles in England the chief advocates of civil liberty were the Puritans. He forgets that these were the infidels—the heretics of that age, and that Christianity (?) has now occupied its ground as then condemned, and is claiming what the infidels of that day accomplished as her own achievements.

Although Mr. Pearson refuses to acknowledge the fact that Socialism has been agitated and caused by "those who, he is pleased to term infidels, still he is going on, p. 318, that "it is no tenary shallution" but, in the words of John Stuart Mill, "has now become irretrievably one of the leading elements in European politics." And thinking, no doubt, that the fruit has fully ripened, ready for plucking, Mr. Pearson would p. 318, fain have Christian men both in the Church and in the State, step in and deal fairly with the social question. Then, if the fruit be indeed fully ripe, so as to

"Ring out the feud of rich and poor,
Ring in redress to all mankind;

"Ring in the nobler modes of life,
With sweeter manners, purer laws,"

Christianity can again claim a victory which she as a system, never won.

But what if the fruit be not fully ripe? "Ah! my countrymen, then you and I, then all of us fall down" again only to be told, p. 320 of the "Essay," that "a personal change of heart and not a mere social or political amelioration" will improve affairs; that (p. 331), "inequalities and sufferings are inseparable from man's lot on earth" and so we must dumbly bear our weight of woes and cares. To all of which we say No! Away with such hypocritical consolation and lying dogmas! We are not certain what Christianity means when it proposes to deal fairly with the socialist question, especially when it says (p. 318), "we give no opinion as to the truth or justice involved in its essential principles." We prefer to trust our cause in the hands of those who do give an opinion not only, but who, like Robert Owen, are life long workers in the cause of elevating and enlightening the masses so as to secure the greatest good to the greatest number; and who are firm believers in the justice of its essential principles, "no matter how many hard names professing Christians may call them."

We are in favor of doing what Evangelism in this "Essay" tacitly complains (p. 337) has already been done, viz., of sending the school master, in many shapes, abroad into the land, till the knowledge imparted thereby shall have served to awaken men to a sense of the social evils by which they are surrounded, and to let light in upon the darkness till they shall wisely proceed to usher in a better day.

When gone is the darkness and gone is the night,

Before the mild gleaming of Liberty's light!

When each his own sovereign upright shall stand,

And peace and contentment shall cover the land,

When toil shall in justice with plenty be crowned,

And every oppression in oblivion be drowned.

To be continued.

Communication from a Christian Spiritualist.

Bro. Jones, in looking over the "Voices from the People," in the Journal of July 26th, I notice an article from Bro. J. H. Wood, referring as I presume to my article, entitled, "The Mission of Christ," which appeared in Watson's Magazine of June. Bro. Wood says:

"I think it amusing, how some jumble up Spiritualism with every grade and shape of Orthodoxy,—with like some a prophetic history of Christ, with Bro. Ours can recommend as true. I desire Bro. Ours to point out any prophecy in the Old Testament of events recorded in the New; and would be saying, 'The Bible may do for the orthodox and those who have no mind of their own; but Spiritualists should heed the wise saying, to patch your new clothes unto the old thread bare garments, if you do you will waste your time and labor, and run the risk of losing your new clothes among the rogues of Orthodoxy. Let the dead bury the dead, and let Spiritualism stand upon its own foundation.'"

We are all of us sometimes amused at the peculiarities of each other. Bro. Wood is amused at me because I find something to love and admire in the life and labors of Christ, and many grand truths in the Old Bible; while I am equally amused at him for making the statement that the "Bible is only fit for Orthodox and those who have no minds of their own, and then immediately copy the words of that Book, uttered by Christ, whom he denies, and call it wise saying." To analyze this sentence if amounts to just this: I admit and recommend the Bible as a book of wise sayings, but the Bible is only fit for imbeciles. I admit and recommend the teachings of Christ, but deny Christ.

Now, Bro. Wood, if I am not deceived, you very clearly and unmistakably betray the fact that you are governed in your opposition to Christ and the Bible more by prejudice than by honest reasoning. You repudiate the Bible because Christians so-called, believe in it as a divinely inspired book. You deny Christ because the orthodox accept him. In the hatred of the orthodox creeds, and every thing that pertains to them, I have long since discovered as I believe, the source of much of the opposition to Jesus as the "chief cornerstone" of our spiritual philosophy. But because the churches may have departed from the original teaching of primitive Christianity, lost their spiritual gifts, and crystallized upon erroneous creeds we should not by this be led to reject the evidences of the Bible or the claims of Christ.

Bro. Wood charges me with "jumbling up Spiritualism with every grade and shape of Orthodoxy." In order that I may not be misunderstood relative to my belief in Christ and the Bible, I will explain my position.

1st. I believe in Jesus Christ as the highest embodiment of Divinity in man; who by his high moral teachings and self sacrificing devotion to a holy cause, has justly earned the position which God has assigned him, as the mediator and spiritual advisor to man and the head of God's church on earth; whose labors will continue until "man shall have become a law unto himself," and "God's will is done on earth as it is in heaven," when he will give up his moral reign, that "God may be all in all."

2nd. I believe that inspiration, emanating from the divine presence, and from disembodied human souls, is a perpetual fact, which has existed in all ages and among all people, approaching the truth in their inspired utterances, just in proportion to the perfection of the instrument or medium through which they are given, and the degree of intelligence from which they emanate; therefore, except as my Bible, and as my spiritual and moral guide the highest and purest emanations given in the past, or yet to be given in the future; "proving all things and holding fast unto that which is good."

As to, to my mind, is not "jumbling up Spiritualism with Orthodoxy." I have simply studied the life and teachings of Christ, in comparison with those of other great reformers and have concluded that Jesus is the most perfect example of holiness and truth of whom we have record; and in the Old Bible I find grand truths, emanating from the lips of this Divine Teacher, and from the prophets and apostles, which I have analyzed and proved to be good and am therefore "holding fast" unto them.

But Bro. Wood wants some evidences that Christ has any claims upon us, or that "any prophetic history relative to him is true." His birth and fulfillment of prophetic history—his life of purity and love—his divine teachings, and his death and resurrection are all evidences of his superior mission. It would scarcely be possible that a man surrounded by such Divine influences, would presume to attempt to mislead the world by laying claim to a mission to man in the future, which he had no evidences that he would be called upon to fulfill. He claimed that he would come again and set up his "kingdom on earth." His apostles asserted it; and it was proclaimed by angels from heaven. But Bro. Wood will reply, "this is but historical declarations, and what evidences have we that they will be fulfilled?" We can only judge of the future by the past. If prophetic history has been fulfilled in the past, and is now being fulfilled it is reasonable, at least, to expect that the prophetic history relating to the future, which has been given through the same inspired instruments will be fulfilled. Christ foretold the destruction of the temple—the dispersion of the Jews—that they should be despoiled by all nations—He pointed out his own death and resurrection, and said, "I came not to bring peace on earth, but the sword," all of which has been fulfilled. This is all historical, and will not be satisfactory to Bro. Wood, we will, therefore, come down to his own time.

