

Ernth wears no mash, bows at no human shrine, seeks neither place nor applause : she salp asks a bearing.

VOL XXI

OHIOAGO, OCTOBER 21, 1876.

Along-the-Way Items.

BY J M PREBLES.

ED. 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 vala, 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 are not all the exponents of the spiritual philosophy pioneers and pligrims—are not their paths "full of danger?"—and does not the "courage" of some fail? Possibly this may be true of a few fails-bearted scals; but the great mass of American Spiritualists have built their foundation upon a rock-the rock of present revelation-the rock of present ministration from the Spirit-world! This fact must and well stand. Buch churches as do not accept the facts-the "gifts" connected with Spiritualism are destined to dis a resurrectionless death-

ON THE WAT:

Let me date this running epistle from the

Let me date this running epistle from the commencement of my course of lectures in Binghampton, N. Y. The audiences were not large, owing to the political meetings if the olty, and a camp meeting just out of IL. Ex-citement, rather than intellect, calls the crowd now adays. It was so in Pisto's time. On Saturday, Bro. J. H. Harter reached Binghampton from Philadelphia, remaining until Monday. He spoke with great succeas several times, the enthusiasm rising to a high pitch. In brief, the people were delighted with his wit, his pathoa, his arguments, his hits, and above all, the rich spirituality of dis isochings. Being alive all through and all over, he enlivens, edifics, and inspires all who listen to him. n to him.

Inten to him. The most energetic Spiritualist in Bingham-ton is Bro. E O. Luonard, who owns that lit-tile portion of paradise on earth, known as Leonard's Grove. Orowns of glory await this faithful worker and his excellent family.

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

UPPER LIELS, N. Y.

UPPER LIELS, N. T. More than thirty years since, we taught both a district and eelect ; school in this quiet village. How changed! The same river winds through the valley, the same recess rows the mountains, but the old inhabitants had gone—gone one by one to the Sammer land; while the scholars .1 used to pet and teach, now fill responsible positions in life. Bisselags upon them. I spent the day previous to the Upper Lisis lec-ture, with my uncle, my coustins, the Barrys, and others in Marathon. Beveral of the liber-alists went over to the srening's lecture, six miles distant. The editor of the Marathon In-dependent thus speaks of it: pendent thus speaks of it:

dependent thus speaks of it: "Quite" a number of our clitzens went to Upper Lials, on Monday evening to hear the lecture by Hon. J. M. Feeblea: As we had long heard of Mr. Feeblea" emisent talents and were desirons of hearing him, we went also. The ride over, in the Marsthon Honse Bus, was hil that could be de-sired, and on arriving there we put our team un-der the protecting care of mine host Elliott, and went to the Universalist Church. It was well filled. The lecture oelivered was a condensation of a course of twelve, and so jaccollent was it, that we fain would listen to the whole, waits. Mr. Pee-bles gave us a lecture free, which we would wil-lingly pay a good price to hear at any time, and for which the sudience were ill-mannerly enough not to even thank him."

speakers, with ourself, besides the volunteers. It was never my good fortune to meet Brother Fishback till the present, and while I was obarmed with the man I was delighted and thrilled by his sublime inspirations. He is in full sympathy with the Pallsdelphia move-ment for organization. Thomas Walker, the English trance speaker, or rather, the insuling second bing

or rather the intelligences controlling him, fairly excelled themselves at this meeting. They allow the audience to select the subject. They allow the sudience to select the subject. On Bunday evening he was entranced by the martyred Glordano Bruno, and such a prayer and such utterances seldom fall from human lips. Bros. Oase, Coburn, and all were de-lighted with the meetings; while the Waverly *Republican* mentioned them in terms of praise and commendation.

THE JEFF ERSON DENVER MEETING.

THE JAFFERSON DENVIE MEETING. This grove-meeting under the management of Farnsworth, Miller, and others, was equally as successful as the one at Waverly. The Pet-its, who are very fine inspirational singers, at-tended both of these meetings. Mr. Biephen-son and family from Waverly proved valuable aids in the line of music, and also a lady so-companying Mr. Webster's people. Bro. Fish-back 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 fity dollars for his benefit. There was present at both of these meetings the most present at both of these meetings the most perfect harmony as well as a glorious enthusi-

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

THE SUCCESS OF CAMP MENTINGS -A "HIRELING PRIMT.

Counting the cost is the part of both pro os and wisdom. This pertains to all un takings. Starting a grove or camp meeting, influential men-men in whom the public have influential men-men in whom the public have perfect confidence, should be put at the head as pilota and financiera. The funds should be raised and the music secured before the meeting is publicly announced. Then with compe-tent speakers and worthy mediums, such meet-ings can only ultimate in vast good to Bpirit-ualiza.

asiism. Bomething 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 expanses being paid, with a res-sounble compensation for my lecture services. Wisely did I preserve the correspondence with the committee. Suffice it to say, that I ment from my Hammonton home in New Jer-sey to this Bpiritualist camp-meeting west of the great father-of waters, at a cost for railway fare, alseeping berth and meaks of \$74.00, and the great father of waters, at a cost for railway fare, alsoping berth and meals, of \$74.00, and received not ens cess from either of the gentle-men constituting the committees, or from any one else! I would have said nghing of time, fatigue and lecture-labors, if they had barely paid my traveling expenses! And finally to cap the climar, one of the volunteer speakers upon the rostrum, called me a "hireling priest." Let us join in the hymn:

"How vain are all things here be below; How false, and yet how fair." THOMAS WALKER AND HIS PURSE.

warm their cold stoical hearts with heavenly warm their cold stolcal hearts with heavenly love, and especially grant, oh, immortalised intelligences to so touch and inspire the scouls of all the stingy, 'niggandly, penny-pinching Bpiritualists of the land, that they shall cheer-fully op'n their pocket books, and liberally support such genuine mediums, such trance and inspirational speakers, as the heavenly hosts have raised up to demonstrate future ex-istence, to heal the sick, comfort the sflicted, and wipe away the tears from the mourners and wipe away the tears from the mourner I know of Bolrituslists, 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 green-backs, spunge their spiritual food, and expect to sail into the sunniest spot of the Summerland to fatten on the harvests of others' sowing I feel like praying again. Oa the other hand, it is but justice to say

Oa 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 Bpiritualists. Angels knowing have written upon their foreheads-""womrurt" Beveral years since I commenced a volume to be entitled. "The Glory and the Shame of Spiritualism." Yearly an Iadding new chap-ters. And be it known list. I dare say-and dare write just what I think ought to be said and written. The fairt inity gears of the his-tory of Modern Spiritualism, has yet to be written. The testimonial to Andrew Jackson Davis should be raised at ones to ten thousand Davis should be raised at once to ten thousand

WATERLOO, IOWA.

Here in this busy, bustling, and really hand-some city, for which the West is so famous, resides the Parsons, Ackleys, Whitneys, and enough other Spiritualists to sustain a part or the whole of the time, that veteran worker,

Though his home is in Waterloo, he is now filling a six months' engineement in Minnesota. None who have heard, nised be told that Asa Warran, long a Methodist clergyman, is one of Warren, long a manonia dariyman, is one of the soundest and most logical speakers in the field. He should be employed not only on Sundays, but on week-day evenloss. Mrs. Warren is a superior clairvoyant. Winnis R. Pareons. of Waterloo, should enter the lecture field. He is a natural logician. Is this fami-ly I came near flading Versiont kinsmen.

VINCENSES, IND.

This, one of the oldest Western cities, was originally settled by the Cataolics. The mea-tal element here is decidedly cold and conser-vative. At present, politics are raging; and vative. 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 Barnets. Their house is a home. With Mr. Burnet Spiritalism is a phenomena, a phi-iceophy, and a religion. This the worker that wins.

Wina-Bpiritualism defined in general terms, im-plies the possibility and certainty of a pres-ent conscious intercourse with the inhabitants of the Spirit-world. "Are they not all minis-tering spirits?" asked the apostle.

toring spiriter saked the apostle. The spiritual philosophy, while undermining the false and overthowing the Bables of bigo-try and superstition, is constructive in purpose and electric in method. It, gladly conserves the good and adupts the right and true where-ever found.

study, not for bellef, and for the same reason does not admit of prosplitism. The old goat skin bottles which have come down the centuries filled with Ostholio, Luth-

cran, Wegleyan, Trinitarian or Unitarian wine, can not be used to hold this new vintage. Among the other "aims" of this Organisa-tioa, are "to atimulate religious efforts; to strengthen faith in God." What kind of "religiona" effort does it propose to stimulater The worship of Josh-stichs, of Allah, of Fire or the Bar S None of these, for we are not left in doubt. It is Christianity! Why? Hocause its proposers accidentally are born in a Obristian land, and for this reason they say "We recognize in Jesus of Nasareth the spirit-nal leader of man, and accept his two great at firmations of love to G id and love to man, as constituting the one ground of growth in the individual, and the only and sufficient basis of uman society.

Had they been born in Mahommedan coun-try they would have said: We recognize in Mohammed the spiritual leader of men, stor!" or if in Hindostan they would have substitut. A Raddha

What makes the matter worse than the nar-What makes the matter worse than the nar-row prejadice on which it is based, is the ut-ter faility of the statement. "Jecus of Nasa-reth" is not nor never was the "spiritual lead-er of men." Mohammed has twice the num-ber of followers, and Buddha three times as many. They were equally inspirational or mediumistic, and it is probable that there are a score of mediums superior to either at the present day. present day.

Nor is it true that Christ was the first who Nor is it true that carries was the first and taught "Love to God and love to man;" or that progress rests on these sfirmations. The term "Love to God" is meaningless, and certainly has little to do with the conduct

and certainly has note to do with the commu-of life. A man may totally diabelieve 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 anthropomorphous individ-uslity, or an intangible principle? God to be "loved" must be human like ourselves-love an not go out to a principle. Bat 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:

Arain: "We feel that a New Movement in Spiritual ism is demanded, whose aim shall be to indi-cate and organize the religious thought which underlies all modern life, in such a manner as to shord a cultus and worship for those who by their lack of interest in existing church or-range theory are activated without obsch relgania tions, are practically without church rel-ations and deprived of spiritual blessings " Is it not because the class alluded to lack in-

Is it not because the class alluded to lack in-terest in "church organisations," and stand aloof, that they receive the grandest spiritual blessings in the continued intercourse with de-parted 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 foun-tain, and why "organiss" them on the basis of the recognition of the remote mediumship of "Jesus of Nasareth." Buddha, or Mohammed? "Jesus of Nasareth," Buddha, or Mohammed? This is not a demand of Spiritualism, but of those who have came out of the church and embarrassed by their new position are search-ing for a staff on which to lean. Walled in by support creas and supported by automity so long, when thrown suddenly on themselves, they sigh for the fish pots of the old time, and mis-take their own cravings for that of the "move-ment." If such demand an organisation for their support, there can be no objection against their fashioning such an one as pleases them to hold them no nuit they learn to run along 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 aimply tolerates with broadest catholicias. The name of this organisation rests for a year in a beyance, but had it been named, there is no doubt it would have been "Ohris-tian Bpiritualism." And why Ohristian more than Buddhistic or Mahowmedan Spiritual-ism? 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 is as broad as humanity, and is not of one race or people. It makes no such bid for populari-ty, nor seeks by a name to win attention. The Convention will find to its disappointment that Ohristan Bpiritualism will be just as unpopu-lar 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.

is yourselves, and like veritable Don Q lixote's mounted on your Caristian Bpirituslasm, you are charging-not a wind mill, but a straw phantom

NO 6

SLOOA TRAR, IN ADVANCE:

While you are subily planning and organis-ing, you will find the spirit has escaped, re-fusing to be circumscribed, and instead of be-ing the "creed or statement of principles" of one organization, it becomes the leaven 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 flad in an organisation a help, by But if you find in an organisation a help, by all means organisa.' If you feel better satis-fied to call yourselvec Caristian, by all means be Caristian, or Caristianest of Boiritualists. If you desire prayers, rites, worship, have helped many a review, weary soul to a higher life. They will ski you to gain a plane where prayer will be groaved of a action, faith in knowledge, and the organisation of the many-in the review oal individuality of the one. in the recipatoal indivi-Barlin Hights, Oalo.

Abner Kneeland.

EDITOR JOURNAL:-At the risk of appearing meddlesome, your attention is called to an in-accurate quotation in your last issue, in your reply to the questions of J. Ed wards-vin; the language, for the use of which Kneeland was convicted of blaschemy in the courts of Mas-sechusetts, in 1837, as you quote, "The Uni-tarians balleve is a G.d; I do not." I quote from memory, but will have 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 medid have had no ap-plication had the language been as you quote-it. Kneelaad's defense in some of its features was around and powerful work but in one it. Kneelaad's defense is some of its reatures 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 ballet in a God. He did damy

His defense was, first, that he was not the suthor of the language, it having been pub-lished during his absence; second, that the language did not constitute a denial of God, but only of certain attributes given to him by the Unitariana, 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 antecodent in the sentence 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 Uni-tariana, but the stiempt to shield himself be-hind his employes, was cowardly. His convic-tion was a foregoes conduston, 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 fulls attempts to escape by quibbles of legal technicalities. His real offense was not in anything he had published in his investigator, but is his labors and learning as a high translator, such for instance as his translation of the Philo-sophical Dictionary, the Koran and various other works, which were denominated infidel and tabooed by all Onristian denominations. This was the true reacon why a heavy fine was added to the imprisonment with the intent to so cripple him financially as to suppend the isso cripple him financially as to susp sue from his press in the future of any more translations of infidel foreign works. transistions of infide foreign works. And so far as I know the purpose was accompliahed. His defense was strong as a legal effort, but his trackling, 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 wave admitted to be bafore and beyond all statute law. Gno. B. Pansons, M.D.

"Thanks" are of little account, and green backs are as dust and sediment in the upper kingdoms of immortality; but going dinneriess to Bingham ston, was a little too much in the line of "fasting."

BORWICH, NEW YORK.

Among the solid, substantial Spiritualists in this prosperous place, may be named the Ri-tons, Wells, Bakers, Haskells, Smiths, and the excellent family with whom I made its wystop-ing place. The audiences increased the close of the course, Sunday evening. Brother E. O. Leonard, from Binghampton, was in si-tendance. North Norwich has a Universalist Church, but it stands uncocupied. This is be-coming more and more common. When T. Biarr King, T. J. Smith, the Skinners and the Ballous went to the Spirit-world, Universalism beens to decline. It is one of the most biccoted Among the solid, substantial Spiritualists in began to decline. It is one of the most bigoted sects in the land.

MRS. WILLIAMS, THE MEDICIA.

HRA. WILLIAMS, THE MEDICIA. A few miles distant from Norwich is a lady modewed with superior gifts of mediumship, she is controlled by Oka, and T. J. Smith, for-merly a Universalist clergyman. He sent for me, and the interview was most inforesting. When Bro. Bmith, a shining light in the Ohe-mango Association of Universalists, became a pointmalist, the Rev. L. O. Browne and other Universali-is personted him shamefully. He now speaks from the Spirit world as "One hav-ing authority," and oh! how he urges upon pointmalies he necessity of religious calitirs, consecration, organisation, and a more relig-ious baptiem from heaven. In Mrs. Adam Williams house there is a consocrated room. Here angels are visitants. Mrs. Dr. Haskil, inster of Mrs. Williams, had charge of the Wa-here ours or High Book, Lyna, Mass., when Andrew Jackson Meris was there boarding and receiving his visitant.

Shows an entropy of the towa. Magnificiat are the prairie-lands of the West. They fill our material granaries. Pass-ing by the cornfields, they runtiled and swayed like waving forest. Our grove-meeting at Waverly was a perfect success everyway. A Waverly was a perfect success everyway. A Waverly was a perfect success everyway. A

THOMAS WALKER AND HIS PURSE. What emootragement have good, true, gen-uine mediums, when a class of impostors are better sustained by a crowd of gaping, credu-lous guilibles? What encouragement have su-perior trance mediums, when they receive for their services but the most beggarly plitance? If any trance speaker in this country excels Thomas Walker, a lad eighteen years cell, it is Oora L. Y. Tappar; and some pronounce him her equal. How is he recompensed? He only goes, remember, where he is invited—and he takee what is offered.

in Gainsville, Ohio, for three lectures he re-

Con his way to lows, he addressed the Spiritualists of Burgis, Mich., twice on Bunday, and gave one sease, for which he received. \$3.17 alists of Stargis, Mich., twice on Banday, and gave one/seames, for which he received... §3.17 Dr. Bobby of Bhell Book, Iows, invited Mr. Walker to visit this stirring village and leo try the start of the seames, for all of which he received a little over two dollars. The above two lectures and seames, for all of which he originate the work of the work that I might put in print. And yet this young man, every way up his parental home in Bagland, delighting American audience, has as the cold weather approaches (or had last weak) no wolles under dollars, include the statements of the seater of the

As a moral power, it is eminently spostolic. Its advocations are soul fell aspirations. Kindling in believing souls the loftiest en-deavor, the broadest tolemnoe, the noblest charity, and the warmest heart-fellowship, its prayers are good deeds; its music the sweet breathings of guardian angels; its ideals the Ohrist-life of perfection, and its temple the measureless universe of God. J. M. PERBLES.