The harmony existing between the teachings of the higher order of spirits as given to man at present, and those given through Christ and the apostles even eighteen hundred years ago, is an evidence that those teachers of old were divinely inspired, and that their declarations may be relied upon. Paul taught that "there is a natural body and there is a spiritual body;" Spiritualism demonstrates that Paul taught the "diversity of gifts;" Spiritualists witness and many enjoy them. The apostles and Christ taught the resurrection. Spiritualists are beginning to witness it in the materializations which are occurring all over the world, and which we have good reason to believe will soon become so general that every household may be permitted to converse, face to face, with those upon the other side. We are told that a time will come when "some shall not see death, but will be changed in the twinkling of an eye." In the dematerializations of the physical body, through the operation of subtle spiritual laws, a fact which has become authenticated, we see the channel through which this great event will be accomplished. We are told that "the last enemy that shall be destroyed is death." Then shall come to pass the saying, O Death where is thy sting? O Grave, where is thy victory? Through Spiritualism we can plainly discern that these will be a time in the future when we shall have a completely leveled the laws that govern materialization and dematerialization, so as to change, or be changed from a physical to a spiritual, or from a spiritual to a physical con-

dition. "In the twinkling of an eye" when this grand prophetic truth will be fully realized. We are told that we are to have a millennial reign under the divine instruction of Christ. Spiritualists believe this, and that the tiny rap as Hydravilla gave the signal for the ushering in of the new age,—a part of them denying him who foretold this age over eighteen hundred years ago. Spiritualists should blush to admit of all these grand prophetic truths, recorded as they were in the dim ages of the past, and then deny the author.

But this is not all. Christ and the apostles have forewarned us, that before the coming of the Messiah, there shall sweep over the world a wave of evil influences, by which many shall be deceived. "The Anti Christ must first come." It is in the world now influencing many against their nearest and dearest interests, impelling them to labor against the claims of Christ as God's chosen mediator—driving them, as it were, "like clove nails before the temple," or "like a ship tossed upon the waves of the sea." If there is one fact more than all others, which should be impressed upon the minds of Spiritualists, it is the fact that evil undeveloped spirits are leading many into false doctrines and radical extremes. And since Bro. Wood has insisted upon evidences, I beg permission of the editor, to insert a few quotations from prophetic history. I will quote from my article in Watson's Magazine: "Now the spirit speaketh expressly, that in the last times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their consciences seared as with a hot iron; forbidding to marry." "From such turn away, for of these are they who creep into houses, and lead captive silly women, laden with sin, led away with diverse lusts." "Ever learning, but never able to come unto the knowledge of the truth." "But these speak evil of those things which they know not; but of those things which they know naturally as brute beasts: in these things they corrupt themselves." "They are spots in your feasts of charity."

It would be impossible to give, in a less number of words, a more lucid description of the free-love infamy, which has crept into Spiritualism, and become "spots in our feasts of charity." And how vividly true is that verse, but expressive sentence—"Ever learning, but never able to come unto the knowledge of the truth."

But I quote again—

"Let no man deceive you for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."

Then shall this wicked one be revealed, whom the Lord shall destroy (or banish) by the brightness of his coming. Even him who comes in after the workings of Satan with all power and signs and lying wonders." "There is no doubt in any mind but that there is a class of spirits who are so morally depraved that they have become malignant haters of all that is divine and good; and that they are impelled on by spirits who have been notorious for their many crimes, and who might be denominated in scriptural language—"The Prince of Devils," or the "Man of Sin." This class of spirits perform "all manner of lying wonders," such as "roping tying," "bell ringing," "drumming upon barrels," "blowing horns," "overturning tables," "smashing up crockery ware," "stoning houses," and producing a bedlam in general, all of which is in perfect harmony with their deformed natures. They are lower in their mental and moral developments than the uneducated and uncultivated among us, and to allow them to become our educators is in opposition to the divine teachings of Christ, is the height of folly. I have observed that the influence of this class of spirits is derogatory to the moral character of the mediums through whom they operate.

They teach their mediums deception and lying, and the result is many of our physical mediums degenerate into consummate liars, and are liable at any time to palm off bogus manifestations. I am speaking in strong terms, but utter a truth which nearly all good Spiritualists have been humiliated to learn. There is no use of varnishing and bolstering up error—let the truth come to the surface.

Now, I would say to Bro. Wood and to all others who occupy his position, here is quite an array of evidences to support the truth of prophetic history, and I have by no means exhausted the supply. What are you going to do with them? Will you admit the facts and deny the authors? This would not be logical. Will you plead "guess work?" This would be a greater marvel than the raising of Lazarus. If then they have spoken truthfully of these things which should occur eighteen hundred years after their death, and have pointed out the "signs" which should precede the second coming of Christ, it being our privilege to live to witness these signs, have we not good reason to expect that all prophetic history relative to Christ, will be fulfilled? And if so, then Jesus Christ will become our spiritual advisor, "until he has put all things under him," when his divine mission will be accomplished, and he will give us his moral reign that "God may be all in all."

RELATIONS OF THE SEXES

By MRS. E. B. DUFFLEY, Author of "What Women Should Know," "No Sex in Education," etc.

CONTENTS.—Introductory; Sexual Physiology; The Testaments Social Inst. Authors of the World; The Legitimate Social Institutions of World—The Oracle; Polygamy; Free-Love and its evils; Prostitution; Its History and Effects; Position—Its Causes; Prostitution—Its Remedies; Chastity; Marriage and its Abuse; Marriage and its Uses; The Limitation of Offspring; Refined Parentage. High authorities pronounce this the very best book on the subject ever published. Price, \$3.00. Sent by mail, postpaid. Address, the Religious and Philosophical Publishing House, Chicago.

GATHER AND SURMISE.

A Young Lady Haunted by the Affectionate Spirit of an Absent Friend.

[From the Louisville Courier-Journal.]

Something of a mysterious character, which looks very much like a remarkable spiritual manifestation, has appeared in a Broadway residence in Louisville during the past few days, causing a great deal of excitement and wonder among the members of the family.

A few weeks ago a young lady, aged about nineteen years, came from St. Louis, in Missouri, on a visit to the family who are her relatives. There being two young ladies residing at home, the three young ladies have occupied a room together, adjoining that of the older people and other members of the family.

One night about a week ago the household was awakened by loud screams coming from the room occupied by the girls. The gentleman of the house, followed by his wife and son, ran into the room and found the girls in a terrible fright. One of them called quickly for a light, and said there was a man in the room, and the other girls confirmed her statement, for they said they heard him making a noise in the room. A lamp was brought and search made, but no man could anywhere be found.

But still the girls contended that somebody had been in the room. Afraid to sleep, they had lain awake for an hour, afraid to move, listening to an occasional rapping on the foot-board. The noise was so loud that it was made with the knuckles of a man's hand.

At this statement the mother and father laughed, and chided the girls for giving way to foolish imagination. But while they were speaking there came from the foot of the bed occupied by the young lady three loud raps, such as had been described by the girls. Then there was silence, and all eyes were turned towards the spot. Rap, rap, rap came again in measured notes.

"What can it be?" said one.

"Rap, rap, rap," was the answer on the bed-board.

"Oh, how I am frightened," said one of the girls, and again came the rap, rap, rap.

One of the family suggested that the young lady get out of bed and see if the noise would continue. She did so, and retired to another part of the room, but still the rapping continued.

Every one was then satisfied that there was no person or thing about the bed to make the noise.

"For some time no one ventured to speak."

"What is it?" was the silent inquiry of all, and still the strokes continued at intervals with one, two, three, upon the foot-board as steadily as the swinging of a pendulum.

No one in the house had ever been a believer in Spiritualism, and the young lady herself professes to be a very strong disbeliever, notwithstanding she has witnessed some very remarkable manifestations of a mysterious character. Nevertheless, in order to begin some inquiry as to the cause of the strange presence, the lady of the house, laughingly, ventured that it may be it was a spirit. Three sharp, quick raps immediately followed her remark.

"I believe I will speak to it," said the lady, and if it is a spirit may be it will answer. When she said:

"If you are a spirit, please rap three times on the bed."

"Rap, rap, rap," was the prompt reply.

"Did you come to see Miss—"

Three raps were the answer.

"Is there anything you wish to say to her?"

The answer was again in the affirmative.

"Do you wish to communicate with us now, and answer our questions?"

"Yes," was the answer.

To one of the questions which followed there came one rap. The party didn't know the meaning, and the "spirit" was silent until the young man asked if one rap meant "no."

Three quick raps were the answer.

The spirit was then asked how it would designate "I don't know," and two raps was the prompt reply. Then it was understood that one meant "No," two, "I don't know," and three, "Yes."

Then a number of questions were asked with reference to the spirit itself, and her family and friends. The spirit claimed to be that of a relative who had recently died in Missouri, and seemed very anxious to communicate with her. It seemed a little reluctant to communicate on other subjects than those pertaining to family affairs, except with reference to a former lover of the young lady. Concerning him the answers were always prompt, quick and loud. To many questions the answers were "no" and "I don't know."

Remembering the days of table-tipping, and the many remarkable manifestations recorded of that first step in Spiritualism, the young man suggested that the table be used to see if the rapping would change places. The young lady went into the parlor, and placing her hand upon a table, asked a question. Three raps came promptly in response. She then asked if the spirit would move the table. It said it would, and instantly the table raised up and dragged itself across the room to the window, and then, without request returned to its place in the center of the floor.

This last demonstration satisfied the entire company that, whether spirit or not, the things witnessed and heard were performed by some agency invisible to the human eye and beyond their understanding.

The family again retired, after bidding the spirit good night, and receiving from it the promise that it would return again the next evening at 8 o'clock. Promptly at that hour it was on hand, and made its presence known by rapping three times on the bed. Communications, in a manner somewhat similar to those of the night previous, commenced. In all the answers it seemed that the visit was especially intended for the young lady, and was anxious to be questioned by her concerning herself and friends.

From that time, every day and night, wherever the young lady goes, the spirit is with her, and makes its presence felt by rapping on her chair, or the door or window, or upon the wall by which she sits. If she leaves the house it follows her into the yard and taps upon the fence. On Wednesday last, while walking in the yard, she felt a tap upon the shoulder, and then the pressure of a hand, but on looking around no person or living thing was to be seen. Frequently the rapping is heard late at night, and sometimes it becomes so annoying that the inmates of the room can not sleep for hours.

A few nights ago, after the family had retired and all was still, the rapping commenced, and became almost insupportable. Several questions were asked by those who could not sleep, and finally, when all were tired out, one of the ladies ordered it away by a parasympathetic command. A down loud rap in quick succession was the reply, and then all was quiet.

On Friday night last a reporter of the Courier Journal went to the house, by invitation of the family, to witness these strange occurrences, and was introduced to the lady who was the supposed medium. She did not possess the usual cheek and dreamy eye of the clairvoyant, nor was there that expression of mysterious sobriety that pervades the countenance of the spiritualistic medium. On the contrary, she was frank in face, of fine form, above the medium size, and smiled her salutation with a handsome, intelligent pair of dark, sparkling eyes. She was somewhat embarrassed, and it was easily perceptible that she was of a timid disposition. The very earnestness with which she disavowed any faith or belief in Spiritualism bespoke at once her artlessness, at least so far as she was concerned in these mysterious manifestations. In reply to the reporter's questions, she said she had never allowed her mind to dwell on the subject because of its very absurdity, and that, when this thing came to her so strangely she was at first, and for several days, very much alarmed and alarmed. Now, she said, it did not affect her so long as it was with her, but that whenever it ceased its communications she felt very uneasy.

The reporter expressed a desire to see the strange performance, and, after some persuasion the lady reluctantly consented to try. The table-rapping was the first experiment suggested. A table was placed in the center of the room, and she placed the palms of her hands upon it.

"Is the spirit present?" she asked.

"No," she replied, "I will not knock louder."

"No," she said, "I will not knock louder."

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that line of conduct being taken, and considered as having any relation whatever to Spiritualism.

I sympathize with Dr. Flint, believing him to be persecuted by a bad woman, aided by a worse man, yet if such be the fact, it can excuse his own acts. It certainly looks as though Bro. Edward's "law of compensation" was applicable here.

It is to be feared that Spiritualists have in their anxiety to defend genuine and honest mediums, been led into a sort of understanding, that it was a duty to defend all mediums at all times, in all places and under all circumstances, and that such action has had an effect upon Spiritualism, the very opposite to that intended. Is it not well to consider this view, and learn to act less rashly? I yield to no one in loyalty to Spiritualism, and in efforts for the encouragement of mediums of integrity, who have well developed phases, but insist that I shall not be held as endorsing any act in a medium, whether committed while in purportance of their avocation, or otherwise, that I would severely reprobate. If this be so, let us hope his recent persecutions have caused a change in such opinions, and that he may see that the hypothesis of "forgiveness" is not a sophistical and delusive, tending to inoculate the idea, that by an elaborate trick is played on the devil in the interests of his believers; that one may sell himself to the devil and take pay in the pleasures and prizes of the world, and when sick of the bargain escape from its obligations by repentance, roll the sweet bait of wickedness under the tongue unutilized and then spit out the hook and leave the devil with his rod and line; buy the devil's goods on a long credit without paying a penny for them, and then take the benefit of the theological bankrupt act, and leave him to whistle for his recognition. This piece of theological trickery is a substratum for the frauds of business and a chicanery of politics. Bank directors who have squandered the savings of the poor, judges who rob the orphan of trust money, municipal thieves, Congressmen and Cabinet ministers whose hands are full of bribes, all are following the doctrine of cheating the devil. Even among the educated people there are hundreds who sympathize with the man who always took off his hat when the devil was mentioned, not out of respect, but because he did not know what might happen. The idea that a man can cheat and lie until all virtue is squeezed out of his soul, like the juice from a pressed orange, and then shuffle off all the effects by some process of spiritual ledgerism and come out heroic, happy and holy in an insult to intelligence, and thank God, is no part of Spiritualism.