Vincinnes, Ind.

The Philadelphia Convention-Its New Departure.

BY HUDSON TUPPLE.

IT HUDBON THYEL. I was surprised on reading the proceedings of the Spiritual Convention at Philadelphia, to find my name among its lat of Vice Presi-dents. I supposed some friend had suggested the same to the Convention, and nothing further would come of it. But I find is nee-essary for me to explain, by be compromised officer of the proposed Granisation. This movement may be the most proper and essen-tial, yet it is estirely incentrious with my in-dividual views. The Convention having by appointing me to an official station, conveyed the idea that I ac-cepted its platform of principles, without con-sulting me in the least. I feel it incumbent to arpress my views as I should had I been pres-ent, and in such a mannet that I am euro I should acter have been nominated had I done so. Is the "Platform," the Convention, makes

nonid sever have been spiniassed and I done so. In the "Platform," the Convention makes the vital error of predicating the proposed As-sociation on the "necessity of a religious or ganizations." There are quite enough "religious out organizations" in the world now. The ex-perience of the past is all against "religious" organizations. They are good just so far as they eccape from being "religious organiza-tions."

tions." Beit is not Spiritualism a faot or a series of faote? What is Religion? Is it anything more than the observance of serials prescrib-ed rites, and receptive of certain beliefs? Is it not suchored by faith? Is it not self-wrident that Spiritualism as a fact, admits of no greed, miss for ap rites, and scorns faith? As a fact it is a science for

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 Bpirit-valiam but throwing out the vageries of the ons and discarding the oradities and false per-nicious theorising of the other, the New More-ment goes for ward to establish the religion of Bpiritualism upon the enduring foundation of God and the Boal."

Botritualism upon the enduring foundation of God and the Boul." From whom will come the authority of this "organisation," to sit in tribuaal, and discard the regaries, false and persicious theorising of Botritualists? Baall not even, theor, every one think for himself, or have we then to bear an index prohibitory and expargatory? Basily this Convestion takes a great deal of unnecessary trouble about God, without one word defining the sature of that being or non-being? And is the final paragraph is is and: "God's bugie calls to the bastle." We full with our dull ears to hear fit Persaps it was heard by the members of the Convention, per-haps they were deceived by an vecho from the recoding shore of the Guurch. May, f tends, it is not God who is blowing that bugie, for its notes can now be heard—it

Hooper, Neb.

Saviors.

All good men, and, in fact, all men, are, to a certain extent, Saviors. He who gives a hun-gry man a dinner saves him in one sense; the woman who stands by her friend in serrow, and comforts her in affliction, is also a flavior. The wagoner who gave the young girl his greatoost on a wet-night—he too was a Bavior. Little is said about them; but there are thous-suds of women who are avias men, children. Little is and about them; but there are thous-ands of women who are saving men, children, and other women, daily and hourly. To call the fanatic of Majurith the Eavior of the World is to do injustice to the noblest of man-kind. What a grap dist is the list of Baylor. Moses, Jésas, Confuctus, Gautama, Boerites, Pisto, Watt, Joan of Arc, Fulton, Arkwright, Hereokel, Tacomas Paine, Theodore Parker, Fanny Wright, Hamboldt, John Brown, Gar-rison, Pallips, and hosts of others. To many of them we over vasily more than we do to Jes-To many do to Jetof them we owe vastly more than we do to a us; and justice has yet to be done them in more intelligent future .- William Design.

'Tis not for lack of goodn The fismes of hell are lit; Hear a whole world's appen Procisim-"Tu lack of wit." Ahl sighing over empires wre And mighty nations cowled in gi Error is mortal and must die, But progress rises from its tomb.

Rovan has there been a more univer-pire man that of the Avvil. What has d ad him? Reason.- Felinire.

RELIGIO-PHILOSOPHICAL JOURNAL.

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

BT -The God who made the universe, The starry orbs and marked their course, Who made the set and the dry land, With valley depths and mountains grand, Who quickened nature by his word, Gave his to man, to beast, to bird, Is not the God which Orecdists know, Is not the God they bow unto.

Their creed is born of human miad, Their God is one of human kind. Who layes his friends and hates his foes, And cathese them with codless woes; Who forcordsined a few to bless, And ere their birth condemned the rest; Who sent his son for men to kill, And thus perform his holy will, And then built hell wide, deep and strong. To punish them for doing wrong.

Bat God which quickened nature's birth, "True God," who placed man here on earth, 's "God of love,"--O bless his name! From him no svil ever china. No hell is known in his domain, Bave what man makes by his own shame,

O joyfal hope! O thought sublime, That earth is not the last of time! That when the body dies to earth. There comes from thence a spirit birth. There comes from thence a spirit birth, A human goal with endless life, Freed from all worldly cares and strife, Who there its earthly friends shall micet, Who there its earthly foes shall greet Where each responds to brother's call, And worship God as Lord of all. Keokuk, Iowa.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies. BRING A Review of Its Prize Essay on Infldelity.

BY O. W. COOK OHAPTER III.

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The rixth chapter of the " Bash," is devoted to Formalism and the suthor deals it some good blows, but he does not go far enough. To my mind Evangelian is just as formal in its way, as is Romanism or Tracharlanism, since it looks to a person extraneous to each man to make up that which he himself lacks. It prowns the person Jesus Lord of all, instead of reverencing the principle of Love which he was enabled so well to manifest, and which is The entropy of the second seco

timoign wiscom theory the salvation not from a place of tormant to come, but from immediate dis-cords in its own being. Mr. Pearson admits that the intelligent Ro-man Gatholic looks beyond the symbol to the thing symbolized, but he himself fails to look beyond the person of Jesus to the Christ prin-ciple which he manifested. He truthfully charges Roman Gatholicism p. 267, with be-ing "the most massive system of religious for-malism," and adds that as a consequence it is also the "most infolierant in theory and prac-tice." "Oat of the Romish pale there is no salvation—is an infallible dogma which every good Gatholic is bound to believe," says the su-thor, and although he admits that formalism and "exclusive sectarian feeling" may exist in Evangelism, still be fails to perceive that the latter is diluted Satholicism and that its whole itsendency is in the same disection with it. That those who deny the doctrines of "The

tendency is in the same disection with it. That those who deny the doctrines of "The Trigity, Total Depravity, and The Atone-ment," are outside the pale of salvation, is just as much as infallible dogma with Evan-reliam, as that "out of the Romiah pale there is no salvation" is with Romanism. All this the suit r fails to see. In short, that in relig-ion, as in all else, the law of progress is un-ceasingly at work; and that consequently no system, nor no book can be devised which shall infallibly contains the plenum of religious truth, he has failed to comprehend. Hence we find him teaching that a certain book not only, but a certain futerpretation thereof call-ed Evangetism is infallible. od Evaugelism is infallible.

We would that his detestation of sectarian-fam and formaliam were even broader than he has here represented it, and that his Spiritual-lism were deep enough to sink the book in the spirit, and the person in the principle. Then ould that his detestation of sectariana go forth to behold the truth is Eringeliam not only, but in the whole earth.

I, in my finite idea of a person, can not con-ceive. I can, however, conceive of the princi-ple of personality as persisting to the Deity. For find this everywhere manifested—in the stom of in the planet; in the plant of in the animal; but on a higher plane than elsewhere, in man. in man

And in this view, God is as full, as perfect in a bair as heart. Absolutely, though not rel-atively so as full in kind, though not in de-gree. 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 trath?" Wor-bin them, so however, as the saying of the saying.

Ship then, so longer persons nor a person. Worship principles Conceiving that the "development hypothe-sis" has something to do with Pantheism, and perceiving that if it be true,-

"The story which Moses in Ganesis writ, The books of old Nature don't countenance whit

the anther schedule the theory of evolution. In the development hypothesis as at present put forth by Darwin and some others. I do not ea-tirely believe. But I do believe that the uni-verse as it now exists, has been built up by progressive development in formit, series and progressive development in forms, series and degrees. I believe this because the sciences of Geology, Natural History, Physical Geography, and Astronomy, numistakably demonstrated it, while the Musaic story is so obviously, and so utterly at variance with the known facts in na-ture. These facts all men can observated test ture. These facts all mon can observabilities the truth of; the Mosaic story is but the say-so of a man who was ovidently ignorant of facts with which the mercat schoolboy, is now con-versant. So that if the development hypothe-sis he a wild dream. Mr. Pearson's assertion that it is so, is a wilder one, sod he is in a grave ertor when he says (p. 275), "it is fast disappearing, before the lig; t of advancing science.", The fundamental doctrine of evolu-tion was introduced into Edrope by the Scaraction was introduced into Edrope by the Epan-tion was introduced into Edrope by the Epan-ish Araba, where it gained the name of Aver-rolsm, from one Averroes—a holed advocate of it who died A. D., 1198.

of it who died A. D., 1198," But the popular theology, then, as now, con-sidering itself infailible, being hostile to them, succeeded in appressing their dissemination. So that notwithstanding this author's declara-tion to the contrary, it 'is the light of advane-ing science' which is now bringing them prominently before the world in spite of any and all infailible (?) systems which would fain suppress them. Hat the rack, the dunceon suppress them. But the rack, the dungeon and the stake they dars 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 miracelous-man-ner with the universe, as a man would inter-pose 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," sizes creation (development) is going on now as much as it ever has been in the past. And I do not believe that it is ow-ing to the deprayed state of Mr. Pearson's heart that he believes differently from me, al-though he so loudly asserts this of all those who believe differently from himself. who believe differently from himself.

who believe differently from himself. "Uhristianity," seconding to this author, p. 227, "is based on evidence." Orcedism, Ro-manism, Evangelism hay be so based, but' to my mind Uhristianity is based upon love, on the inherent good of every human scal. Here I am reminded of a remark which Ko'za-bue 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 writtin on men's hearts. If were useless 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 inher-ent in man so that he could assimilate these teachings to himself, and thus attain a noble growth. In this view Obristianity were just as true, had the person Jesus never lived, and absolute religion becomes not that "undifined, and undefinable thing" which the Evangelleal Alliance would have it. Alliance would have it.

Mr. Pearson claims that infidels have not carefully examined the Bible claim of infalliart. reared claims that index index in the failt. carefully examined he Bible claim of infailt. bility, and seems to infer that had they done so, they would have been con-winced of its trath. 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 arrow elation from God, or a cunningly devised fa-ble" (though in our view, it is meliher), are the very ones who accept the whole thing as infal-lible; who worship the Book, and forget its value as a history; who, p. 284. "are so little elevated by all that is magnificent and wib-lime, and so little attracted by all that is because their depraved hearts, by because of that un-just dogma their creeds teach them that "Jas-us will pay all the debt they owe," and so they make no personal effort toward salf-culture. Is ft not evident that the Bible, like all other books must be interpreted in the light of hu-man reason: that it is not the planum of inbooks must be interpreted in the light of hu-man reason; that it is not the plenum of in-spired trath; and that it must be carefully, in-telligently read in order that the mind may absorb from it, as from all else, that which will aid to desplop its inherent good? will aid to develop his inherent good? For, in the language of A. J. Davis, "There is sprinciple of wisdom in man, which, when cultivated separate from books and arbitrary standards, would be a sufficient source of salva-tion. It is not necessary to read the Bible nor to worship is, or to know where it was 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 minciple, of lowe-shoraless. Principle, the principle of love-shoreless, houndless, having neither depths nor hights, yet always within the sensibilities and compreension of a true human spirit." We come now to what this "Essay" denom

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

We fail to find the cause of "that positive We fail to find the cause of "that positive hostility to a pure spiritual religion," and that contemptious dimergard of it so characteristic of some modern works of sciences or of the Materialism and F rmalism of the age, in the ensational philosophy-as Mr. Person flatters himself he has done. We are disposed to go despecthan Dis, and we find it in the creeds and arbitrary dogman which certain systems assert as infailible not only, but as being the pleutin of raligious 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 de-terminator of religious train. We would sim-fly ask him how he came to hold his opinions relative thereto if his own mind has not deter-mined tham? En further completing p. 305, "The Religious creed of the Idealists is not historical, not derived from the past; not a light coming from without;" while almost in Ight coming from without;" while almost in the same breath, p. 804, he complains of sensa-tionalism that,"it founds all its knowledge on experience (bistory), and attaches itself to what lies withont," Truly here is a house di-vided against itself. For ourselves we fail to find in the idealism of Parker and Emerson, that which refuse to cohowledge religions find in the Idealism of Parker and Emerson, that which refuses to acknowledge religious trath wherever found, on Christian or on Heathen ground; hut we do hope that if will ald in destroying the notion of infallibility, whethere're one men or a set of men, shad in ushering in a philosophical religion which shall supply the want of real vitality and earn-estness in our reliefous community, of which mr Rearron p. 508; complains, and which we think is caused by a blind devotion to those yery arbitrary dogmas which he so scalously endeavorat support. in his chapter on

SCOCIAL DISAFFECTION"

as one of the subordinate causes of Infidelity the author has endeavored to make it appear that Infidels take advantage of the revolt pro-duced by an ill taught and oppressed populace overborne by a corrupt church and a despotic government (see p. 815 of the "Essay,") to dis seminate their views; that in the confusion consequent on this sgitation and revolt Infidel ity flads its element.

Now while we look upon the socialistic movement in flapresent aspect in Europe, as an abortive, a homicidal, we had almost said a an additive, a homicical, we had himost said a satisfied stiempt to redress the grievances of the people, still we see in it an earpest, though as we think, not wisely guided determination of the people on poper to submit to the tyran-nical role of kings and the arbitrary dictations nical rule of kings and the arbitrary dictations of prissis. And, with a little less prijudice on the part of this author, we thick he might see that it is the progressive and humanitarian tendency of what he stigmatizes as Infidelity which is causing this attempt to secure the yights of man is modern Europe; that, instead of taking advantage of it to disceminate its views, as he asserts, this very Infidelity (1) has been the cause of (p 337) "letting light in up on darkness," and bringing people to a sense of their condition and a consequent struggle for their rights. All this time what he calls Obristianity has been preaching its mythical mummeries of Total Depravity, etc., perfectly oblivious of the sufficience of the people.

oblivious of the miferings of the people. Btill Mr. P. says, p. 314 "There is no neces-sary conduction between the principles of po-litical 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 muc, while Christians frequently oppose them, and even Mr. Pearson makes a wry face at what he shoringly calls humani-tariantam. farianiam.

In his attempt to prove that there is no con-nection between political freedom and infidell-ty he cites the fact that during the reign of the Oharleses in England the chief advocates of civil liberty were the Paritans. He forgets that these were the Infidels—the heretics of that age, and that Uhristianity (1) has now oc-cupied the ground she then condemned, and is claiming what the Infidels of that day accomp-lished as her own schievements.

lished as her own schleyements. Although Mr. Pearson refuses to scknowl-dry the fact that Bodisliam has been sgitted and caused by those whom he is pleased to term Infidels, still he is persuaded, p. 818, that "it is no temporary eballition," but, in the words of John Stuart Mill, "has now become irrevocably one of the leading elements in Eu-ropean politics." And thinking, no doubt, that the fruit has fully ripened, ready for plucking. Mr. Pearson would p. 818, fain have Obristian men both in the Church and in the State, step in and deal fairly with the social question." Then, if the fruit be in-deed fully ripe, so as to "Ring out the feud of rich and poor

"Ring out the feud of rich and poor.

Communication from a Christian Spiritualist

BRO. JCRESS-In booking over the "Voices from the People" in the Journal of July 26th, I notice an article from Bro. J. H. Wood, re-ferring, as I presume to my article entitled, "The Mission of Ohrist," which appeared in Watson's Magazine of June. Bro. Wood save:

"The Mission of Christ," which appeared in Watson's Magizine of June. Bro. Wood says: • "I think fi amusing how some jumble up Spiringliem with every grads and shape of Orthodoxy-would like some 'prophetic his-tory of Christ, which Bro. Case can recom-mend as true. I desire Bro. Case can recom-mend as true. I desire Bro. Case can recom-mend as true. I desire Bro. Case con recom-mend as true. I desire Bro. Case con recom-mend as true. I desire Bro. Case to point out any prophecy in the Old Testament of (vents recorded in the New;" and concludes by say-ing, "The Bible may do for the orthodox and those who have no mind of their own; but Spiritualists should heed the wise saying, to not patch your new clothes unto the old thread baro garments, if you do you will waste your new clothes among the regs of Orthodoxy. "Let the dead bury the desd,' and let Spiritual iam stand upon its own foundation." We are til of us sometimes amused at the peculiarities of each other. Bro. Wood is amwade at me because I fied 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 Ortho-dox and those who have no minds of their own, and then immediately copy the words of that Bock, ultered by Christ, whom he denies, and call a wise saying." To analyze this sen-tence it amounts to just this: I admit and rec-ommend the Bible as a book of wise sayings,

and call a wise saying." To analyze this sen-tence it amounts to just this: I admit and rec-ommend the Bible as a book of wise sayings, but the Bible is only fit for imbeciles. I ad-mit and recommend the teachings of Ohrist, but deny Christ. Now, Bro. Wood, if I am not deceived, you

Now, Bro. Wood, if I am not deceived, you very clearly and unmistakably betray the fact that you are governed in your opposition to Ohrist and the Bible, more by prejudice and hatred of the Orthod: x Ohurcher, thaw by un-selfah reasoning. You repudiste the Bible be-cause Ohristians so called. believe in it as a divinely inspired book. You deny Ohrist he-cause the orthodox accept him. In the batred of the orthodox accept him. In the batred of the orthodox accept him. In the batred of the orthodox receds, and every thing that pertains to them, I have long since discovered as I believe, the source of much of the opposi-tion to Jesus as the "ohief corner stone" of our spiritual philosophy. But because the church-es may have departed from the original teach-ing of primitive Christianity, lost their spirit-ual gifts, and crystalized upon erroneous creads we should not by this be lead to r ject the evit dences of the Bible or the claims of Christ. Bro. Wood charges me with "jumbling up Spiritualiam with every grade and shape of Or-thod: ra". In order the diare the prime of primeting the source of the source of the store of the source of the source of the source of the source of the Bible or the claims of Christ.