It may be that Dr. Flint entertains such notions, and had expected to escape the penalty of the crime against society, which he boldly avowed, and of which he probably has no freer thought repented. If this be so, let us hope his recent persecutions have caused a change in such opinions, and that he may see that the hypothesis of "forgiveness" is not a sophistical and delusive, tending to inoculate the idea, that by an elaborate trick is played on the devil in the interests of his believers; that one may sell himself to the devil and take pay in the pleasures and prizes of the world, and when sick of the bargain escape from its obligations by repentance, roll the sweet bait of wickedness under the tongue unutilized and then spit out the hook and leave the devil with his rod and line; buy the devil's goods on a long credit without paying a penny for them, and then take the benefit of the theological bankrupt act, and leave him to whistle for his recognition.

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CHICAGO, SATURDAY, OCTOBER 21, 1876.

THE CONCLUSION. Is the Devil Dead?

Conclusion.—Wonderful Powers of the Human Soul.—A Curious Incident.—Murders Committed by Devils still Attached to the Body.—The Soul leaves the Body and Visits a Distant Place.—The Devil's Soul.—Nightmare.—Murders Committed while the Victim is Asleep.—Occultism.—Soul-Knowledge.—Wonderful Revelations yet to be Made.

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In this series of articles entitled "Is the Devil Dead?" we have not aimed to philosophize or penetrate those mysterious laws connected with evil, and explain their true nature. We have simply recorded facts, marvelous incidents embraced within the spiritual philosophy, leaving the reader to draw his own conclusion in reference to them. True, the world needs more light on this subject, and it will be given from various sources, as the wheels of time move on in never-ending cycles.

In ancient times as well as now, evil influences of a spiritual character were recognized, and the primitive Assyrian would repeat in order to exorcise a spirit, "Va-ten, Va-ten mauvat, mauvat!" The efficacy of this depended, however, on the will of the exorcist, which sometimes possessed a positive force.

The Voodoo, however, works differently; he will for a few dollars, exorcise an evil influence, bringing to bear the most degraded spirits who obey him implicitly, and accomplish the work desired. The old hag that cured Mrs. Pather's child, held a seance with the powers of darkness, and holding them in abeyance, they accomplished the object sought.

It is useless with our present knowledge to try and fathom the powers of the human soul. By constant effort we can catch a glimpse of the same, but can not solve the mystery connected therewith. For example, April 2nd, 1870, the Echo, a London paper, contained the following, which at the time escaped our notice:

"Boston (Massachusetts) has a really sensational story. Recently, in a town hard by, a public ball was given. The daughter of a

couple who keep a boarding-house set her heart on going, and in company with one of the boarders, designated J.—. The girl's parents objected to her going to the ball, especially in company with J.—, but she said that she was determined to go, and that if she could not go with J.—, she would accept the company of the devil should he offer to attend her. On the night of the ball she slipped out of the house in proper trim, except that she had to buy boots for the occasion, and having procured these, she was returning to put them on, when she met J.—, as she supposed, and he persuaded her to go with him to the ball at once, and change her boots in the ladies' dressing-room. J.— was her partner in the first dance, but afterwards disappeared until supper-time, then suddenly presenting himself with rather frivolous excuses for his absence, and inviting her to go down to the supper-room. Offended by his neglect, she said she would return home at once, and he attended her thither. Very little was said by either party until they had nearly reached the house, when J.— informed his companion that he was not going in; and, presenting her with a beautiful pearl-handled penknife, and asking her, when she used it, to think of him, he suddenly left her. The girl, on telling her mother all that had passed, was astounded at learning that J.— not been out of the house since early nightfall, and went to bed before the hour at which the ball began. The girl refused to believe it; but, after some discussion, her mother took her to J.—'s room, and there he was seen calmly and profoundly sleeping. Nothing more could be said, and the daughter retired for the night. A strange sound shortly afterwards brought the mother to the girl's chamber, and she was found with her throat cut with the penknife given to her by her companion at the ball. She lingered until noon, and then died, declaring that remembering what she had said in her determination to go to the dance, she used the knife because she was overwhelmed by horrible suspicions as to who it was that persuaded J.— became her partner. The Boston Post declares that these statements are all strictly true, and can be vouched for by the very best authority.

That the soul can leave the body, and, partially materialized, the same as spirits at a circle, it can travel from place to place, we have no doubt. That power is wisely confined to a few, and they often make it a source of mischief. The belief is prevalent among the Germans, that a portion of one's self can become detached, and wander freely forth for good or ill. They allude to this strange phenomenon under the head of "Doppelganger," or double goer. It is proper that some truths are kept from the masses. These are powers that can be administered to the system, secretly or otherwise, that will slowly but surely cause death, leaving no trace whatever of their insidious work. It is lucky, indeed, that the masses don't know what these powers are. It is well, too, that the masses don't understand how to send the soul forth to take observations, to reward friends and punish enemies, and unfold the secrets of others. When all things are for good, for high and holy purposes, for the amelioration of suffering and promoting the happiness of mankind, then no harm can be done by the general diffusion of all truths. Hence we say it may be well that only in isolated cases does this power of separating the soul from the body, exist. It is, too, a fact well known to us, that the soul possesses a knowledge of which we are not cognizant when it is closely in rapport with the body; in other words, it possesses a knowledge peculiar alone to the spiritual state of existence, which becomes a blank when completely in its home in the body, and through that knowledge alone it performs some wonderful feats. The following from the Norwich Bulletin illustrates our point:

FROM BARON PETER COOPER, Norwich, Conn., June 21, '76.