Birliualiam with every grade and shape of Or-thodd xy.". In order that I may not be misua-deratood relative to my belief in Christ and the

Bible, I will explain my beliet in Carist and the Bible, I will explain my bosition. 1st. I believe in Jesta Christ as the highest embodiment of Divinity in man; who by his high moral teachings and self sacrificing devo-tion to a holy cause, has justly earned the po-sition which God has assigned him, as the me-diator and arbitral addition to man and the diator and spiritual advisor to man and the head of God's church on earth; whese labors will continue until "man shall have become a law unto himself," and "God's will is done on earth as 't 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 disembod ed human souls, is a perpetual fact, which has existed in all ages and among all people, ap-proaching the truth in their inspired utteranproceeding the truth in their inspired utteran-ces. Jost in proportion to the perfection of the instrument or medium through which they are given, and the degree of intelligence from which they emanate; I, therefore, accept 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; "prov-ing all things and holding fast unto that which is good."

is good." This, to my mind, is not "jumbling up Bpir-itualism with Orthodaxy." I have simply studied the life and teachings of Ohrist, in comparison with those of other great reform-ars and have concluded that Jesus is the most perfect example of boliness and truth of whom we have record; and in the Old Bible I find arand truths emanating from the lips of this Divine Teacher, and from the prophets and spoatles, which I have analyzed and prove and be good and am therefore "holding fast" unto then

But Bro. Wood wants some evidences that

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 faililiment of prophetic history —his life of purity and love—his diving teach-ings, and his death and resurrection are all ev-idences of his superior mission. It would scarcely be possible that a man surrounded by such Divine influences, would presume to at-tempt to mislesd 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 fuldil. He claimed that he would come sgein and set up his "kingdom on earth." His up h kingdom on earth apostles asserted it, and it was proclaimed by angels from heaven. But Bro. Wood will re-ply, "this is but historical declarations, and angels from heaven. Bat Bro, Wood will re-ply, "this is but historical declarations, and what evidences have we that they will be ful-alled?" We can only judge of the future by the past. It prophetic history has been fulfil-ed in the past, and is now being fulfilled it is rea-sonable, at least, to expect that the prophetic history relating to the future, which has been given through the same inspired instruments will be fulfilled. Okrist forefold the destruc-tion of the temple-the dispersion of the Jawa —that they should be despised by, all makions —He pointed out his own death and resurce. Hoe, and said. 'I came not to bring, proce es earth but the sword," all of which has been faillied. This is also historical, and will not be sailsfactory to Bro. Wood, we will, there-fore, come down to our own time. The harmony existing between the teach be salifactory, to Bro. Wood, we will, there-fore, come down to our own time. The harmony existing between the teich-ings of the bigher order of spirits as given to man at present, and those given through Ohrist and the aportles even eighteen hundred years ago, is an evidence that those teachers of old were divinely inspired, and that their dec-institues may be relied upon. Faultanght that "there is a natural body and there is a spirit-mal body." Bpiritualism demonstrates in-Paul tanght the "diversity of gifts," Spirit-ualists witness and many anjoy them. The spostles and Christ tanght the resurrection. Spiritualities are beginning to witness it in the materializations which are cocurring all over the world, and which we have good reason to believe will score become segment that every wowehold may be permitted to converse, face to face, with those upon the other side. We are told that a time will come when "some aball not see death, but will be changed in the wishing of an eye." Is the changed in the installing of an eye. The the changed in the stone automics loody, through the opera-tion of sublik spiritual laws, a fast which has become automicsted, we see the changed harough which the great event will be accom-pliable. We are fold that the last enemy inter the set deatory is death." Then shall be come to pass the saying. Obesth where is by sting, O Grave, where is thy victory. Through phiritualism we can plainly discers that gor-or materialisation and demanterial attion, se to change, or be changed from a physical is a spiritual, or from a spiritual to a physical conOCTOBER 21, 1876.

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dition. "in the twinkling of an eye" when this grand pronbetic fruth will be fully realized. We are told that we are to have a millennial reign under the divine instruction of Ohrist.

We are told that we are to have a millennial reign under the divine instruction of Ohrist. Spiritualists believe this, and that the tiny raps at Hydesville gave the signal for the ush-ering in of the new age, --- a part of them deny-ing him who foretold of 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 anthor. But this is not all. Obrist and the spostles have forwarned as, 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 Adti Ohrist must first come." It is in the world now influencing many against their nearest and dearest inter-ests, impelling them to labor against the claims of Ohrist as God's chosen mediator-driving them, as it were, "like clouds before the temp-est," or "like a ship tossed upon the waves of the sea." If there is one fact more than all others, which should be to the save during them, as it were, and reading many into falss dortines 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 stricle in Watson's Magasine: "Now the spirit speaketh expressly, that in the last times some shall depart from the faith, giving heed to zeducing spirits and doctimes of davils; speaking lies in hypoorley; having their consciences seared as with a hot iron-forbidding to marry." "From such turn away, for of these are

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 'besta.' 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 became "spots in our feasts of charity." And how vividly true is that shorts 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 failing away first, and that man of sin be revealed, the son of perdition." of perdition.

Then shall this wicked one be revealed. whom the Lord shall destroy (or banish) by the brightness of his coming. Even him whose coming is after the workings of Batan with all power and signs and lying wonders." There is no doubt in any mind but that there

There is no doubt in any mind but that there is a class of spirits who are so morally deprav-cd that they have become maintain thaters of sill that is divine and good; and that they are impelled on by spirits who have been notor-ious for their many orimes, 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 worders," such as "rope tying," "bell ring-ing"—" drumming upon barjoes"—" blowing horns," "overturning tatles," "smashing up crockery wsre," "stoning houses," and pro-ducing a bediam in general, all of which is in perfect harmony with their discordant natures. They are lower to the there is and moral de-velopments than the unclucated and unculti-They are lower in their mental and moral de-velopments than the uneducated and unculti-vated among us, and to allow them to become our educato s in opposition to the divine teachings of Ohyist, is the hight 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 bying, and the result is many of our obselest

They teach their mediums deception and lying, and the result is many of our physical mediums degenerate into consummate llars, and are liable at any time to palm (f) bogue manifestations. I am speaking in strong terms, but uiter a truth which nearly all good Spiritualists have been humilisted to learn. There is no use of varnishing and holstering 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 avidences to support the truths of prophetic history, and I have by no means enprophetic history, and I have by no means ex-hausted the suoply. What are you going to do with them? Will you admit the facts and de-ny the authors? This would not be logical. Will you plead "guess work?" This would be a greater marvel than the raising of Lasar-us. If then they have spoken truthfully of these things which should occur eighteen hun-dred 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 winces these "signs," have we not good reason to expect that all prophetic histo-ry relative to Ohrist, will be fulfilled? And if ry relative to Christ, will be fulfilled? And if

CHAPTER IV.

Having in his own mind determined that the peouliar doctrines of Evangelism are infai-lible. Like author considers all who hold views at variance with these as infident; and part sec-ond of his book is devoted to what he assume-me the cause of this infidelity. In the first chapter of this part he has assumed the 'De-pravity of man" as the general cause, and he-exerts himself in the endeavor to show that the reason way Parker, Emerson, Stranss, and the like hold their peculiar views, so at ward. the reason way Parker, Emerson, Birauss, and the like hold their peculiar views, so savari-ince with his own, is that they are depraved. He has laid it down p. 379, as exiomatic that "Uabellef, generally speaking, can originate in only one of two sources; either in a defi-dency of evidence, or in a state of mind and heart in which the clearest and atongest evidence has no power." To this we reply, First: That seconding to his own ad-missions throughout this chapter, there is a deficiency of evidence to substantiste each and all of the four dogmas which B rangelism de-clares to be "God's truth and the substance of all which can be known." "Becoud. "That unbellef, strictly speaking, Gas have ap positive exhaustor. For, if it could,

The out, which the beat of the strictly speaking, can have to positive existence. For, if it could, we should have a positive negative -which is jurgossible. I can not designate as unbelief inst which Mr. Pearson holds, because it dif-furs from what I myself hold, his belief is as strong as infine, and what is the clearest and strong as infine, and what is the clearest and strong as infine, and what is the clearest and strong as infine, and what is the clearest and strong as infine, and what is the clearest and strong as infine, and what is the clearest and strong as infine, and what is the clearest and strong as infine, and what is the clearest and strong as infine is belief, may appear to him as very deficient to austain 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 have the ethner 'your heart is wrong. My be-lief is supported by the clearest and strongest evidence. The canse of your not accepting it is more which Mr. Pearson quotes from 'Prof. widence. The cause of your not accepting it is more without than intellectual." In the words which Hr. Fearson quotes from Prof. Garbett, "nothing could be more contempli-ble" than this, and yet this is, prodicely, what this author has done. We find, in this chapter, something like a summary of what his been said in the first part of the "Remy!". And in regard to Athelen we have but agree with Mr. Person that there is a God. Tel we do not for a summent inter-tain his idea of a God. That God is a person,

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"THE SPECIAL DADRES OF INFILLITY."

"THE SPECIAL DACENE OF INFILMENT." "THE SPECIAL DACENE OF INFILMENT." On p. 296, we read, "In any age of country where there are tilinkers, speculative philoso phy seems inevitable." And yst this is charged with being one of the specific causes of infild ity. This is just what we claim and no think or cas endorse the doctrines which this "Es-say" claims as distinctively Offistian, unless his early educational bias has been such as al-most to force him in this direction. It is among the unthinking classes, those who, so cording to Mr. Pesrson, "mere specific which who, so cording to Mr. Pesrson, "mere specific which who utes of their lives in considering" whether these doctrines be true or not, that we find the mass of believers in them. What then? Why it these doctrines be, as this "Ensy" assumes, necessary to min's silvation: and if, as it as sets. "Speculative philosophy" be destructive to them, and if, as it acknowledges this phi-losophy be the frait of thought, why we must uppress the grant. This then is another of the tendencies of the Frangelical Allance. This would plumge the trace again in the dark are, and runder Ersagelism fait what we have built infinated, the Romanism of the fa-ture.

birde initiated, the Romanian of the fu-bird. Mr. Pearson criticises the school of materi-siam, because, as he says, "It brings sature into control to scoons for everything, as if, independent of nature there were no God." He "Denote Conflict between Relatim and brings, p.

. .

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

Christianity can again claim a victory which

Obristianity can again claim a victory which she as a system, never won. But what if the fruit be not fully ripet. "Ahi my countrymen, then you and I, then all of us fall down" again only to be told, p. 830 of the "Essay." that "a personal change of heart and not a mere social of political amelioration" will improve effairs; that, (p. 831), "inequili-tics and suffarings are inseparable from man's lot on earth" and so we must dumbly bear our weight of woe and carse. To all of which we say No! Away with such hypocritical conso-lation and lying degmas!. We are not certain what Christianity means when its proposes to deal fairly with the socialist question, espec-ially when it says [p. 816], "we give no opin-ion as to the trath or justice involved in its es-sonial not only, but when lize Robert Owen, amilie long wo has in the cause of elevating and emightening the masses so as to secure the greatest mode to the testing the means of signates. are life iong workers in the cause of eloyating, 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 ce-sential principles," no mailter how many hard names professing Obristians, may call them. We are in favor of doing what Evergelism in this "Ensay" iscilly complains (p. 397) has al-ready been done, vis 1 of sending the school-master, in many shapes, abread into the land, will 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 mon the dashines till they shall wise by proceed to usher in a better days of the When, gong is the dashines and grine is the

When gone is the darkness and gone is the alght.

Before the mild gleaming of Liberty's light! When each his own goversign upright shall stand,

And peace and contentment shall cover the land, When toll shall in justice with plenty be and every oppression in obligion be drowned. sounds e eigh broombinning falstat masses

eo, then Jerus Ohrist will become our spiritu-al adviser, "until he has put all things under him," when his divine mission will be accom-plished and he will give up his moral reign that "God may be all in all." our apiritu-

There is great significance in this last sent-There is great significance in this last sent-ence. It indicates the necessity of a spiritual adviser or divine teacher, until man shall have become so perfectly unfolded that he will "be a law unto himself," and when Christ gives up his kingdom he has simply finished a work of education. I recognize the necessity of one head to this divine plan of education, the same as I do the necessity of one head or president of a college, or one head to a nation, under whose direction there may be thomsands of spusite working for the necessity of under whose direction there may be thousands of sugals working for the second billing of the same glorious end-the redemption of insan. And while many will raise the cry of "sixteen" cruciffed saviors," I am willing to admit them all, and tens of thousands more to bein in them and, work but minut help in the good work, but when I san, called apon to select from among these noble martyrs, a captain for this angel host, in order that a captain for this angel host, in order that there may be unity of action and harmony in the great work, which can only come through one supreme head, then I shall raise my voice in favor of Jesus of Minureth, for Rhehold in him the most perfect emboddment of divinity in mail, and the greatest array of evidences to support his claim as the supreme head of God's church on earth. Yours truly, J. Muximay Casm. Athens, O.

if a it ent , mead THE WARDS . . . - ROT ## 1 1091 **RELATIONS OF THE SEXES** BY MRS. E. B. DUPFEY, Arder of "What Roman Should Know," No San fa Education," En-CONTENTS - Introductory: Reveal Physiology: The Contrained Social Institutions of Weald - The Orients The Legitimate Social Institutions of Weald - The Orients The Legitimate Social Institutions of Weald - The Orients The Legitimate Social Institutions of Weald - The Orients The Legitimate Social Institutions of Weald - The Orients The Legitimate Social Institutions of Weald - The Orients The Legitimate Social Institutions of Weald - The Orients The Legitimate Social Institutions of Weald - The Orients The Legitimate Social Institutions of Weald - The Orients The Institution of Orients Institution of the Social Institution of Orients Institution & The Orients Institution of Orients Institution of Orients Institution of Orients Institution & The Orients Institution of Orients Institution & Orients Institution of Orients Institution of Orients Institution & Orients Institution of Orients Institution & Orients Institution of Orients Institutio

OCTOBER 21, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

GATHER AND SURMISE.

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

(From the Louisville Courter Journal.)

Something of a mysterious character, which looks very much like a remarkable spiritual looks very much like a remarkable spiritual manifestation, has 'appeared in a Brondway residence in Louisville during the past few days, causing a great deal of excitement and wonder among the members of the family. The facts have bitherto been kept very quiet on account of the sensitiveness of the family to anything like publicity, and as a conse-quence only a few particular friends, includ-ing a reporter of the Courier Journal, know anything about the matter. anything about the matter. A few weeks ago a young lady, agod about

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A fow weeks ago a young lady, agod about inhoteen years, came from near Bi. Lunia, in Missouri, on a viait to the family who are ber relatives. There being two grown young la-dies at home, the three young ladies have oc-cupied a room together, adjoining that of the elder people and other members of the family. One night about a week ago the homehold was awakened by loud screams coming from the room occupied by the girls. The gentle-man of, the home, followed by his wife and for, ran into the room and found the girls in a tertible fright. One of them called quickly for a light, and said there www amain a the room, and the other girls confirmed her state-ment, for they said they heard him making a noise in the room. A lamp was brought and scench made, but no man could anywhere be found. But still the girls contended that somebody had been in the room. They said they had lain awake for an hour, atraid to morth, liktening to an occasional rapping on move, listening to an occasional rapping on the foot of Miss — 's bed, sounding as though it was made with the knuckles of a man's hand.

hand. At this statement the mother and father laughed, and chided the girls for giving away to foolish imagisation. But while they were speaking there came from the foot of the bed occupied by the young lady three loud raps, euch as had been described by the girls. Them there was slience, and all eyes were turned to-wards the spot. Rap, rap, rap came again in measured notes. measured notes.

"What can it be?" said one. "Rsp, rsp, rsp " was the answer on the bed-

stead. "Ob, how I am frightened, said one of the girls, and sgain came the rap, rap, rap. One of the family suggested that the young lady get out of bed and see if the moise would continue. Bhe did so, and relied to another part of the room, but still the rapping con-tinged.

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

For some time no one ventured to sceak. "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 believ-er in Spiritualism, and the young lady herself professes to be a very strong disbeliever, not-withstanding she has witnessed some very re-markable manifestations of a mysterious charmaraole manifestations of a mysterious char-acter. Nevertheless, in order to begin some inquiry as to the cause of the strange presence, the lady of the house, laughingly, wentured that may be if was a spirit. Torse aharo, 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." Then she said:

Then she said: "If you are a spirit, please rap three times on the bed."

"Yes," was the answer. To one of the questions which followed there came one rap. The party didi's know the meaning, and the "spirit" was siltent until tha young man asked if one rap meant "no." Three quick raps was the answer. The spirit was then asked how it would des ignate "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.". "Yes.".

Then a number of questions were asked with reference to the spirit itself, to the young lady whom it was attending, 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 com-

On Friday night list a reporter of the Cou-rier Journal weat to the bouse, by invitation of the family, to witness these strange occur-rences, and was introduced to Miss —, the support medium. Say did not posses the was check and dreamy eye of the clairvoyant, por was their that expression of mysterious soberness that pervades the countenance of the spiritualistic medium. On the contrary, she was frank in face, of fice form, above the me-dium size, and smiled her salutation with a handsome, intelligent pair of datk, sparkling eyes. Bhe was somewhat explarassed, and it was easily perceivable that she was of a timid disposition. The very carnestness with which disposition. The very earnestness with which ahe disavowed any faith or belief in Bpiritaal-ism bespoke at ouce her artlessness, at least so far as the was concerned in these mysterious far as she was concerned in these mysterious manifestations. In reply to the reporter's ques-tions, she said she had never sllowed her mind to dwell on the su'ject because of its very ab eurdity, and that, when this thing came to her so atrangely sho was at first, and for several day, very much annoyed and alarmed. Now, she said, it did not affect her so long as it was with her, but that whenever it ceased its com-munications she felt very uneasy. The reporter expressed a d-aire to see the strange performance, and, after some persua-sion the lady relaciantly consented to try. The table-rapping was the first experiment suggested. A table was placed the palms of her hands upon it.

hands upon it. "Is the spirit present?" she asked.

R .p. rap, rap, was gently answered. "Will you not knock louder ?" was asked.

Will you move the table to-night?'

"Are you the same spirit that was here last night?

"Are you a male or female spirit?" "Male."

"How many strangers are there present?" "Two.

These were the reporter and friend. Beveral questions were asked concerning the strangers. In some instances "I don't know" was answer-ed. But it told the ages of each of them, and gave several points of information concerning them

them. While this questioning was going on the re-porter placed his hands upon the table and held them there to detect any trick that might possibly be played. But the table was very stout, and never moved a hair's breadth during ston, and never moved a fairs oreadin during the rappings, nor was there a movement of a hand or a finger. Questions were asked by several persons at different times, and the an-swers, known only to the interrogators, were accurately given, without a mistake or acco-tradiction. tradiculon.

The reporter asked it if it was posted on po-litical affairs. It answered, hesitatingly, "N." He then asked if Tilden would be elected President of the United States. The question was scarcely asked when three quick raps were given, the most distinct that were heard during The reporter here requested that the com-

pany go into the young ladie's bed room and see if the rapping would be heard in the bed. Here the tapping was even more distinct and

Here the tapping was even more distinct and more satisfactory. The reporter sgain asked if Tilden would Se elected, and three quick raps were as an promptly given. One noticeable feature was that all uscless or foolish questions were not answered, and but

foolish questions were not answered, and but few answers were repeated. A nong many things communicated, it said the young lady was a medium, and that she would become a spiritual sear; that there were many spirits in the world; that they were everywhere, all about us, at all times; that this spirit is their guardian angel. Concern-ing any other mysteries connected with the Spirit world, all questions were strictly fanor-ed, except in a few instances, when two faint, reluctant raps signified "I don's infor."

Now, the reader can draw his own conclu-Now, the reader can draw his own conclu-sions concerning this strange affair. Ho need, not try to apply reasons to the problem. He might, however, apply the witness of his eyes, and, after all, have the consolation of know-ing that he has seen and heard what he doesn's understand, and what he is unable to learn. That kind of curiosity prompted the *Courier*. *Journal* reporter to go to the place. He saw and heard, and has faithfully given an account of an affair to which he is willing to subscribe his affi tavia. his affi iavit.

Letter from Dr. Ormsbee.

BRO. JONES :--- In the issue of the JOURNAL of Oct. 7 in, I notice a column stille bashed, "The Case of Dr. Flint," and over the signa-ture of George W. Wilson, which assumet to be a "defense" of his client, Fint, while it is in fact, a charge against me of a want of charin fact, a charge against me of a want of char-ity, if not of an attempt to injure his client, therefore I beg space for reply. Reference to my letter in the Journant of Bept 10, will show that Attorney Wilson failed to compre-hend the following statement: "I gave the whole subject a thorough exam-ination, and am compelled in truth to say that instica, and am compelled in truth to say that I find no charge against the genuineness of his mediumship sustained, and none against has mediumstic, integrity, unless the statements of the so-called Mrs. Filst be accepted against these of Dr. Filst, and the reasonable proba-bilities." The so-called Mrs. Finit be scored against those of Dr. Finit, and the reasonable proba-billies." I supposed this to be a reasonably clear statement of my confidence in Dr. Finit as a medium, and take pleasure in asying now, that have had no reason to change that opinion, but when a man allows a woman to obtain a denore from him, without first of all baying pleased a denial of marriage, it is decidedly had tasts to make such an stated in the letter omplained of, and reitarated here. Altorney withou says, "I know nothing about Spirit-ualism," and in that as is unfortunate for many reasons, but particularly as it had ceptived him of the knowledge that living is open violation of the inve of the land, is no part of 'Bolritual ing, and if shows all percons living a Dr. Funt dants he did, (with a woman not his with there are some who claim to balays in Spiritualism, or are mediams, it does not fol-live that such previoles its are outgrowth of Bpir-tualism, and the shows all percons living a Bors-sof the provide beld responsible for the sets of the period who esponse either of these be-lists, or who prevents of these docirines. Trobably because mediums are looked apoint by many as daring the sume relation to Spir-tualism, and ergymen do to these mediums will percent all that is release to be per-tending and the virtues of these docirines. Trobably these are to with both clearging in graves all that is release in allows to be spir-tualism, and ergymen do to their various de-nominations. If is expected that mediums will be and when any best we know it is a not in allow to make a bar in the virtues of these found among the graves all that is release of relig-tors helisf, and with me in this respect, are all the suite the in the mane of Bpiritualism gainst

that line of conduct being taken and considered as having any relation whatever to Spirit ualism.

ualism. I sympathiss with Dr. Filot, believing him to be persecuted by a bad woman, aided by a worse man, yet if such be the fact, it does not excuse his own acts. It certainly looks as though Bro. Edward's "law of compensation"

though Bro. Edward a "taw 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 understand-ing, that it was a duty to defend all mediums at all times, in all places and under all circum-stances, and that such action has ha? an eff et stances, and that such action has had an effect upon Bpiritualism, the very opposite to that intended. Is it not well to coast er this view, and learn to act less rashly? I yield to no one in loyalty to Bpiritualism, and in effect a for the encouragement of mediumshof integrity, who have well developed phases, but insist that I shall not be held as endorsing any act in a me-dium, whether committed while in pursuance of their superior of their avocition, or otherwise, that I would not endorse in any other pbreon, and believe all true Spiritualists feel that to be genuine Spiritualistic sentiment. Another popular fallscy ought to be erried. ed, "that all mediums are Spiritualists, in the

ed, "that all mediums are opinionists, in the popular socopiation of the form." It may be difficult to find one who does not, as it were, know that disembodied spirits communicate under proper conditions with mortals, but be-yond that many do not entertain a single Bpiryoud that many do not entertain a single opir-itualistic idea or aspiration, though so much more be essential to constitute a Spiritualist as the term is applied if you please, to a sect or class. I have heard mediums assert their be-lief in a pirsonal God, and in that most mis-chiavous of all theological doctrines, repent-ance and forgiveres.

chievons of all theological doctrines, repent-ance and forgiverses. It may be that D? Finit entertains such no-tions, and had expected to escape the penalty of the crime against society which he boldly avows, and of which he doubtless, has so fre quently repented. If this be so, let us hope his meant percentions have caused a change quently repeated. If this be so, let us hope his recent persecutions have caused a change in-such opinions, and that he may see that the hypothesia of "forgivness" is but sophistical and delusive, tending to inculcate the ides, that by it, an elaborate trick is played on the devil in the interests of its believers; that one may sell himself to the devil and the purport devil in the interests of its believers; that one may sell himself to the devil and take pay in the pleasures and prizes of the world, and when slok of the bargain excape from its obli-gations by repentance, roll the sweet bait of wickedness under the tongue until satisfied and then spli out the hook and leave the devil with the set devil with then spit out the hook and leave the devils goods on a long credit without paying a penny for them, and then take the bonefit of the theological bankrupt act, and leave him to whistle for his recompute. This piece of theological trickery is a aubstratum for the frauds of business and the chlonest of pullies. Bus directors who is a abatratim for the frauds of business and the chloanery of politics. Bank directors who have squandered the savings of the poor, Jadges who rob the orphene of trust money, municipal thieves, Congressmen and Cabinet ministers whose hands are full of bribes, all

ministers whose hands are full of bribes, all are following the doctrine of cheating the dev-il. Even among the educated people there are hundreds who sympathise 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 obest and its until all virtue is squeezed out of his soul like the juice from a preased orange, and then he flived all wirtue is a come out heroic, happy and holy is an in-suit to intelligence, and thank God, is no part of Spiritualiam. of Spiritualiam.

Т. Онмания, М. D.

New York.

Contents of the Little Bouquet for October, 1876.

How Bob "Made a Home;" Twinkle, Twinkle, Little Btar; The Whispering Spirit, (Illus); The Spirit or Feelings of the Mother transmitted to the Child; Mothers and Calldren; Little Folks; Belence for the Young; Most me in the Spirit World; Heaven Opened; A Beautiful Dream; Discontented; At Your, Fest; Roge and Lily; "Tell-Tale Compass;" Bones in the Body; Life is Love; Kisses; A Summer Paantasy; Boby Mosquito; Putting Pet to Bisep; The Premonition-An Alestian Story; A Word for the Mother; The Chinsman Gathering Tes, (Illust.); Mamorial Flowers; Au E'ephant Hunt; Have Animals Spirite? The Children; The "Bpirit" of Forgiveness; The Spirits of the Flowers Talk to one in Dreamland; "Oa, Don't Papa;" The Ead of a Qiarrel; The Little Writing Medium, (Illust.); Watching the R sebush; What the Spirits Teach, Varleties; The Philosophy of Life; Vis-



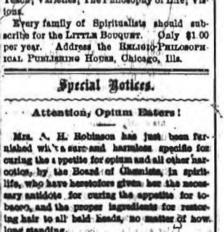
vitest

muleste on other subjoits than those pertain-ing 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."

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 charge places. The young isdy, then went into the parlor, and, placing fir hand upon a table, asked a question. Three raps came promptly in response. Be than asked if the spirit would not move the table. It said it would, and instantly the ta-ble raised in the application without re-quest returned to its place in the winter of the floor.

room to the window, and than without re-quest returned to its place in the whiter of the most. This last demonstration satisfied the entire company that, whether spirit on not, the things witnessed and heard wars performed by some seensy invisible to the human eye and beyond their understanding. The family again returns, after bidding the opirit good night, and receiving from its the promise that it would return again the next returns of body and the the bidding the opirit good night, and mode the promise that it would return again the next returns of body and made the presence heaven by respire, three times on the bed. Commu-nications, in a meaner somewhat similar so those of the filth previous, commanced. In all the mewers it seemed that he visit was ea-pending intended for the y ung lady, and was naniced by dicht previous, commanced. In all the mewers it seemed that the visit was ea-pending intended for the y ung lady, and was naniced by dicht are your and night, wher-wre the young lady goos, the spirit is with her und makes its presence fail by ripping on her abels, or the dust it and taps upon the face. On wwinneday late, while waiking in the young the size its and taps upon the face. On wwinneday late, while waiking in the young the should read the should r, and then the pressures of a head, but on looking are und no Serson or bying thing was to be seen. The density its room an on should r.

A few sights ago, after the family had retir-d and all was still, the rapping commenced, and heaves sime insufferable. Soveral que-tions were saided by those who couldn't sleep, and fisally, when all were tired set, one of the falles ordered is away by a paramptory com-mand. A down loud rapp in quick shoosestow was the reply, and then all was quict.



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RELIGIO-PHILOSOPHICAL JOURNAL

OCTOBER 91, 1876.

Religio-Philosophic I Jaurund B. S. JONES, EDITOR PROPRIETOR . R. FRANCIS, - Associate Editor. TERMS OF SUBSCRIPTION : -

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CHICAGO, SATURDAY, OCTOBER \$1, 1876.

THE CONCLUSION.

Is the Devil Dead!

Obsession - Wonderful Powers of the Human Soul -A Curious Incident-Murders Committed by Bouls still Attached to the Body - The Boul leaves the Body and Visite a Distant Place - The De formed Soul-Nightmare-Murders Committed when the Victum is Asleep-Occultism-Eoul-Knowledge-Wonderful Revealments yet to be

For nearly one year we have precented stubborn facts for the consideration of Spiritualists, in reference to the various influences that surround them. We have done this for the good of humanity, and the incidents presented, enough to make a large volume, have merated an influence that will exert its pecullar forces for years to come. Andrew Jackson Davis has published to the world his Diakks and Revelations from Pandemonium, and J. M. Peebles his Gadarene treating of "Obsension, etc.," and they present the subject in somewhat conflicting lights, placing the mader in an embarrassing situation in regard to coming to a correct conclusion. We have furmshed incidents-facts from the experiences of others, and have piled them up mountain-high, and there they will stand a monument for future generations to consider. We have yet hundreds of appalling incidents, strange narrations in reference to the occul powers of the human mind, adventures of spirits in connection with early mediumistic sent, marvelous powers of the human mind in working mischief, strange effects of like a vampire on the sensitive, rendering life miserable-in fact, we have a mountain mass of information on those subjects, which for the present must quietly slumber until the dawning light comes, saying,-Make them publict In this series of articles entitled " Is the Devil Dead ?' we have not aimed to philosophias or penetrate those mysterious laws connected with evil, and explain their true nature. We have simply recorded facts, marvalous incidents embraced within the spiritual philosophy, leaving the reader to draw his tion 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 infinences of a spiritual character were recognized, and the primitive Assyrian would repeat in order to exorelse a spirit, "Vates, Vaten mouse manageste." The efficacy of this depended however, on the will of the exoreist, while etimes possessed a positive force. The Voudoo, however, works differently: he will for a few dollars, exorcise an evil infuence, bringing to bear the most degraded spir its who obey him implicitly, and scooimplish the work desired. The old hag that cured Mrs. Pather's child, held a seance with the powers of darkness, and holding them in abey es, they accomplished the object sought is useless with our present knowledge to try It is no and fathom the powers of the human soul. By constant offers we can eatch a glimpse of ame, but can not solve the mystery con-d therewith. For example, April Sad, 70, the Hole, a London paper, contained the lowing, which at the time secaped our no

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 are said that she was determined to go, and that if she could not go with J.-, she would sceept the company of the devil should he cfier to attend her. On the night of the ball she alipped out of the house in proper trim, except that she had to buy boots for the cocasion; and, having pro-cured these, she was returning to put them on, when she met J.-, as she supposed, and he cured 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' dress-ing room. J- was her partner in the first dance, but afterwards disappeared until sup-per time, then suddanly presenting himself with rather frivolous excuses for his absence, and having her to convert the unterpresent with rather frivolous excuses for his absence, and inviting her to go down to the supper-room. Offended by his neglect, the said she would return home at once, and he attended her thither. Very little was said by either pirty until they had nearly reached the house, when J— informed his companion that he was not going in; and, presenting her with a beautiful nearly hadited profile and asking her with pearl-handled peaknife, 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 aspounded at learning that J-not been out of the house since early nightfall, and went to bed before the hour at which the ball beam. The sile refused to ballear it, but and went to bed before the hour at which the ball began. The girl refueed 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 abortly afterwards brought the mother to the cirks chamber, and she was 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. Bhe lingered until noon, and then died, dc-claring 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, per-sonating J-, became her partner. The Ba-ton Pher declares that these statements are all strictly true and can be wonched for by the

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 "Dobbellganger," or double goer. It is proper that some truths are kept from the masses. There are poisons that can be administered to the system, secretly or otherwise, that will slowly but surely cause death, leaving no trace whatever of their ineld.ous work. It is lucky, indeed, that the masses don't know what those poisons 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 truth. 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 ----