An article in this morning's paper on the "Mystery of Dreams" recalls to my mind two dreams. One completely proved that certain dreams are created by circumstances surrounding our waking moments (and no matter how long the apparent time), only occupying the brief space of time in getting thoroughly awake. The other illustrated and apparently answered the query—Does the soul really leave the body, and roam at will regardless of time and space? This suggests an experience of mine which happened in 1845, while on the New London whaler Henry Thompson, in the South Pacific Coast. It was after a stormy watch that tired, wet, and weary, I straggled and turned in, in puris naturalibus, between dry, warm blankets. My last waking thought, how comfortable the contrast between the watch below and the one on deck. When, presto! I was in New York. It was early morning. I had landed at the Battery; the lower part of the city wore the usual deserted look. I wished to linger and look around for familiar things that I had not seen for some time, but I was hurried on by the impression that I was only on a short visit, that the watch would soon be called, and I had but little time to visit home and back to the ship in time for duty; so up Broadway I took my way as fast as my legs would carry me, and was soon in the old familiar Bowery. By this time things began to look lively. Carts and omnibuses came rumbling down town. Shopkeepers were untaking down their shutters, and crowds of artisans were hurrying to their work with tools and dinner cans, as natural as life. As morning wore on, the streets became more lively and crowded, and as I neared home I began to meet those whom I knew; but I had no time to talk to them; the feeling that my time was limited grew stronger and stronger, and I passed them with a nod of recognition, even when they apparently wished to stop and talk, for I noticed that they seemed surprised to see me. At last I was within sight of home, and was almost at the door, when an old school-mate hailed me, and, volens volens, he must have a chat with me. How was I? When did I get home? etc., etc. I tried to get away from him, but no, he must tell me the news; his mother had been around to my house all night; I had another little sister, and—eight bells, and starboard watch-ahoy! I forced me to drag myself slowly and sorrowfully from between the blankets, without completing the journey.

Now all this is commonplace enough, and would not be worth the time employed in relating it, if it were not for three things:

First, that was the birthday of a sister that I know not of, and who I did not see until nearly three years afterwards; second, that those I met on the way home vowed that they had seen and spoken to me on that day, and so stated to my much-worried mother, who grieved for me as for one she would never see more; and third, which is strangest of all, by turning the difference of longitude into time, it would land me in New York about 4 o'clock in the morning.

The knowledge that his soul possessed en-

abled it to separate the same from the body, and still maintain such a rapport that the incidents he saw, were impressed upon the sleeping brain. When this knowledge becomes impressed upon the brain, it is then that the soul can at will leave its earthly home, and this has given rise to the marvelous tales in regard to witches. The man above alluded to was seen by those who knew him, and recognized, and the wonderful phenomenon fully verified. He could not leave his physical system at will, for the modus operandi had not been impressed upon his brain, the soul alone possessing the knowledge when independent of the body, and then, of course was compelled to watch an opportunity when conditions were favorable for leaving to any considerable distance. But how the soul in the case above mentioned managed to leave the body, and materialize so as to be visible to friends at a distant place, could not be so easily impressed upon the brain, hence he had no knowledge of that. Thus we say that "occult" powers of the human soul is but little understood, and when we say "occult," we simply mean those powers that the soul has acquired in the spiritual state, or when partially detached from the body. This power when once attained can be used for evil purposes; for you can determine the secrets of enemies, thwart their actions, and make their life one of most wretched misery.

Great truths only comes to the world at first in "snatches," or at isolated periods. For thousands of years spiritual intercourse has existed, but not generally as at present, for the world was not prepared for it as now. Humanity are not in a condition to receive "occultism," as we understand it. That has no connection with Ancient or Modern Magic, but expresses simply soul-knowledge. When soul-knowledge is impressed upon the brain when the soul is absent, as it were, then in our normal condition we recognize the same, and can apply it—make a power of it for good or evil. We have had soul knowledge impressed upon our own brain, and thereby have learned facts, seen mysterious incidents, beheld panoramas of life-incidents, seen death scenes, etc., but strange to say we can not learn others the power. Through this soul-knowledge we once traced the life of a young lady from the cradle to the grave, saw her when she committed suicide by drowning, carefully watched the formation of the spirit, and witnessed her entrance into Spirit life. This is soul-knowledge impressed upon the brain. It was this soul-knowledge that prompted us to present to the readers of the Journal, this series of articles, which from the numerous letters we have received, we know have had a good effect.

Inspiration is grand, but soul-knowledge is grander. The former is second-hand thoughts, and the mind becomes a second-hand clothing store (pardon the comparison), while the latter is obtained fresh from the Fountain of Knowledge. In gaining this soul-knowledge, and in its transmission to the brain, we are assisted by a grand old spirit. He comes to us like a child with a soul animated with simplicity and overflowing with love. His massive forehead, mild blue eyes, flowing beard, and genial expression of countenance illuminated with a light divine, attracts our soul to him. He comes with no great name to dazzle us—with no official titles of distinction to make him appear great, but with force of character shining forth on his features, he seems as if he could move the world. He gives us soul-knowledge direct from the primal fountain, and we call him our Holy Father. Oh! how his spirit beams with love! His sympathy is as broad as the universe itself, and never did we hear a word of censure from his lips. If he addressed a thief he would call him, "My good child." If he addressed the Magdalen it would be with a smile wreathing his features, and gentle words falling from his lips like pearls from the hands of a lapidary. If he approached the inebriate he would overshadow him with the divine aroma of his nature, and with a voice of alvery sweetness, induce him to reform. A frown never rests upon his lips, indignation never overshadows his countenance, and hate never seeks repose in the garden of his soul. He has kind words for all, and his presence fills our room with a holy radiance. He is a philanthropic spirit. His soul is a garden of beautiful flowers, and the aroma exhaled is for the downtrodden and the unfortunate. Such is this spirit, and would that all could feel his genial presence.

We say then that soul-knowledge is occult knowledge, and it is in advance of inspiration, and the power to attain it, is not easily acquired. Even those tribes not regarded as civilized, have a faint conception of the occult powers of the soul. The South Australians assert that when one is entranced or unconscious that he is "widymarraba," or without soul. Tyler says that among the Algonquin Indians of North America, we hear of sickness being accounted for by the patient's shadow being unsettled or detached from his body, and of the convalescent being reproached for exposing himself before his shadow was safely settled down in him. "A characteristic story," says Tyler, "from Old Scandinavia is that of the old Norse Chief Ingimund, shutting up three Finns in a hut for three nights, that they might visit Iceland and inform him of the life of the country where he was to settle; their bodies became rigid, they sat their souls on the errand, and awakening after three days they gave a description of the Yarmalad." This occult power has existed in isolated cases in all ages of the world.

Some three years ago, a nephew of Jesse Fitts, living near Oaulia, N. H., got up in a somnambulistic state, went three miles, and murdered John S. Emmons, a boy of 14. His face had been literally chopped to pieces. The fatal act revealed the one who had perpetrated the horrid crime. The soul of this boy was reveling in some devilishness, and the body, full of animal spirit and life, responded there-

to, like a piano to a player, and guided by selfish passions and instincts, committed the horrible deed. It is not often that such fatal results follow the action of the soul when detached from the body—perhaps the like will not occur again in a thousand years. Now, if the soul of this boy Fitts, had possessed the knowledge of transmitting impressions to the brain, he would have been cognizant in his normal condition of what had transpired during the hours of night.