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 surround-ing our while moments (and we mailter how ing our waking moments (and no matter how ing our waking moments (and no matter now 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 solel really leave the body, and roam at will regardless of time and space? This suggests an experience of mine which happened in 1843, while on the New London whaler Henry Thompson, in the Bouth Pacific Coast. It was fifter a stormy, watch that tired, wet, and weary, I stripped and turned in, in puris naturalises, between dry, warm blankets. By last waking thought, dry, warm blankets. By last waking thought, how comfortable the contrast between the watch below and the one on dock. When, prestol I was in New York. It was early morning. I had landed at the Battery; the hower part of the city wore the usual descried lock. I wished to linger and lock 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 whit the watch 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 to 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. Caris and comhouses came rumbling down town. Bhopkeepers were out taking down tokir shutters, and crowds of astienas were herreins to their work with were out taking 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 liva-ly and crowded, and as I neared home I began to mest those whom I knew; but I had no time to talk to them; the feeling that my time was limited grew stronger and sizonger, and I pass-ed them with a nod of recognition, even when they epparently wished to stop and and talk, for I noticed that they seemed surprised to see ed them with a nod of recognition, even when they apparently wished to stop and and talk, for I noticed that they seemed surprised to ese me. At last I was within sight of home, abd was almost at the door, when an old school mate halled me, and, nolans volens, the must have a chai with me. How was It When did I get homes the, oto: I tried to get away from him, but no, he must tall me the news; his mether had been around to miy house all night; I had another little sister, and-sight bells, and starboard watch aboy's forced me to drag myself slowly and sorrowfulls. from bedrag myself slowly and sorrowfully from be-tween the blankets, without completing the ourney. Now all this is commonplace enough, and would not be worth the time employed in re-sting it, if is were not for three things: Biting 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 null near-ly three years afterwards; second, that those I met on the way home wowed that they had seen and spoken to me on that day, and so stat-ed to my much worried mother, who grieved for me as for one ahe 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.

bled it to separate the same from the body, and still maintain such a rapport that the incidents he saw, were impressed upon -the alcoping 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 too wis 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, oculd not be so easily impressed upon the brain, hence he had no knowledge of that. Thus we say that "occuly" 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 "oocultism," 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 mas-sive 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 zame to damale us-with no official titles of distinction to make him appear great, but with force of character scintilisting on his features, he seems as if he could move the world. He gives us soulknowledge direct from the primal fountain, and we call him our Holy Father. Oht 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 inshrists he would overshadow him with the divine aroma of his nature, and with a voice of silvery sweetness; induce him reform. A frown indignation never overshadows his countenance, and hate never seaks repose in the garden of his soul. He has kind words for all, and his presence fils our room with a boly 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. Buch is this spirit, and would that all could feel his genial presence. We say then that soul-knowledge is occultknowledge, and it is in advance of inspiration, and the power to attain it, is not easily so quired. Even those tribes not regarded as civilized, have a faint conception of the occult powers of the soul. The South Australians esert that when one is entranced or uncon scious that he is "widymarrabs," 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 reprosched for exposing himself before his shadow was safely settled down in him. "A characteristic story," says Tyler, "from Old floandinavia is that of the old Norse Chief Ingimund, shutting up three Finns in a hat for three nights, that they might visit Iceland and inform him of the lis of the country where he was to settle; their bodies became rigid, they sent their souls on the errand, and awakening after three days they gave a description of the Vatasdal." This coouls power has existed in isolated cases in all ages of the world. Some three years ago, a nephew of Jesse Fitts, living near Gasdis, N. H., got up to a somnambulistic state, went three miles, and murdered John B. Emmerson, a boy of 14. His face had been literally chopped to please. The fatel az revealed the one who had perpe tratéd the horrid erime. The soul of this boy was reveling in some devilabouss, and the body, full of animal spirit and life, responded the

to, liks a plano to a player, and guided by selfish passions and instincts, committed the horrible deed. It is not often that such fatal re sults 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 fo 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 consummation 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 Davil 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 bean 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 actuated by evil impulses, how easy to destroy human life when his body is calmly sleeping. Wg say then that the souls of many have an "occult" knowledge-s knowledge peculiar to the Spir-It-world; and hundreds, yes thousands of murders are committed thereby. When we tell the readers of the JOURNAL that we have only giv. en 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 sesistance. This man suff rs 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 Orestion, 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. Ahl 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 mind upon the body. We say that it is more often the nefarious work of a hostile soul yet chained to the body. A prominent Spiritual 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

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

How little the world realists the amount of deviliables caused by a soul that is still in-habiting a corporeal body; how little people comprehend its occult powers, and realiss the fact that it may be instrumental, though atteched to a body, in committing murder, causing unpleasant feelings, disturbing the tranquility of a person while sleeping, and induoing horrible visions. The New Orleans Republican contains a case in point --- " A young lady had died in the neighborhood, under pecullar 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 champer 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 on whad left IL. Yet the victim lay there stark and stiff,

and scared to death. The priestess of the Voudoos said she would revive the following Wedneeday. Bhe was, however, buried, but at the time designated the mother visited the tomb, the vanit was opened and the daughter found alive. For some reason life had been temporarily suspended by the soul of the Voudoo priestess, and then restored at the designated time. We must now close our article. We have given our readers, as it were, but a glimpes of the wonderful power of the human soul for good and evil. Our own soul knowledge has enabled us to unlock the mystic gate 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 18 THE TRUE SAV. IOR.

Duties Devolving Upon Spiritualists-Why Should Spiritualists Organize.

In this series of articles, we have already adwanger an opinion in favor of organis tion. Why should we organ self That is a ques-

tion 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 priesteraft in all of its multitudinous phases. Belfishness 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, last they seeing, become convinced.

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

All phases of religion are based upon the passional planes of self love and hate. Bo thousands who embrace the truth of spirit communion, expect until they grow out of it, that some new phase of religion us to be developed, and churches or their equivalants 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 ParLosoray or Lays.

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 lifethe means that lead to wisdom and true happiness.

Much friction of thought is the result. An.

Souton (Massachusetts) has a really sens i story. Recently, is a fown hard by, is buil was given. The daughter of

The knowledge that his soul possess and ens. is calm, quiescent and moveless, but the process of dreams proves conclusively that the soul has entered upon new and wholly unrelated spheres of activity. It is in the posses of a set of senses which is exercises wholly independent of the body. It may be speeding through space,".etc., etc.

We could fill volumes in showing the won derful 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 posi

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 inflaence was once established, is 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 sgain. 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 tims, 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 angine of wonderful potency and effect. The soul that can in dreamland, as it were, spproach 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 minety-ning cases out of a hundred when a person retires to hed well, but is found dead in the morning, a murder has been committed by a hostile goal, whose body, the engine of power, is lying somewhere saleep. True, there is no dowil in the common accept ation of the term, but there are devilish souls -souls still in the body that are guilty of mur-

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gularities of character are manifested. Anget and strife ensue. Bitter feelings are engen-

All that is necessary for the purpose of exthe best propie in society, is an independant press that fearlessly presents the trun 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 reverenced as most sacred.

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

Our best mediums are being seised and subjected to all the infamous abuses that the purversion of laws will permit of, even by men who should stand above reproach, by reason of their presumed intelligence. Bat 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, liks Dr. Henry Slade, & medium of rare powers, and whom tens of thousands of intelligent men and women know to be honest and truthful, is seized for engrancy in the Oity of London, where he has been induced to go to hold seasces. Not content to make a straightforward charge against him for obtain-ing money under false pretenses, and allow the

ing monsy under false pretenses, and allow the proper proof to be made, a man professing to be a smeat complains of him for expressor. Why is all this? Why access an honorable man who has been instrumental in bringing inmortality to light, and opening up demon-strated spirit communion to issue of theousands who have seen and conversed with loved ones in spiritifie, through his mediumship, of the disgraceful offense of vagrancy?

OCTOBER 21, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

Let it be remembered and let the pages of history record the fact that PROP. EDWIN RAY LANKESTER, F. R. B., etc., was so bitterly op posed to Spiritualism, that he made oath before an English magistrate, that so distinguished a medium as Dr. Henry Blade was a vagrant, and had him arrested and held to bail therefor.

Let it be remembared that a "Fellow of the Royal Bociety" of England, in the year 1876. stooped 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 sagrancy.

While General Washington, the Father of our Country, is doing all in his power to manifest his presence in a materializ.d form, to any one who will see for himself, through the aid of mediums, Prof. Lankester. F. R 8., etc., is causing the arrest on Autown oath for eagrancy, one of the best mediams of the age, and a gentleman of high moral culture.

The following is a telegraph report of the Arrest :

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London, Oct. 1.—The American spiritual medium, Dr. Blade, sppeared at the Bow streat police court to day in answer to two summons taken out by Prof. Edwin Ray Luckester, F R. 8. etc., The first summons is under the va-grant act, and the second charges him with con-spiracy with one Bimmons, his assistant, to de-fraud. The charge of conspiracy was first pro-ceeded with. Prof. Lankester deposed that he had seen Blade himself write the messages be professed were spiritual manifestations. he had seen blade himself write the messages he professed were spiritual manifestations. The case excited great interest, and the court-room was crowded. After a hearing the case was adjourned for one week, Slade and Sim-mons 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 veriest 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 waterial planes of life are brought in conjunt tion.

Buch 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 dawning light of the new era sit supinely 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, aye, without concert of action to repel 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 Bert.

Since the above was put in type, the follow, ing vindication of Dr. Blade by Edward W. Cox, President of the Psychological Bociety of Great Britain, has come to hand.

We also publish another letter from Brof. E. Ray Lankester, F. R. S., etc. Poor fellowhot content with belittleing himself with his letter falsely exposing Dr. Biade, he has shown himself in a less enviable light than he did in his first leffer. The reader will contrast his statements with that of Prof. Cox, and then judge whether Dr. Blade is a true medium :

ELADE'S DEFENSE.

[From the London Times.]

Great Brittain, being to report to the society upon whatever alleged psychological phenom ens may invite my attention. I certainly witnessed all that your corres

I certainly witnessed all that your corres pondents have described, and have reborted faithfally what I saw. But I have carefully abstained from pronouncing any todgement as to genuineness or otherwise. My report concludes thus: "I tfl r 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 impos-ture, it is equally important that the trick should be exposed, as trickery can only be, by-showing how it is done and d ing it." My experience d fl refrom that of my friend Prof. R Lankester in this—that with me the

My experience d firs from that of my friend Prof. R. Lankeajer in this—that with me the slate was not placed under the table, but upon it, and the writing appeared on the slde next to the table, my eyes, as well as hand, being upon it from the moment I cleaned it until I lifted it and found the whole side filed with writing from end to end. If written previous ly, it could only be by some sympathetic pen-cil which becomes visible when the slite be-comes warm by the hands placed upon it. cil which becomes visible when the slate be-comes warm by the hands placed upon it. Chemists will say if such a foling can be, for if it be so it is a complete solution of the mys tery. But although the experiments tried by myself might be so explained, for I used the slate provided by Dr. Stade, it will not explain the instances of Dr. Carpenter and many others who have used their own slates and this abculd always be recourted by the visitor.

who have used their own slates and this abculd always be required by the visitor. Experience shows that no judgment can be safely formed of experiments of any kind up-on one trial. They must be witnessed under various conditions. The very strangeness of the exhibition should make us slow to come to an only whether what is there even is

the exhibition should make us slow to come to an opinion whether what is three seen is corjuring or psychological I can only repeat what Dr. Oarpenter has stated of his own visit—that I could detect no imp store, nor find any explanation, mechani-cal or otherwise, either of the writing, the rap ping, the floating chairs, or the hands. But, knowing how a clever cot jurer can de-ceive the eye of a stranger. I should be reluct-ant to form an opinion until I had seen the ex-hibition twice or thrice, so as to be able to keep the eye of scally upon the exhibitor, and not upon the phenomena—watching what he is doing instead of observing what is done—by which process alone can sleight of hand be discovered. discovered.

Yours Obediently, EDWARD W. C. x President of the Psychological Bociety of Great Britain Carlton Club, Sept. 18.

A FURTHER ACCOUNT . F THE DEFROTION.

To THE EDITOR OF THE TIMES-Sir .- A cor-respondent who professes to be the mouth-piece of Slade, and who is known to be the personal friend, states that Blade said before the slate was removed by ma. "There is alpersonal friend, states that Blade sate perove the slate was removed by ms. "There is al-ready writing on the slate " Dr. Dukin and I were the only ones present besides Bla'e at the time, and we emphatically state that noth-ing of the kind was said. Blade offered no ex-planation whatever, but, exhibiting great agi-tation remained ellent and pale.

planation whatever, but, exhibiting great agi-tation, remained silent and pale. It is perhaps hardly necessary that I should point out to your readers the utility of Blade's agent, Bimmons, who sits in the anteroom with whitors who are waiting for an interview, and listens to their conversation. In this way he picked ip 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 siste, but immediately remembered that she had mentioned this name in the preferce of Bimmons in the ante room, and that Blade

she had mentioned this name in the prefence of Simmons in the ante room, and that Slade had subsequently, before the scance commenc-ed; 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 spparently same 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 smount of credulity and incapaci

ty for observation, and of an unexpected amount of impudence and mendacity. To convict the Spiritualiat importer one must not approach him with theories based on "recondite principles of modern science," nor abould one put him on his guard as though an honorable contest were in hand, but his nabits and methods should be as minutely and cor-erily investigated as those of some alusive wild beast, and then at the right moment he may be selved and brought to the light "taken in the act." BCL.

Paithfully Yours, E Ray LARKESTER. Furnished Rooms

Burinalists visiting Chicago, can be ac-comodated with elegantly furniahed, and lighted rooms, et prices ranging from 75 cents to \$1.25 per day, at the RELISIO-PHILOSOFFICAL PUBLICHTER HOUSE BUILDING, NO. 127 Fourth Avenue, two blocks Bouth of the New Custom House. Reduced rates by the week.

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

The following case of a perfect cure of the perpictous babit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn St., Obicago, is published by consept. Here follows the cor-respondence in full upon the subject:

MRS ROHINGON. 894 Desrborn St., Obicsgo, -Daah Madam-1 received a letter from my sister, which I enclose about your remedy ad-vertised in the RELIGIOPHILOSOPHICAL JOURvertised in the RELIGIOFHILOSOFHICAL JOUR-NAL. 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 \$3.50 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-end the medicine with full instructions how to be taken. Bend it to Mrs. Agnes VanAer-nam, Little Valley, N. Y. G. W. Gallaway, Ast W. Eria St. Chicago, Ill. Nov. 4, 75.

581 W. Erie St., Chicago, Ill., Nov. 4, '75. LETTER TO SAR BROTHER STATING HER CARR

LETTER TO HER ENOTIFIES WATCHE HER CARE : DEAR BR THER: -- 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 cared 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 morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two boiltes a month. I now use oplum, but increased the quantity, I now us & Scents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of atringy matter, this I have had five or six years, but grows worse, ny age is 45 last July. Frank is a noble good to g to offer to pay the \$5, and I have soon. Your Sister, AGMES VANAREMAM. Little Valley, N. Y., Oct. 80, 75.

Mrs. Robinson disgnosed the case and fur nished her usual opium remedy, which is now coming so extensively into gas, and has al-ready cured thousands of poor sufferers, and here follows the report from the patient cured Mus. A. H. Roginson, 894 Dearborn Street. Chicago, Ill :- Words can not express my thanks to you and the good angels for provid ing 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 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 fow weeks I have been trabled with a female complaint that I had when I commenced taking morphine, 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 willo are in alswery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ARNAM. Little Valley, N. Y., March 20, 76.

Mrs. A. H. ROBINSON, 394Dearborn St., Chi-cago, DHAR MADAM: — Words will fail me to ex-press my gratitude for the great and good re-sult you have effected, in curing my sister of that cursed habit of using morphiae. The small sum of \$5 s box for the oplum remedy (one box having cured her) is like no pay at all. Your even grateful friend, T. W. GALLOWAY. No, 581 Ada St., Chicago.

Scrofula Cared by Spirit Power.

Mas. A. H. ROBERSON 794 Dearborn Street, Chicsgo, Ill., Dear Madam:-This is to certify that you have cured my daughter Lillie of the that you have cured my daughter Liflie of the Berofula. It has been about two years since abe was cured, and there has been no symp-toms of a return of the disease. Bhe had a sol-id tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. JHO. W. GILMA. Burlington, Iowa, May 81, 76.

HIS WIFE WAS CURED.