Thus our readers will perceive that the human soul can be made an agent for the commutation of evil purposes as well as for the propagation of good, and these extremes of action have been unwisely denominated White and Black Magic.

In presenting this series of articles to the readers of the JOURNAL—Is the Devil Dead?—we have dealt with the exterior world mostly, have unrolled a scroll containing facts and incidents startling in their nature, and eminently well calculated to awaken thought. But there is an interior world that plays an important part in this question, a world wherein the soul can roam, and thereby be an instrument for the dissemination of good, or for the propagation of evil,—of that we have said comparatively nothing. A man went to his door one evening about ten o'clock, to go out, but strange to say, his whole strength was required to open it. At the same time a man was dreaming that he stood there pushing against it just for fun, in order to prevent the egress of his friend. Now, men, women and children have retired to bed at night in good health, and in the morning were found dead, their death being caused through soul-power instead of disease. The man who though miles away could exert a power against a door so that the whole strength of a strong man was required to open it, should he be solaced by evil impulses, how easy to destroy human life when his body is calmly sleeping. We say then that the souls of many have an "occult" knowledge—a knowledge peculiar to the Spirit-world, and hundreds, yea thousands of murders are committed thereby. When we tell the readers of the JOURNAL that we have only given them a "drop in the bucket" of this question of all questions, we state an absolute fact. We have traced mysterious deaths to their fountain head, we have seen the last death struggles, and critically noticed the agents employed, and know that a murder was perpetrated by a living soul still having a body on earth.

We know a man to-day who suffers the most intense agonies through this occult knowledge of the human soul. At night, while asleep, he sees a huge form in his yard resembling a black cat. It deliberately opens the door, walks up the stairs, surveys him a moment, jumps on the bed, and proceeds leisurely up his body and looks him in the face, when his groans become audible, awakening some one who rush to his assistance. This man suffers a thousand deaths from this strange visitant—which is the deformed soul of an enemy, which goes forth at night on predatory excursions. Medicine can not relieve him—nothing can cure him but the occult knowledge of a soul imbued with philanthropic feelings, and which still has its home in the earthly body. Our soul reads from the Divine Book of Creation, and that which is mysterious to others, is plain to us, and why? Because our soul has sources of knowledge, of observation, of power, possessed by few. It is better, then, that those do not possess this occult knowledge, who would not use it wisely. Medical works will tell you that it is frequently the case that persons awake from a "nightmare," with permanent marks upon the person. Ah! indeed, could they see the soul of some enemy there at work, they would not wonder at the result. Some will intimate that it is the action of the wind upon the body. We say that it is more often the nefarious work of a hostile soul yet chained to the body. A prominent Spiritualist author has well said, "In the hours of sleep there is a dual, and almost an independent existence is manifested for both body and soul. The body is calm, quiescent and motionless, but the process of dreams proves conclusively that the soul has entered upon new and wholly unrelated spheres of activity. It is in the possession of a set of senses which it exercises wholly independent of the body. It may be speeding through space," etc., etc.

We could fill volumes in showing the wonderful capacity of the human soul when the system is locked in sleep. The power—the knowledge—it then possesses we designate as "occult," for when in the normal state, the body actively aroused, it has only a partial knowledge, if any, of the wonderful capabilities it possesses.

At one time among the Blackfoot tribe of Indians, an accomplished dreamer had a sure competency in that gift. It is said that when his influence was once established, it was more potent even than that of a war-chief. The soul while attached to the body has a reservoir of power for good or evil on the material side of existence, that it can never possess again. We have had a blow on our shoulders while asleep that knocked us nearly out of bed, caused by the exertions of a friend dreaming of us at the time, and who was at least a mile from us.

When this occult power or knowledge of the soul becomes familiar to it in the normal condition, it then can become an engine of wonderful potency and effect. The soul that can in dreamland, as it were, approach our bedside and hit us a severe stinging blow on the shoulder, could by a skillful exercise of that power, cause death in the twinkling of an eye, and ninety-nine cases out of a hundred when a person retires to bed well, but is found dead in the morning, a murder has been committed by a hostile soul, whose body, the engine of power, is lying somewhere asleep. True, there is no devil in the common acceptation of the term, but there are devilish souls—souls still in the body that are guilty of mur-

der, though not cognizant of the fact while in the normal condition.

How little the world realizes the amount of devilishness caused by a soul that is still inhabiting a corporeal body; how little people comprehend its occult powers, and realize the fact that it may be instrumental, though attached to a body, in committing murder, causing unpleasant feelings, disturbing the tranquillity of a person while sleeping, and inducing horrible visions. The New Orleans Republican contains a case in point:—"A young lady had died in the neighborhood under peculiar circumstances. The physician said it was a natural death. Some sudden shock, some terrible blow, some fearful convulsion of the mind snapped the spring of life. What was it? The chamber had been perfectly secured before the lady retired, and revealed nothing out of place in the morning. No one but herself had entered it. No one had left it. Yet the victim lay there stark and stiff, and scared to death. The priestess of the Voodoo said she would revive the following Wednesday. She was, however, buried, but at the time designated the mother visited the tomb, the vault was opened and the daughter found alive. For some reason life had been temporarily suspended by the soul of the Voodoo priestess, and then restored at the designated time. We must now close our article. We have given our readers, as it were, but a glimpse of the wonderful power of the human soul for good and evil. Our own soul-knowledge has enabled us to unlock the mystic gates and behold the holy of holies and the hell of hells, and we know whereof we speak. We conclude our article by simply asking, "Is the Devil Dead?"

KNOWLEDGE IS THE TRUE SAVIOR.

Duties Devolving Upon Spiritualists—Why Should Spiritualists Organize.

In this series of articles we have already advanced an opinion in favor of organization.

Why should we organize? That is a question we will consider more fully hereafter.

We have already contemplated the opposition that exists among all phases of religionists, skeptics, and even among ourselves to a proper development of means for the enlightenment of the mind of every person existing upon the material plain of life.

The opposition of religionists grows out of the danger that awaits priestcraft in all of its multitudinous phases. Selfishness prompts such opposition.

Skeptics who pride themselves upon their opposition to all religions, as well as a belief in an after life, manifest the same dogged determination not to see that religious bigots do, lest they seeing, become convinced.

Spiritualists are divided and neutralize their power for good, upon some fanatical questions growing out of popular or unpopular religious dogmas.

All phases of religion are based upon the personal planes of self love and hate. So thousands who embrace the truth of spirit communion, expect until they grow out of it, that some new phase of religion is to be developed, and churches or their equivalents are to be inaugurated, with a central rallying thought, not entirely unlike, but greatly modified religious dogmas of the past.

That is not the mission of Spiritualism. All such efforts have proved abortive and ever will. Open communion is being instituted, and the lovers of humanity are seeking to hold communion with mortals, not for the purpose of chaining them down to the dead issues of theology, but to bring them up to an understanding of the true PANTHOPEY or LIFE.

They are inaugurating means by which the wise sages of long ages in spirit-life, can communicate to us the true nature of the after-life—true means that lead to wisdom and true happiness.

Much friction of thought is the result. Angularities of character are manifested. Anger and strife ensue. Bitter feelings are engendered.

All that is necessary for the purpose of exposing the fallacies that obtain even among the best people in society, is an independent press that fearlessly presents the truth Philosophy of Life as a substitute for religious dogmas.

Spiritualism has already done a great work in demolishing the idols, which have through all past ages been revered as most sacred.

But what are the duties now devolving upon Spiritualists, is the question. The necessity of an organized effort to repel the aggressive movements of the combined forces of opposers is apparent. No means, however contemptible it now appears to thinking Spiritualists, and however disgraceful it will appear on the pages of coming history, are left untried.

Our best mediums are being seized and subjected to all the infamous abuses that the preservation of laws will permit of, even by men who should stand above reproach, by reason of their presumed intelligence. But bigotry, which outcrops in all phases of society, has no ears and can not hear, no eyes and can not see, no head and can not think, and no heart and can not feel.

Hence a gentleman in the highest sense of the word, like Dr. Henry Blais, a medium of rare powers, and whom tens of thousands of intelligent men and women know to be honest and truthful, is seized for vagrancy in the City of London, where he has been induced to go to hold seances. Not content to make a straightforward charge against him for obtaining money under false pretenses, and allow the proper proof to be made, a man professing to be a seance complainant of him for vagrancy.

Why is all this? Why accuse an honorable man who has been instrumental in bringing immortality to light, and opening up demonstrated spirit communion to tens of thousands who have seen and conversed with loved ones in spirit-life, through his mediumship, of the disgraceful offense of vagrancy?

Let it be remembered and let the pages of history record the fact that Prof. Edwin Ray Lankester, F. R. S., etc., was so bitterly opposed to Spiritualism, that he made out before an English magistrate, that so distinguished a medium as Dr. Henry Slade was a vagrant, and had him arrested and held to bail therefor.

Let it be remembered that a "Fellow of the Royal Society" of England, in the year 1876, sloped so low as to become a common informer, and upon his own oath caused the arrest of a gentleman highly esteemed by millions of America's best citizens, for vagrancy.

While General Washington, the Father of our Country, is doing all in his power to manifest his presence in a materialized form, to any one who will see for himself, through the aid of mediums, Prof. Lankester, F. R. S., etc., is causing the arrest on *his own oath* for vagrancy, one of the best mediums of the age, and a gentleman of high moral culture.

The following is a telegraph report of the arrest:

LONDON, Oct. 1.—The American spiritualist medium, Dr. Slade, appeared at the Bow street police court today in answer to two summonses taken out by Prof. Edwin Ray Lankester, F. R. S., etc. The first summons is under the conspiracy with one Simmons, his assistant, to defraud. The charge of conspiracy was first proceeded with. Prof. Lankester deposed that he had seen Slade himself write the messages he professed were spiritual manifestations. The case excited great interest, and the courtroom was crowded. After a hearing the case was adjourned for one week, Slade and Simmons being admitted to bail.

It is undoubtedly true that there is being inaugurated a concert of action of all opposers of the truth of spirit communion, to the end of suppressing it. The priesthood are the prime movers in the effort. Catholics and Protestants are in harmony in this movement, while they quarrel about everything else.

Their influence reaches men and women upon every plane of society, Ignorance is the most potent weapon used, and yet we find Prof. Lankester, F. R. S., etc., a willing tool and subservient to the vilest scum of intolerance—so much so, that he is ready to go before an English magistrate and swear that an American gentleman is a vagrant, simply because he is a medium through whom the spiritual and material planes of life are brought in conjunction.

Such movements are unmistakable indexes, pointing to the grand combinations that are being made to suppress spirit communion.

Shall we who are so blessed with the dawn of light of the new era sit idly by and allow our rights, and the rights of our mediums to be trampled underfoot—shall we see our mediums imprisoned on the charge of vagrancy without a protest, eye, without concert of action to resist such aggressions upon civil rights?

We trust not—our friends must see the necessity of concert of action, not only for the promulgation of the great truths we are the recipients of, but for the purpose of making ourselves and our philosophy a power in the land, to be respected, because it is potent for the protection of individual rights.

Let every Spiritualist ponder this question well and we will further consider it in our next.

Since the above was put in type, the following vindication of Dr. Slade by Edward W. Cox, President of the Psychological Society of Great Britain, has come to hand.

We also publish another letter from Prof. E. Ray Lankester, F. R. S., etc. Poor fellow—not content with belittling himself with his letter falsely exposing Dr. Slade, he has shown himself in a less enviable light than he did in his first letter. The reader will contrast his statements with that of Prof. Cox, and then judge whether Dr. Slade is a true medium:

SLADE'S DEFENSE.

[From the London Times.] TO THE EDITOR OF THE TIMES.—Sir: I've a seldom owned that I feel called upon to write in my own defence. To the statements of Lankester, which appeared in the Times of the 10th inst., I think I may with propriety reply. These are the facts: On our sitting down to the table, I held the slates against the under side of the table, when, after some delay, the sound of pencil writing on the slates was heard. On withdrawing the slates there was found to be what might have been intended for a name very poorly written upon the upper surface. I then wiped this off the slates, saying, "I will hold it again; perhaps they will write plain." A little delay ensued, when I said to Prof. Lankester, "Perhaps if you will take hold of the slates with me they may be better able to write." He thereupon released his hand from where it was joined with my left and those of his friend upon the table, and instead of holding the slates with me, seized it, as he describes.

Instead of there being a message written, as he says, there was only two, at the most three words on the upper surface of the slates. Now, had Prof. Lankester listened as closely as he says he watched me, he must have heard me say, after asking him to hold the slates with me, "They are writing now." This was said while he was in the act of removing his hand from where it was joined on the table to the slates, for I heard the sound of the pencil when the writing commenced, while I was asking him to hold the slates with me. Consequently, when he seized the slates, only two or three words were found upon it. Had he told me he suspected I was doing the writing, I think there would have been no difficulty in disabusing his mind on that point.

That I do the writing with a piece of pencil under my finger nail is an old theory. However, I always kept my nails so closely cut as to render that impossible, to which those who have taken the trouble to examine them can testify. Therefore, all I have to say is, I did not do the writing at the sitting with Prof. Lankester, nor at any other sitting given by me during the years I have been before the public as a medium. Very truly yours, HENRY SLADE.

A FAIR VIEW.