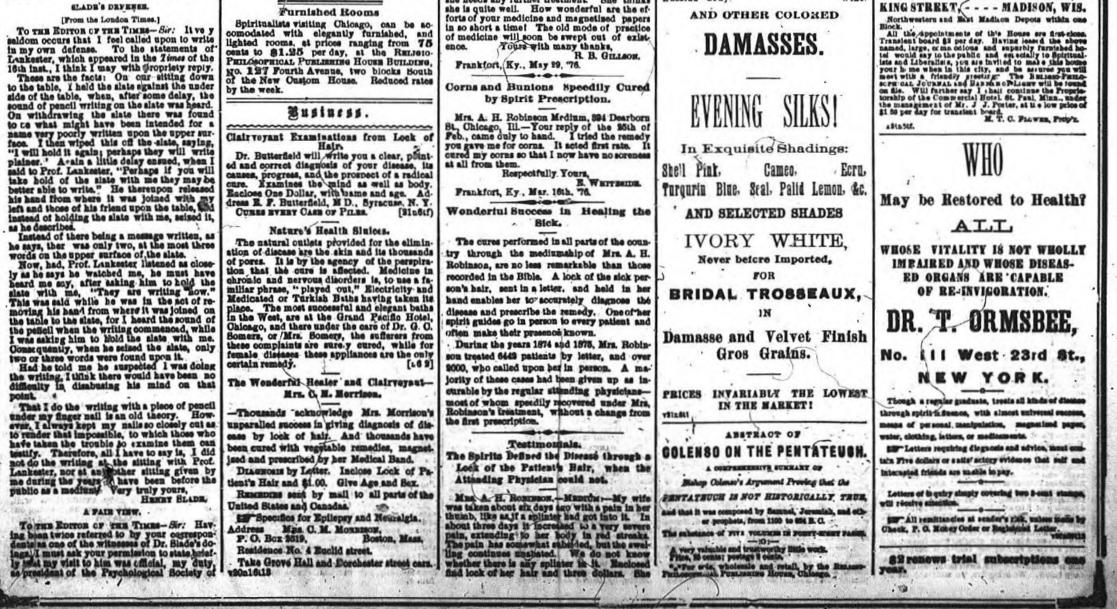
HIS WIFE WASCURED. MRS. A. H. ROMERSON 594 Dearborn Street, Ohicago, Ill., Dear Madam:—Enclosed find lock of hair and two dollars for further exam-ination. The medicine and your magnetized papers have produced most wonderful and hap py effects on my wife's health. Bhe com-menced improving from the first using the press our gratitude to you and your spirit guides for the beacht 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 ef-forts of your medicine and magnetised papers in so short a time! The old mode of practice of medicine will soon be swept out of exist. of medicine will soon be swept out of exist-ence. Tours with many thanks, R. B. GILLSON.

Frankfort, Ky., May 19. '76.



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RELIGIO-PHILOSOPHICAL JOURNAL.

Poices from the People.

"PRATE -I am a firm believer in prayer. I take great pleasure in prayer. I love the Name ine and admire his exailed character. I have succeeded in curing disease through the instrumentality of prayer.-J. H. W.

That is your privilege to believe in the efficacy of prayer, to indulge in that excretise with a devotional spirit, and to love the good man Jesus. But prayer, my friend, is not a universal curative; But prayer, my friend, is not a universal curative; in isolated cases it so operates on the zervous forces that rolief is experienced at once. Disease, however, is of such a soculiar nature that it is as officult to bell what effects a cure, as it is to tail who killed Cock Rob n, or what caused George Fascia Train to subjide all at once. Cw say, it is said, cured himself of eplepsy through will force, or power. A young ledy of 16, had one foot at anxity twisted at right angles which the other. The fibrie of surgeons to afford relief wera inef-fectual. She then willed to use her foot and the limb recovered its right period. The will power has a wonderful influence ayer disease, yet like prayer it disen fails, hence can't be considered an infailible remédy. When J. H. W. more carefully studies the human mind in connection with dis-means and becomes familiar with the yauious tem-peraments, he then can tail is what cases prayer will be savisable—in what cases will force will have a potent influence, etc. Even in nightimare, the great terror arising therefrom, the impending danger and apparent mality of the surroundings, have been known to leave perment marks upon the body, showing the wonderful effects of the mind upon the physical organization. Ty prayer, Bro W., when you desire, but his only in isefated cases that it will prove buneficial in curing dis-mand. in isolated cases it so operates on the nervous

ease. LOUISVILLE, KY.-J. R. Buchanan, the scien-tist, writes.-I hope that your appeals for co-op-eration in diffusing good spiritus) literature will be responded to. I think agents or colporteurs ought to be engaged to bring these books to the notice of the people-the millions who have no conception of what has been done in the last iwenty warts. twenty years.

"Why," asks this great mind, "then, is my soul the more luminous when my bodily powers begin This is always the effect when the powto fall?"

ars of the spirit boldly assert their supremacy over the body. It is invariably the case that the mind the hody. It is invariably the case that the mind becomes more laminous as age advances. If the oplitidoes not yield to the constant tendency of the body after a certain age is attained, to mental and phy ical is incess. Conquer those feelogs, and when old age creeps on, the mind will rem in stroke and rigorons; in fact, it' will seem to be-come illuminated with a light divice, and its com-prehension of nature and its laws will be far more clease. Yield, however, to the lary implays of the body, and the mind will rem in your second childhood. Keep the mind constant your second childhood. When their youth was generally died, young. When their youth was generally died, young. When their youth was of secound to the natural tendency of their physical organism, and death followed—the two extremes of the would not units. Spencer, Thompson, organiam, and death followed—ibs two extremes of life would not unite. Spencer, Thompson, Collina and shordamith find before 50. Nearly all of the eld English posts died comparatively young. GRAMCES, MICH. -O. By Goodrick, M. D., writes. - I should have sain my subscription scon-er, but money is too searce until our fruit harvest, which we are now closing up. Thousands are in the same situation, but we

hope all will, now the harvest is over, be as prompt in making remittance as you have been .- [ED JOURNAL.

JOURNAL. PORING FUR, -- The editor of the Spiritual Scien-stathing i Thomas Hissard; who has the weil earned reputation of being the "Veteran Vindicator" of the 40 the debdify, thefore the "foot lights." He pitches into him right and left, and family with-diawa him from the public gaze by saying, "Leg me draw the cursis on the childich old man, and the 'lowely maiden." We would have to have our good brother visit Ohlergo; we have sev-stal mediums here who need "vindicating." If heighthe is of its whole word. We think, however, that the editor of the Spiritual Scientist a figurantly "borgh," who have he cells with the heighthe word. We think, he meaver, that the editor of the Spiritual Scientist a figurantly "borgh," who he cells We the sevis flipmantly "boylah," when he calls Mr. Hazard is dippantly "boyish," when he calls Mr. Harard "Weinidish." "VINTON, IOWA.-M Branin writes.-I though yon was getting so much ou your hands that it was very essential you abould have your dues, and if a felow hasn's it all, he can at least pay enough to keep about even. Come. Brotherr, don't you see Bro. Jones is "in foritif" Lots Leip lim out by paying our dues. Come. let's help him fight his two engagements; hat's furnish him the pow-der, and my word for if, he'll do the "shooting." The reason he has got his "foot in it," he has done a little too sharp shooting to suit E. V. and Yiel asd it surts, for his allots are beginning to fell, herce the squirming. A little more "grape" Bro. Jones, and the victory is ours. "Re incannation.-The ir shook we published, "Betrachtungen fur Alle." is a simple prayer-book, written by several spirits. Re-incaration was always maintained; words that prooff of its truts. & will bers only meetion, three prooff. was daways maintained; water in a proof of is was daways maintained; water in may proof of its truth. A will bers only meetion; three proof. We current a postant of epilepsy; the bad spirit, through where have been been jutte our objects was converted, and parged to be to incarned in the body of this many white its hilligher spirits and, "God would allow it as an atomement for her former sing." So Look the good possant, "You will be a start and parged to be to incarned in the body, and this will be sold provided and the shocked, said. "Dear lidy, how should we get a child? I am a grandsaher; my wife, who is old, healed as child or their years?" After a large start soltage, as his wife had got a girl, woos at's cottage, as his wife had got a girl, woos and man fored itself ther may a most happy spirit, and man fored itself ther are most happy spirit, and man fored itself the setimable lady is be The probability is that this estimable lady to be ing most egregiously humburged by spirits, just as people humbug each other here sometimes. How trueit is that history repeats itself. In olden How innoit is that history repeats itself. In olden limes one Earsh, the wife of Abraham, was told that she should have a sor, and she insuched at the ormation furnished by Baroness Adelms Vay, is to a sase with a stain other communications which the reports as having been given through the ma-diumahip of Rizm. "We are writer sprites; we win which staid disappear with the abb. We turn around, draw el size, come and sp. We sre manar, full to the scrith with the rain, peetrate into t, ascend into the cloude, bear forever and over all good spirits; our course is deduced; we sho in a stain disawer with the rain, peetrate into t, ascend into the cloude, bear forever and over all good spirits; our course is deduced; we then a stain disawer with the sain prover and over all follows: "We dwall in the earth globe, deep below. We bling fre, we mail the midals,

i denini an Briddan

separate them, feich them to the surface of the earth. We are little goint is; they scare children with us although we are good. Wi hout us there would be no kceping together (cohesion), no heat. We are not so abomitaby small/ indeed, but ides. What you call deep, to us is the surface of the earth." In these meanages we have the most con-summate twaddle, and the roomer the world comes to the conclusion that we must aiff the rubish of Spiritualism from the genuice a t.ele, the better off it will be. off it will be.

OFfit will be. ORGANIZATION .-S. sing the top some indver-tance my name has been used incouncilion with those of the able and carcest originators of the lats movement in Phildsiphis, looking to a na-tional organization of Spiritualitag. I regard it as my duty, both to my friends and myself, to say, that al hough I consider all such movements as justificable, and in respect to the knowledge gained peraaps profilable, yet after a prolonged and most carctul consideration of the question I am decid carctul consideration of the question I am decid ediy of the opinion that the Spiritwo 1d, which has our cause in its keeping and guidance, is steried to any general organization. and I am com-pulled to believe that all attempts in this dir. clien are destined to result in failure.-Dr. Crowell.

NEW GENEREE, ILL .- Staphen Fond writes -Euclosed find four dollars for the continuation of the one thing needfal, your valuable paper, the

The JOURNAL when taken by any person will always prevent that troublesome disease known as "mental dyspepsis." Thousands have it in various parts of the country, because they do not peruse the JOORNAL carefully each week. A firstclass cook who ca'ere successfully to the demands of the stomsch, whil comm ind a larger salary than the average m nister of the Gospel. The Journal, however, supplice ford for the mind that no or-thodox minister c in furnish.

REPORTS OF MERT.NOS.-Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 5, then commencing at 1 and adjourning at 5, and so on. They simply would like to know who partici-pated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

incident, give it briefly. SFIRITUALIAN 2,000 YMARS AGO.—The old Greek General Cimon, just before h a last military en-gagement with the barbar.ass, in which before has life, "sent messages to consul: the oragin of Jupi-tics and messages to consul: the oragin of Jupi-If c, "sent messages to consult the oracle of Jupi-ter Ammon, upon some secret matter (for it is not known about what they were sont). But the Goi would give them no answer, and commanded them to return again for that Olmon was already with him. Heating this they returned, and as soon as they come to the Greetan army they mideratood that Olmon was dead; and computing the lime of the oracle, they found that his death hat been s'g nifed, he being then a'ready with the gods." Is commanding on the above the Biston Herald

In commenting on the above the Biston Herald saye, "The foregoing is quoted from 'Flutarch's 'Life of Cimch.' Of all the biographi.'s of great men han'ed down to us by Plut such and other his-tations, there is seared y ofe of them but is replete with accounts like this 54-lequities of and con-sultations with the oracles, by the great leaders of men, presidues to taking an 'Important sleep eith-er in war-or civil policy. They also often supple-mentz d the invocation by a secific to the high de. These creediar utterances of cld prov.d to be as reliable, if not more so, than the prognostications of media to day. And the above extract is made to show thes perfect correspondence with the Spir-itualism of 3,000 years ago and the Spiritualism of our own times. Of course after Climon was dead, if he was with any noe, he was in a similar condi-tion to the spirit who communicated to John the Revelator, on the Isle of Pa'm is, and who then and there told John p aliny, itse the honest spirit that he was, that 'I am thy fellow-tervant, and of thy brethren.''' RICHMOND, IQWA.-William Gathencele "Life of Cimon." Of all the blographics of great

RICHMOND, IOWA.-Wi'llam Gathencols writes.-I do not what to be in debt to you for such food as I get from the Entrope-Pathosophir CAL JOURNAL.

The food you get through the RELIGIO PHILO sopnical Journal, is unadultered with anything that scents of orthodoxy. We give you Sphiltual-ism of if is -clearly expressed in the 19th century. It is not tained with the vile teachings of past ages. Of course such intellectual food is really valuable-worthy of being paid for always in ad vance. .90

a spice did one became frightened and rai' kway. They ran nearly a mile, passing several teams, which were hurried to the roadside. (It is proba-ble that the dottr became exhaused in his efforts to stop them, and turned them into the brush, where they went astride of a tree wirk such force as to throw the doctor to the ground. He was seen to fail by a person who was quickly a this side, when the doctor placed his hands on his head, ex-claiming, "Ob, my head!" which were the last words he spoke. Death resulted in a few hours from concussion of the breat. He was a much lab. worth - Cor. Chicago Tribuns. It is really mysterious how spirits are the fature in this manner and present the same to a person in Dreamland, or while locked in slumber. How should spirits know that a fatal casuality would happen to the Doctor, unless they could plainly see the future, or open it the same as a book and read therefrom. Ortain natural laws bring us see the future, or open is the stand laws bring the read therefrom. Certain natural laws bring the summer, fall, whiter and spring, with undersating regularity, and is it possible that there are have in the universe that control the movements of each one-laws that, are familiar to advance applicity goints could not predict the future without see ing it in some manner. THAT EVELANTING DOUBLE -- Hat while we ad-mit this necessity, and that the more inharmonious the conditions the more imperiest will be the man-itestations, or more like the minimum, yet there is deception often practiced by controls, is paining off the could of the medium for a relative o frien, of some one present. The medium may b hocests but bring present. The medium may b trol of spirits, may be entirely ignorant of the de-ception. , Our spirit friends tell us that whenever we see two or more persons at the same time, they can not be the medium's double. Also that they we see two or more persons at the same tims, they can not be he medium's double. Also that when we see thildrong they are not the medium's dou ble. - Mer. Samed Watson. This troublesome "double question" is being constantly agitated. If mag has a "double," and don't knowlt, he is a most consummate dunce If the double of the medium makes, the most o If the double of the mediam makes, the most of the manifestations at circles for materializations, while Me is unconscious of the fact, he should seek ad introduction to him, and learn him better manners. Mr. Double, please cases your frouble, for Brother Wat son is in symudile, and he bub-bles and bubb'es with explanations of the trouble this double has canced. D. Wolfgeton that no risk and the black of the adaptive for a strand the bub-to asks Dr. Woldfridt for inform theor. He says "Loop had accentated the fact, that the planets Neptune, Uranus, Baturn, and sir of his moons, the moon of apple rank the Sign arserplicity works. most of Neptune, Uranus, Satura, and its of his moons, the uncost of unpleter and the Sucare spirite worker, while Mercury, Yenus, Mars, Jupiter, and two of Satura's mission are material ones like our asting, etc. Now, while it wands ask is, what wideoce Miss Lucy canging that ach and all the worlds referred to are not both material and spiritual of why the double condition represent of its he sorres is not a necessary in worlds, are there body do One question more, are not worlds, are not the planets that embrace the earth in their orbits su-planets that embrace the earth in their orbits superior To and more refined than the Earth. Vinus and Merchary? You say it is . vident that a new era of thought is being insugurated, in which them what they raily ac, inco arabin and con-vertible, and your basis becomes a mathematical demonstration and at orce tridging the chasm be-two: materialism and Spiritud and. If not, why not -- Timmy.

tween materialism and Bpirituitan. If not, why not - J Tinny. Muntumany.-Splits can use the bands, feel, and other organs of some miduma; and if they do, and when they do, the operations may be strictly a list manifestations, eres though worked and feel the medium's organs of bone and muscle used in their poducion. When we actually see a medium's hands turied in some operation, it by no means follows necessarily that he of the is us ing those hands for is conscious that they are be-fing used. The medium may honesity, and truth-fully deny the perform nee of any act white over in cases where scores and even hundreds of with necess can and do affirm truthfully that they so-tually saw the medium operating. Here comes in they wurd's isstictly babit spoken of above, and fraudulent, and such is likely to be our view until we reflect that if the claimed mediumship be gen-time and amplej-dist or her condition may have been, and even should have been in many quest, that of abso'ule uncorsions enlatere in a diste-tion through the perform one scales and the medium when and samplej-dist or her or scales in a maler-tial body. The more ample and 'adde the medium-ship, the greater the probability that a medium ship, the greater the probability that a medium-ship, the greater the probability that a medium-ship, the greater the probability that a medium-ship date is an beneficient one scale as a sticles of movements or progumed or screted asticles which ease with which rogu's splits, conten lous ones, or even wise and be argued control ones to the ease with which rogu's splits. Contributes to the ease with which rogu's splits. A contain low ones, or even wise and beneficient ones, can sever-alter. Where responsibility begins or ends in such

Where responsibility begins or ends in such cases, we are unable to say.)We remember when quite young, that, we were accustomed to occupy the same bed with a young man who slept very soundly. Ploughing with a refractory team dur sonary. Frongenng with a refractory team dur-ing the day, at night bis dreams were occupied with them -oye time more than usual, for imag-laing bimself plowing, he cau ht hold of the hair of our head for the picewhardles, and commenced holioming whose whose Not liking the situation, we turned over in bed, and with our fist dealt him siterrible blow in the ribs. He granned a jittle, turned over and was quist. We said noth n.; the next morning at the breakfast table, he said he had dreamed all night for plowing, and he thought the plow bandles slipped and hit him in the rob, hu ting him bady; and the most curi-ous put was this, he said tha ribs in one place were badly bruised and quite sore! We langhed hearbily over the lucident, and was careful not to toil him what we hid done until his ribs recovered that morning that they ge occasionally a severe blow in the ribs. They are entranced with the thought, perhaps, of perpetrating a fraud, and like the young man in elsep, the dominant iter arises, and trouble is at once canted. If the medium is strictly honest, new re thicks of perpetrating a fraud, and abhors deception, spirits will not, gen-erally speaking take advantage of the trance con dition and compet him to do what he ought not. The intertion of the medium to do what he to not. ing the day, at night his dreams were occupied In the interaction of the medium (5) to what is right, is not easily overcome by the spirits while they are controlling; therefore in nine nine cases out of a hundred, when deception is practiced by the medium, it is because they have deception in their own mind.