TO THE EDITOR OF THE TIMES.—Sir: Having been twice referred to by your correspondents as one of the witnesses of Dr. Slade's doings, I must ask your permission to state briefly that my visit to him was official, my duty, as president of the Psychological Society of

Great Britain, being to report to the society upon whatever alleged psychological phenomena may invite my attention.

I certainly witnessed all that your correspondents have described, and have reported faithfully what I saw. But I have carefully abstained from pronouncing any judgement as to genuineness or otherwise. My report concludes thus: "I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be imposture, it is equally important that the trick should be exposed, as trickery can only be, by showing how it is done and doing it."

My experience differs from that of my friend Prof. R. Lankester in this—that with me the slates were not placed under the table, but upon it, and the writing appeared on the side next to the table, my eyes, as well as hand, being upon it from the moment I released it until I lifted it and found the whole side filled with writing from end to end. If written previously, it could only be by some sympathetic pencil which becomes visible when the slates become warm by the hands placed upon it. Chemists will say if such a thing can be, for it is so it is a complete solution of the mystery. But although the experiments tried by myself might be so explained, for I used the slates provided by Dr. Slade, it will not explain the instances of Dr. Carpenter and many others who have used their own slates; and this should always be required by the visitor.

Experience shows that no judgment can be safely formed of experiments of any kind upon one trial. They must be witnessed under various conditions. The very strangeness of the exhibition should make us slow to come to an opinion, whether what is there seen is conjuring or psychological.

I can only repeat what Dr. Carpenter has stated of his own visit—that I could detect no imp sture, nor find any explanation, mechanical or otherwise, either of the writing, the rapping, the floating chairs, or the bands.

But, knowing how a clever conjurer can deceive the eye of a stranger, I should be reluctant to form an opinion until I had seen the exhibition twice or thrice, so as to be able to keep the eye steadily upon the exhibitor, and not upon the phenomena—watching what he is doing instead of observing what is done—by which process alone can slight of hand be discovered.

Yours Obediently, EDWARD W. COX, President of the Psychological Society of Great Britain. Carlton Club, Sept. 18.

A FURTHER ACCOUNT OF THE DEFERENCE.

TO THE EDITOR OF THE TIMES.—Sir:—A correspondent who professes to be the mouth-piece of Slade, and who is known to be his personal friend, states that Slade said before the slates was removed by me, "There is already writing on the slates." Dr. Donkin and I were the only ones present besides Slade at the time, and we emphatically state that nothing of the kind was said. Slade offered no explanation whatever, but, exhibiting great agitation, remained silent and pale.

It is perhaps hardly necessary that I should point out to your readers the utility of Slade's agent, Simmons, who sits in the ante-room with visitors who are waiting for an interview, and listens to their conversation. In this way he picked up the somewhat unusual name of a deceased relative of a friend of mine, who was at first staggered by the appearance of this name on the slates, but immediately remembered that she had mentioned this name in the presence of Simmons in the ante room, and that Slade had subsequently, before the seance commenced, conversed with Simmons.

The real question to be investigated in this matter is not "By what strange agency are these spiritualistic marvels brought about?" but "How is it that apparently sane persons believe that the spiritualistic tricks are marvels due to a strange agency?" The answer which all history and experience gives to the latter question is to be found in the existence of an unexpected amount of credulity and incapacity for observation, and of an unexpected amount of impudence and mendacity.

To convict the Spiritualist impostor one must not approach him with theories based on "recondite principles of modern science," nor should one put him on his guard as though an honorable contest were in hand, but his habits and methods should be as minutely and covertly investigated as those of some elusive wild beast, and then at the right moment he may be seized and brought to the light "taken in the act."

Faithfully Yours, E. RAY LANKESTER.

Furnished Rooms. Spiritualists visiting Chicago, can be accommodated with elegantly furnished, and lighted rooms, at prices ranging from 75 cents to \$1.25 per day, at the REMONTE PHENOMENON FURNISHING HOUSE BUILDING, No. 127 Fourth Avenue, two blocks South of the New Custom House. Reduced rates by the week.

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Claïrovoyant Examinations from Lock of Hair. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Encloses One Dollar, with name and age. Address E. F. BUTTERFIELD, M.D., Syracuse, N. Y. Cures every Case of Palsy. [31616]

Nature's Health Salves. The natural outlets provided for the elimination of disease are the skin and its thousands of pores. It is by the agency of the perspiration that the cure is effected. Medicine in chronic and nervous disorders is, to use a familiar phrase, "played out." Electricity and Medicated or Turkish Baths having taken its place. The most successful and elegant baths in the West, are at the Grand Pacific Hotel, Chicago, and there under the care of Dr. G. O. Somers, or Mrs. Somers, the sufferers from these complaints are cured, while for female diseases these appliances are the only certain remedy. [16 2]

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

Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band.

Diagnosis by Letter. Enclose Lock of Patient's Hair and \$1.00. Give Age and Sex. Remittances sent by mail to all parts of the United States and Canada.

Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, P. O. Box 3519, Boston, Mass. Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. 1901618

Thousands are Cured of the use of Narcotics, but Object to its being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

Mrs. Robinson, 894 Dearborn St., Chicago, DEAR MADAM.—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIO-PHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$2 50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes Van Arman, Little Valley, N. Y. G. W. GALLAWAY, 651 W. Erie St., Chicago, Ill., Nov. 4, '76.

LETTER TO MRS. ROBINSON STATING HER CASE. DEAR BROTHER.—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphia powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now use 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have not enough, but still a great deal of stringy matter, this I have had five or six years, but grows worse, a y ago is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister, AGNES VAN ARMAN, Little Valley, N. Y., Oct. 20, '76.

Mrs. Robinson diagnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

Mrs. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant, opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphia, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ARMAN, Little Valley, N. Y., March 20, '76.

Mrs. A. H. ROBINSON, 894 Dearborn St., Chicago, Ill.—Dear Madam.—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphia. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend, G. W. GALLAWAY, No. 531 Ada St., Chicago.

Serofina Cured by Spirit Power.

Mrs. A. H. ROBINSON 784 Dearborn Street, Chicago, Ill., Dear Madam.—This is to certify that you have cured my daughter Lillie of the Serofina. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. Mrs. W. GILM, Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED. Mrs. A. H. ROBINSON 894 Dearborn Street, Chicago, Ill., Dear Madam.—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existence. Yours with many thanks, R. B. GRISON, Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. ROBINSON Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 26th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours, E. WITZINGER, Frankfort, Ky., Mar. 16th, '76.

Wonderful Success in Healing the Sick. The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6448 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials. The Spirit Defines the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

Mrs. A. H. ROBINSON.—MEDIUM.—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Backed and lock of her hair and three dollars. She

seems nervous and a little flighty at times; her arm is twice as large as it usually is; her eye is 59.

Very truly yours, JACOB A. FLOURNOY, Marionville, Mo., Jan. 16, '76.

New Advertisements.

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