RAVENNA, OHIO. -J. C. Prentiss writes. --Through-treatment of my wife by a clairvoyant physician, and valeing her up from death's door when given up by Water Care. Homeopathic and Alopathic physicians, I have become somewhat of a Roll-Waillet Alopathic phy a Spiritualist.

Of course such a result as that is enough to make you become,"symewhat of a Spiritualist." The cures that are often performed by spirit and claif avoyants are truly remarkable. They see the disease and act directly upon it, and success is certain. It is often the case that distance is cured disease and according to an ease that disease is cured through the instrumentality of prayer. Boirits-not God-respond thereto, and concentrate their magneticm upon the diseased part, and basish 't. Our Brother speaks in high terms of Bay. J. H. Harter's lecture that we published in the Journait, He thinks it o capit to be printed in the Journait, He thinks it o capit to be printed in tract form.

He thinks it offit to be printed in tract total. THE 2nd dynama or Spintr-Live. - The scenery here is quite as natural as that of berich, though more beautiful and varied, and suprising, even in-credible as it may seem, its attractions are en-hanced by the presence of doms its animals, birds, etc. - Dr. Growell, in Identity of Primitive Christian ity with M.dern Spirituation.

A spirit conversing with Dr. Crowell came to the conclusion that animals do not have sticit, but that animals in the Spirit world were originally placed there by the hand of the Creator to rende the scenery instant and stiractive to spirite on the lower place. John Wesley believed that "his dog Carlo would way his tail before him in glory." dog

Carlo would way his tail before him in glory." Hion axio Low Spinits. - M/ husband soon be-came a slediu n through my mesmorizing him, but only for drawing; ice never could write a single word. Through his mediumship we obtained, during these years, many most curious drawings, of good and high spirits, with loog luminous hair, which was said to be thair "fluid," often they had crowns or tarbars of light upon their heats; then came pictures of bad or low spirits, with all kinds of ugif horze, often like tails. My hu band had, whilst drawing the likeness of a good spirit, an agreeable odle feeling; but whilst drawing low ones, he often had a spasm in the throat. He made, through Humboid's spirit, drawing of ani-mais from Yenus. While my mediumship was fast developing, we heard through a physician of the spirit circle of Delhy at 'liena, and we ob-the spirit circle of Delhy at 'liena, and we ob-the spirit circle of Delhy at 'liena, and we obthe superint circle of Delhy at Vienna, and we ob inlined Kardee's books and the 'Bavue Bpirite' to read. We were most astoniahed and rejoiced to find that they contained nothing new, but only the confirmation of all that we onrective know and had experienced.—Bavones Adelma, Vay, The confirmation of the second second second second second and the second second second second second second second matching the second seco This lady, Baroness Adelma Vay, a resident w belleve of Vionna, Anstria, is a prominent medium um. Then came "bad or low spirits with all kinds um. Then came "bad of low spirits with all kinds of ugly horns, often like tails." That spirite can assume the form of au aniual wholly, or partially, seems now to be an established fact. Emlio, Prince of Wittgenstein, gives a farration of the dematerialization of a dig, stull account of which appears in the Ostober infiniter of the Livring Boo-quar. Mis says at that instant the dog which that been lying seeming y assesson his mistress' bed, gave a dismist how, jumped on the floor; and was never seem more—"the dog seemed to have ever-orated." The refer begin more — The dog seemed to have every orace.
Mattrini And Bitarr. —J. Tindey writes. —In refer begins makes rail spirit as I do the says, I has the same makes and woot from which the web of existence is worven and in opposition to both materialists and beirg and woot from which the web of existence is worven and in opposition to both materialists and beirg may and woot from which the web of existence is worven and in opposition to both materialists and beirg may and woot from which the web of existence is worven and in opposition to both materialists and beirg for an upilit to may feel the same organia is a direct ancent the lowest; that the same organia is a direct ancent duces higher beings for a lower ones, and in no other way. Materialists makes he that the to be still the same organia is a that provide the visible. It sate a transmiss the site structure and the to both, and the same organia is a divert one source the sate of these position and equivalent to both, and the sate of the source them. The powers that correct derives the bar or and independent of them. The output diverse of these positions and a quivalent to the sate or will be the sate of these the source the sate of the source the sate of these the sate or the source of these positions the source the sate of these the sate or the source of these positions is and independent in their efforts to premise and independent in their efforts to orthow the orthog at the sate or the source of these positions or the source of these positions or the source of the sate of the source of the source or the source of the second of an orthog of the source of the sourc MATTER AND SPIRIT. -J. Thungy writes. -In re

The Diskk's being's very curious book, we nevr, take hold of it without feeling liks one of the "denizons of the wilderness," and in spite of ourself, our pen commences to give expre-sion to curious liess. It is indeed cheerful to contemplate the fact, that when, Mr. Diskks, Esq., consents to leave his Wilderness, which throws a shadow far up into the dome of the rosy blue, that he is compelled to get a passport (or permission from an pailor minds) in order to visit this subluhary sphere, and lis to A , make a pisture of B 'sgrand mother, spout poetry to C., send D. off on a gold hunt, and make E. feel as if he had a mission to ra e the world-indsed; it is well that he hes au thority to bombastically carry out his ecceptric notions, direct from high heaven. Mr. Mosher, of Mosherville, Mich., has labored strenuously to convince us that all this deviltry is being kicked up by "divine permission," and now to have it further said by Mr. Davis that Mr. Diakka, L.L.D. further said by Mr. Davis that Mr. Diakka, LL.D. has a passport to if it earth, and make representa-tions of not only our grandmother, but also our greatest greater great grandmother, is something we certainly shall be compelled to paure to mike up an opholon. It has been dimonstrate i that the old and trusty possion, "The last straw will break the camel's back," reats on a filmsy foundation-one philosopher having hust of a month to do the fast straw, shd finding it at last at Noisob he care-fair dopolited it on the camel's Dack, appetting one philosophy having hurt d a mouth to dad the fast straw, shid flading it at last at Notsob he car-faily deposited is on the camel's offer, expecting to see it break, but to his infinite d agnat and any not our "assertions that Diskk's are an unmitigat-ed numents, no catastrophe follow-d-and may not our "assertions that Diskk's are an unmitigat-ed numents, "be a mistake also-alur at the "di-vine permissio." or "calge'al passpol." which enables them to tecome thief engineers at our offic circles. No dout it was a Diskka, M. D. that took Jesus to the top of a high mountain and lithed to negotiate the asis of the whole earth to him, who he didn't own a foot eftit. In fact, the more we study this subject, the less our knowl-edge becomes; the more we think o'! It he less we think of it; the more knowledg : we obtain in ref-erence 'to it the greater our ignorance appears; and the more we liluminate it by kindy and re-search the greater the darkness, until shall; we did relief by thinking of the little grit--"Ma, is Dod everywhere?" "Yee Daring." "Then when you apant me, you spant Dod." The fact that shows that Gpd is even with thom. We are still wresting with the "Diskka" by Brother Davis and the size an operans. It is a spiendid work; ho one can wrestle with it without becoming a first class gymnast, and able to tura a double somersault on some of the sontences it contains. ROLLA, MO -W. J. Guild writes. -The ourse of des vou dys us dist au ta war weilten a active

ROLLA, MO -W. J. Guild writes. -The course of diet you give us just su ts my religious spetite. I used to feed on the husks of orthodory, but thanks to the angels, they jed my into pas-tures groed, and by the still waters.

The mind food that we impart to our numerous subscribers, is in I sly diff srent from that presented by the various religious denominations. We furnish facts from the living present, and they go forth fresh and pare, while the churches give the craving mind nothing but viands plucked many centu des ago. The living present is always precontracts ago. The thring present is always pre-ferable to the dead past. A truth that can be pre-squied to all the sames is far superior to that which is simply recorded on the pages of history. As well feed the stomach on the "milk and honey" that Paul and Judas ate, or the wine that Obrist imbibod, as to feed the mind on the utterances of Jesus or any other man, who lived centuries ago. Josua or sny other man, who il we desturies ago. OD10 FLAMES FROM MAGNETS --If the odio due from maquets seen by Baron Reichenbach's clairvoyant sansitives, were in any degree of a ma-terial nature, the physical proof of the same by photography, or otherwise, would be of the ut-most innortance, and rank as high in the history of scientific progress as the discovery of spectrum scalaris. Messers Varley, Bisckbaro, and Harri-son, ätter hundreds of experiments, extending over six mouths, and involving large expenses, came to the conclusion that the flames could not be photographed on any wet sensitive plates, and that if magnets emit photographic rays which water would quench, as it does some of the extra-violet portions of the spectrum-as proved by the elaborate experiments of the late Prof. W. Allen Miller--in the trial of Daguerreotype plates is the only hope of success. --London Roirtimits.

Parhaps the time will arrive when the odic fames from magne's can be plainly photographed; when that shall have been accomplished, we think It will be equally easy to photograph the luminous substance that surrounds each individual, designated as his sphere. Reichenbach says that there are many sources of odie light which is seen by sensitive persons, as a faint shining appearance, that acts on the sensitized plates, and therefore shows itself." We hops the time will come when it will be possible to photograph objects and lights that are invisible to the eye in its normal condition.

TROMAS PAINE.-Mr. M. J. Hurr, of Chariton, Ita, sends us at orthodox secount of the death of Thomas Palne, and desires us to copy it. The ac-count only contains a modicum of truth. It is useless, my good brother, to give the orthodox views of infidels; they are never correct. Their idea of Spiritualism is that it is of the Davil. It would not be well to give their views of liberal matters in the Journa.

matters in the JOURNAL. TOM FOOLMAX.—They tell a story of one in camp at the Lake Piessant (Mass.) Stiritual gathering, or Camp-meeting. The spirit had hold its briefum that she needed foot magnetism to draw the pain out of her head. To obtain this she must collect and wath out what diriy slockings are could get. from her neighbors. And this credulous woman followed the directions. A small propertion of such neighbors would obviate the necessity of paying laundry bills.—Boston Post. Boldingting in the two two two two Spiritualism is not free from most consummate

OCTOBER 91, 1876.

A SINGULAR DRHAM -J. E. Brown, of El-mira writes:-My little boy was taken sick on Monday night I called the dector. My par-ents knew nothing of his sickness. On Taes-dsy night my father dreamed that he was takday night my father dreamed that he was tak-ken sick and died. He told my mother and brother what he had dreamed, and it worried him so he could not work, so he came to my house. Thursday night my brother saw in a vision two spirits; they showed him a little com. Friday morning my little boy passed ed to the Bpirit-world.

Bpirits saw that your little boy would not survive his sickness, so they impressed the fact upon the mind of your father in sleep, and siso showed a coffia to your brother. Varily the angels surround the couch of those sleep-ing and sometimes talk to them through the instrumentality of dreams. What better avidence do we want that there is a Spirit world?

A STORY OF & WEAPING PICTURE -Incident-A Broar of A W Marine Pioruss --Incident-ally may here be mentioned, though not strict-ly within the limits of art history, the wonder. fol power which was exarcised this rear (1710) by a portrait of the period. Is the st Angel, by a portrait of the period. In the st Angel, a weekly paper of that time, to every structe in which is appended a "spiritual observation" by the editor, there appears the following quaint and curious letter:---"Ray. Sirs. I was inform'd that the following Instance was bus s'd in Town and my curiosity led me to search the truth on't. Mr. Richmond at the Golden the trath on't. Mr. Richmond at the Golden Ball in Esgle Street being severally handleddin his last sickness, and Death making some est-sible Approaches, the Effigies of his former Wife began to weep; the Tears trickl'd in such blenty from the Eyes of the Picture that they fell on the Hard of a child that was painted in hor Arms, and thence dropt down on a Ohest of Drawers. The Miracle continued while he lay in his last Agonies; but so soon as he ex-pired the Picture left weeping, and all was dried up. If any Unbelievar be so curious as to inquire, he may receive satisfaction from Mr. Wilson, who lives next door to the Half Moon in Noble Street, which borders on Goa-well Street."-London Spiritualist. Between the likeness and the spirit there ex-

Between the likeness and the spirit there existed a peculiar rapport that enabled her to materializi tears. Bach an incident would not happen on an average oftener than once in a thousand waars.

EXTRAORDINARY MEDIUMS -E O. Lionard, Bingasmpton, N. Y., writes: I see you or I have made a mistake in the date of our conbave made a mistake in the date of our con-vention of one week; the meeting is on 18 h. 14 h and 15th of Oftober. We now have with us to of the most wonderful mediums I ever met, and they are exhibiting in my hall to orowded audionoes. We think they far excel the D.ranports, Fays and many others. I will enclose you their circular. Taey eclipse anything we have over seen. We intend to retain them for our convention. Piezse give notice of them, and let the people see some of notice of them, and let the people see some of the most extraordinary feats of spirit power. The following are the manifestations: Such as playing upon the organ, and voices singing accompanying the instrument; most superior account in the set of tying and untying; coats put on and taken and he farther says he maver took any instruc-tion and does not understand music; still he is a most extraordinary organist and can entertain

most extraordinary organist and can entertain an audience for a whole-erening through his powers of mediumship. The following is a copy of the bill these me-diums put forth: "Leonard's Hall, Bingham-ton, N. Grand opening night, Monday Oct. 3:1d, 1876 The original and only wen-derfol Gaernellas, Big. Harry and Mma. Marle, Spiritualistic phenomena without spirit aid. The most extraordinary pair of human being that ever lived.—N. Y. Horakd. The Eddys, Davenooris, Fava and one spiritual mediums that ever lived .- N. T. Herald. . The Eddys, Davenports, Pays, and other spiritual mediums totally collpsed. Brautiful fi wer feat as per-formed only be Mme. Marie Guernella. Grand materialization of volces with organ and bells accompanying. Floating water, state prison secondary of the state prison shackles. Q tedruple Rag, Onain and Safe-lock test. Blood lotter writing on the arm. Spread eagle tie, Bealed letter, lightning drum solci

Mr. Loonard says they are from London. If so, why have at we seen their names in the Eaglish papara? Why do they say "Spiritualistic phenomens without spirit aid." We hope they are genuine mediums?

A NOVAL USA FOR A CRATER. -A number of A Noval the FOR A URATAL -- A number of experiments having proved favorable, the Board of Paysicians of the N sapolitan Hospit-al for incurables have determined to build a hospital for incurables in the ortator of Sola-tara, lying between Maples and Possiol, in

dunces. They can be found in cearly all societies. and the duty of the more advanced is to assist in reforming them. The reporter of the Boston Pos says "that a favorite passtime with one class of me diums there, was to hold what they call a powwow. Tacy gathered in the wood a comewhere out at the camp dines, and seating themselves on the ground, give up to the spirits. The performers were chatting away in a gipperish intended for the Indian language, occasionally breaking the monotwere chatting away in a gibberlah intended for the Indian language, occasionally breaking the monot-ony with a few sentences spoken in broken English. A few spoctators withensed the things that ware done in the name of spirits. Buddenly an arrow shot into the centre of the group, seemingly from ovarhead. The 'Mother' of the World,' as abe calls hereelf, a being elad in bine pastaloons and i linea duster cutous a patera half way, botween a dreas-coat and a poloneise, her hair cal short and brashed at the aldes, made a grab for it. Raising it slots, she addressed an Imag mary ludiar, and then turning, presented its with a grandlog with 'much big fails.' A ours of admiration went round among the group, they accouded it sis a 'aplitual manifestation;' while a short distance from the outer cloue iwo men near a small litts of a har-ings showed by their up carons langhter, the part they hal taken in this sfirt. Some of those poople are so creditions that they will be-lieve 'spirits did R.' There are others who shi-tribute every twitch of the silber or line with 'much be fast.' A solution of the silber or line stigate, manifestation;' while a short distance from the outer cloue iwo men near a small litts of a har-ings showed by their up carons langhter the part they hal taken in this sfirt. Some of those poople are so creditions that they will be-lieve 'spirits did R.' There are others who shi-tribute every twitch of the silber or line stigate, will not 'try the spirits,' will not proze all things, and hold fast to the silbers of the lengthing things ready one of both windered at. If is the section set on the sphere of exclusion, of course spirit-uatism will mailtest the same. The above condi-tion is not to be windered at. If is the lengthings reads of poor weak how and assist the weak. The Abst correspondent speaks in high terms of the meeting generally. It was a grand success.

EXPOSING — Perry La Griffen, of Palestoga, Cal-says that one of the acposers of Spiritualism there is doing the cause much harm. Really, my good brother, you can not permasently injure the traths that would be impossible. Give yoursalf no that would be impossible. Give yourself no alarm. Spiritualism can take care of inself. There are parasites coare ted with that its same as with every living being. Spiritualism is spread-ing constantly, and will continue to so do in the future. tara, lying between Maples and Forsioli, in Bouthern Italy. The wapor that arises from the crater has been found to be charged not only with sulphur but also with arsenio, and it is said that several persons suffering from lung disease have been restored to health by unhaling this vapor for a few weeks.—Ex.

Thus it is that our area of knowledge is widening, and people seek every avanue to cure descase. Prayer in some cases answers the purpose well; in fact, through its instrumentality instantancous cures are effected. Sometimes, however, it proves of no service whatev-er. It is then necessary to seek other means of ours. The mind itself has a potent fulls ence over the body. It's taited that a Cos-sack had a conflict with a Prenchman, result-ing in the latter being wounded. A purion who was compelled to babold the conflict, not being able to get out of the anchours where is took place, was so bady affords, that when he resched home there broke out on his body the very wounds that the Ossack find infloted on the Frenchman. The mind itself bin be made a bowerful agent in the ouring of disease. for it has a wonderful influence on the body. Burnane states - A bey is Fon. Do, Lee, Wisconsia, not only got misers in eauroh, but walked somnamenticularly to the puiple and iterated himselistically to the puiple and the to free the instance of the source. times, liewever, it proves of no service whatev-

Tatro is a great mystery attached to commen-bulism. Why should is man act entirely an conscious to himself? Way should he act in-talligently and yet be totally oblivious to the fact? Way should he be attracted to the man of God? Tast is what I want to know-Jet nutreet

acting out a dream, and nothing else." Whole volumes have been written to explain the pe uliar characteristics of somnambuliam culliar characteristics of sounambullian, when a dossn lines would have answered as well, for it is notaing more than the body acting out a dream, or the tendencies of the mind while alream. In some dreams the body is partive; in others notive. In the above, he was proba-bly dreaming of the sermin, which had to his going nearer the minister. Trance speakers will fell you that they often realiss what they say in their discourses, simply as a dream.

OCTOBER 21, 1876.

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RELIGIO-PHILOSOPHICAL JOURNAL.

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Fahnestock, M.D. 讍 The antihor of the above named hock is a philosophen of large, experience and great medi. If a this work he irrests of the philosophy of mind, at demonstrated by presided imperiments during the het twenty years. No work has ever been published which as therearthing demonstrates many populat thereis to be unforthing and fallacious, and at the same time gives a rational the-ory for phasement manifested. Dr. Painestock is a thereagh follower in spirit com-munity, and teaches in this work the model operand to a demonstration. Physician to the Troy Lond' and Hyginic Institute. In almost to set before the general public the princip-field of viral magnetism, whereby the princip-offic may be replicabled without the use of drags or simu-lants. The subject matter is divided into thirty-eight sections, and purports to come from physicians where made the attempt from the spirit sphere to communi-ests through an earth if medium knowledge which a had be symmetric to the section of the section of the sections. The subject matter is divided in the masses that is a stampt from the spirit sphere to communi-ests through an earth if medium knowledge which a had be symmetric to be subject of the section of the here a strain of the spirit sphere to communi-sess through an earth is medium knowledge which a had it of the solution. The ground gene over by these visions conting the section are worth many time. The hoak is illustrated with over 150 engredings. Mis pages, out, \$2.50, postage 35 cannot physical over 1.40, purports the section. ""The boak is illustrated with over 150 engredings. Mis pages, out, \$2.50, postage 35 cannot physical over 1.40, purports the section. ""The boak is illustrated with over 150 engredings. 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- OCTOBER 91, 1876

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ASTROLOGY.

Mrs. Cora L. V. Tappan.

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The hall was crowded at 517 West Madison street, on last Banday evening, Oct. 8th, to hear this eloquent lady speak on this subject, "The Occupation, Capabilities, and Possibilities of Disembodied Spirits." Benj. Franklin was the controlling influence, and most admirably did he handle the subject. It is indeed wonderful how such a fragile organization as that possessed by Mrs. Tappan, can be controlled to give expression to such profound truths as emanate from her lips each Sabbath, when on the rostrum. In view of the fact that Franklin drew electricity from the clouds, and startled the world with the marvelousness of his schievements; the more announcement of his name as the controlling influence, was sufficient to attract a large audience. He commenced by saying that the words of his theme had not been idly selected. He was, of course, "disappointed in the appearance of the Spiritworld,-its scenery, the occupation of those residing there, their language, etc., were entirely new to him. He felt as if in a foreign country where he would be compelled to learn the habits of the people, study their peculiar charac-teristics, and become familias with their method of working. He discovered lines of sympathetic light; these lights scintillated, and the spirits seemed to understand them, as one of earth could interpret the language of flowers. In connection with-these scintillating lines of light, were groups of spirits. They had distinct lines of thought, of aspirations, and methods of action. They were not wrapped up in self-the embodiment of selfishness, but they devoted their energies in working for others, and ameliorating the condition of those far beneath them. This gave them power, the capacity, the innate strength to build their own habitations. This was now light to the " lightning rod man "-more marvelous even than drawing electricity from the clouds, and so he passed into the strata of atmosphere beneath him to do a work there.

While on carth he had looked up for glory, but now he looked down amid the groveling minds beneath him. While on earth the storm-cloud and the lightning's flush had its attractions, but now he directed his attention where the darkness to a great extent reigned. He discovered persons who had not the power to rise. He had sent his kite heavenward to hold communion with the elements, and now he desired to send upward aspiring human souls. He saked a disembodied spirit in the lower sphere if he wanted to enter a region of greater brightness. He responded, "Taere seems no way; I am poweriess." Franklin saked him if he knew of any one in the outward life, he would like to benefit. The darkened spirit said, " Oh, if I could only communicate with, and benefit some one I loved, it would be a great blessing to do that." This spirit then disappeared toward the earth. Bat Franklin was astonished when he found that his mission of mercy to the lower spirits, had been instrumental in adding new and brilliant festures to his own habitation in Spirit-life.

Little by little he went beyond the locality of his own habitation to work for lower spirits -those enrobed in darkness, and by amellorating their condition, he magio-like finished his own habitation. The spirit then told him that he had found the best way of increasing his own activity and power. He was then fitted to study the character of the elements. He was instructed that he could not become conspious of the method of the outward life, until he became conscious of the inner life. He visited spirits on barren plains, and communed with them, and then the desire arose in his mind to find out the method by which spiritual beings control and act upon earthly beings. He wished to enter the sphere and study of the elements. He finally became a message bearer to earth. This, of course, surprised him. The sgent he used he thought might be electricity; in that he was mistaken. He found electricity to be simply vibration-a peculiar result, the nature of which we did not quite understand from his descriptions. In the arse of his investigations he discovered a subtle aura surrounding each human being, and found that it was susceptible to the volition of the human mind. He found that this' nerve sura consisted of minute globules, and enveloped all human beings. The concussions in the atmosphere raps, etc., were caused by this nerve aurs, and not by electricity. Franklin claimed that human beings are continually under spirit control for good or ill. He had probably read our articles entitled, "Is the Devil Dead ?" The most astounding declaration, however made by Franklin was this .-. "If the spirit can move one atom, it solves all the problems of the heavenly bodies." * * * "I see bahind all forces disemboaied mind." This certainly is a grand conception of the powers and possibilities of the human soul. We have always wanted to build a world, to launch a planet into the regions above or send a comet dancing among the stars, or to spread out into the farthest limits of space a new order of "Milky Way." We find no fault with Franklin for his assertions-they are sublime, grand beyond ordinary conception, make us feel that we now have the power to get up a better world than this. In doing so, we would leave out grasshoppers, chinch bugs, Moody and Sankey, and poverty.

BASTIAN AND TAYLOR'S SEAN-OES.

Distinguished Guesta.

In accordance with the promptings of the spirit of Gan. George Washington, Mrs. Lew-is, a medium of Oincinnati, whom Gen. Geo. Washington has for a long time controlled, came to Chicago for the purpose of aiding him in materializing at several of Bastian and Taylor's public seances,

Mrs. Lewis attended four of Bastian and Taylor's seances. The first night as usual, several of the friends of people in the circle were materialized and recognized, but Washington was unable to do so.

The second, third and fourth evenings, that Mrs. Lowis was present the materialisations were very good. Many spirit friends of people in the audience materialized and were recogaind. Two sons of a lady present, who died after reaching the age of manhood, came out, one dressed in a regular dress suit and the other in pure white robes; each spoke to their mother in and/ble voices and kissed her with a smack to be heard all over the room. Several spirits dematerialized . in the presence of the audience, some of whom sank feet foremost down through the floor, so that the last that was seen was the top of the head.

It had all the appearance of one settling gradually down-the whole person disappearing in less than a minute's time.

Oge spirit dematerialized from the feet upwards, the head and body remaining in place until the limbs had entirely disappeared-The feet first, then the limbs and then the body apparently dissolved and become invisible.

Othes spirits materialized in the presince of the audience. The first that was visible was a little white substance on the floor in front of the cabinet door. This looked like a handful of mow on the floor. Immediately it began to expand and in twenty seconds of time it had expanded to the height of a foot from the floor, and the head and breast of a person began to be visible. It continued to expand until a person of medium proportions stood before the audience—a fully materializ ed spirit.

The spirits thus materialising are men, women and children, who come to manifest themselves to friends in as natural materialised forms, as when they were yet living upon this plane of life. Of that fact no person doubts who takes the pains to frequent these seances.

It should be borne in mind that the seanceroom and cabinet are subjected to the closest scrutiny by any and all who wish to know for themselves, not only at the time of the holding of the seance, but at any time any one desires to call through the day. Mr. Bastian submits to having his clothing entirely removed and examined on entering the cabinet. No sensible person, on making such examination has any suspicion of his having any secret means of deceiving the audience; and they universally so declare.

As before stated General Washington did not materialiss until the second seance; he then presented himself six times in plain view of the audience. He was of that majestic mich, and his wearing apparet and features, being identical with that in which he is represented in his best portraits, that no one present could doubt his identity.

His hair was as white as the driven mow, his hat-three cornered-was of a fine black velvety appearance. He wore a dress coat, heavy frilled shirt bosom and wristbands, short pants uniting with long close fitting light colored stockings at the knees, fastened with burnished kneebuckles, and slippers with burnished silver buckles.

He stood fully six feet and two inches in height and was well proportioned. He saluted the audience most gracefully, raising his hat and showing his bare head, looking as majestic as when in mortal life. He in the presence of the audience called Mrs. Lewis up to the cabinet and thanked her for her devotion to the cause of Spiritualism, and especially for her generous sacrifices in going from her home at his request, so often to visit materialising mediums, to aid him in his work of materialising for the benefit of the glorious cause of Spiritualism.

"Why do You Sacrifice Money for New Subscribers?"

The above is the inquiry made by an old Spiritualist and warm friend of the RELIGIO-PHILOSOPHICAL JOURNAL.

Oar reply is this: We do it for the purpose of carrying a knowledge of Spiritualism into families who are not yet convinced of the truth of of spirit communion, and would not be for years to come unless some extra inducemont was made to throw the Journal or some other Spiritualistic Jiterature in their way, on such terms as to satisfy them that it was no money-making speculation.

It is an individual sacrifics on the part of the ublisher, and no person is wronged thereby.

If money-making were the prime object Mr. Jones has in view, he would not be engaged in newspaper and book publishing. He has always been a successful business man. The sacrifices in this business are continuous, and the perplexities attendant upon publishing an independent paper like the RELIGIO-PHILO-SOPHICAL JOURNAL, are endless. Special hob. bies are the idols of many households, and when a thunderboldt is isunched from the columns of the JOURNAL at them, the jar is felt not only here and there all over the United States, but in foreign countries, the reverberations, often in solemn tones, of "stop my paper," return to provoke a smile-not unlike that of "Patience upon a monument smiling at Grief." OI who would not be an editor and proprietor of a newspaper that deals with stubborn facts,

or a newspeer that deals with succorn facts, and sparse not, though libel suits, indictments and prisons stars him in the face? Remember we send the JOURNAL to new sub-conders for one year and prepay postage, at less than two thirds the regular subscription price. We want 30,000 new subscribers within the next thirty days. Within the time we expect to be tried on the Woodhull and Olafin In-dictment for libel.

Will the friends everywhere promptly se-cure as many yearly trial subscribers as possi-

New trial subscribers will be furnished with the

JOURNAL one year, postage prepaid at this office JOURNAL one year, postage prepaid at this office for \$3 00 -50 cents for three months. All other propositions for trist subscribers heretofore published, are no longer available. Agents will please take notice and govern themselves accordingly. Friends everywhere will oblige by soliciting such subscribers.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL BOCHETY granted a Letter of Fellowship and Ordination to Dr. Samuel Watson, Editor of the American Spiritual Magazine, of Memohis, Tenn., on the 10.h day of October, 1878, constituting him a regular minister of the Gospel and authorising him to solemnise marriage in due form of law.

DR. H. McKnan, of Pailadelphia, has arrived in the city, and will answer calls to lecture and hold developing circles. He is a healing medium. Address him at No. 169 Mather St., Ohicago, Ill.

Dr. Butterfield.

In the Business Column will be found an advertisement of the above named healer worthy of the especial attention of invalids.

DE. W. L. JACK will be in Philadelphia soon, at 994 Green St., to treat patients and diagnose disease, except Thursday, which will be set spart as reception day.

W. FINCHE sends \$4 10 to this office and does not give his Post Office address.

Sam advertisement of Dr. J. R. Newton, Meeting at Omro, Wis,

We have just held our three days' Quarterly Meeting in this place, and I believe it is uni-versally conceded that we have never had a better or more harmonions and interesting one. In the absence of our President and Vice one. In the absence of our President and Vice President, Dr. Severance of Milwaukee, was chosen to preside; and I can assure you we have never had a better presiding (floer since our organisation. Ragaged speskers; Busie M. Johnson, of Obicago; Capt. H. H. Brown, of Iows; and Dr. J. H. Severance, of Milwau

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"But, then," mys Franklin "the possibili-ties of spiritual existence I can only picture to thes of spiritual existence I can only picture to you in faint outline." "And," he asks, "do you not control substance? " Is not the earth amenable to you? " " May you not with power of mechanism finally hope to finish all things?" The lockure was full of grand thoughts in regard to possibilities of the human mind, and eminestly well calculated to excite within the soul ioftier aspirations and a desire to so live here that a happy life may open up before us at once in the Spirit-world.

Three evenings General Washington appear ed in a similar manner as above described, we believe to the admiration of all present.

It may not be improper to state that Mrs. Lewis, who has long been a medium for Washington's control, goes wherever he desires her to at her own expense, always paying her own admission fees like other visitors, and sometimes even paying the mediums as high as fifty dollars, to go away from their usual place of holding seances to the residence of some distinguished person, where people can go and witness the materialization of General Washington free of charge, and without fear of imposition, as she did at the residence of Mr. Case in Philadelphia, on the 4th-of last July.

No one knowing the facts in ' regard to the naterialization of Gen. Washington on have the least doubt of the truth that he does as he asserts, now feel as deep an interest in the cause of spirit communion, as he did in the welfare of our country, when he was President of the United States.

Another Tour Around the World.

Bro. J. M. Peebles, the author and traveler, canceling engagements in Toledo, Birmingham, Sturgis, Moticello, Chattanooga, Nah-ville, Bhreveport, and other localities, will af-ter filling his engagement in Memphis, Tenn., are alling his engagement in Memphis, Tenn., and giving a course of twelve lactures in Os-ceela, Lowa, commencing Wednesday, Nov. Ist. go directly to Ban Francisco, speaking there till the arrival of Mrs. Tappan. He will lecture a few wests in California as the friends may desire or appoint, and then sall for Australia, India, Osylon, and Ospe Town, Bouth Africa.

the meetings though small in attendance at first, constantly increased in numbers and in terest till the close, Sanday high, whan our hall was well filled with an attentive audience,

tative and logical.

tative and logical. Dr. Severance outdid herself in her practi-cal common sense lectures. She won many friends who had previously disliked her on so-count of Socialism. To hear is to admire her.

count of Socialism. To hear is to admire her. The meeting was a success beyond our most sanguine expectations. The following cflisters were elected for the essaning year: President, Dr. J.H. Beverance, of Milwankee; Vice President, B. M. Brown, of Ripon; Secretary, Dr. J. O. Phillips, of Om-ro; Tressurer, J. Woodruff, of Ripon. Basolutions of thanks were tendered to the speakers, to Mears. Bridge & Son for organ, to the people of Onro for nospitality, to the cflioers of the convention, to Dr. Phillips and family for singing through the meeting, when the convention adjourned with the bast of feel-ing, to convene in Ripon Dec, 15th, 16th and 17th, 1876. Now, I would say to the friends of reform

17th, 1876. Now, I would say to the friends of reform in Morthern, Wis., let us lay aside all past differences, and come up to Hipon determined to make this meeting a success. Let each come prepared to contribute, what they feel able, and not let the burden fall on the few. Dm 5, H. Suvmannen, Pres't. Dm J. O. PHILLIPS, Sec'y. Omro, Wis.

HBALTH FOR ALL.I - Braminatious and Vital H Medicine for one coller. Best of references. Come or such to J. B. Campbell, V. D., 158 Longworth strept.

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