Ernth Gears no Mash, Bows at no Buman Shrine, Seeks neither Place nor Applause: She only geles a Bearing.

VOL. XXV.

JNO. C. BUNDY, EDITOR.

CHICAGO, NOVEMBER 9, 1878.

Woman in Hindoo Law and in Buddhism.

The following divisions of the human

Meathens..... 8

Jews... 1 "

If we study those traditional ages with the spirit of that period, and not by the light of modern ideas, we are able to comprehend their moral, intellectual and political standing, and can then contrast them with our own standard. At that time, moral, religi-ous and civil law had but one source and administration, and these laws were, in fact, the formalized expression of the best intelligence of the people.

During the administration of the cele-

brated Warren Hastings, in India, an ac-complished scholar, Nathaniel B. Halhed, in the year 1776, translated and published in Landon a large volume, entitled "Gentoo Laws." In the preface, which is in fact a commentary in itself upon the work which he has digested, he calls attention to the striking resemblance which many of these laws bear to the Levitical Code. He also gives an account of a curious history of the Hindoos, which was written over four thousand years ago, in which mankind are traced still further back many thousand

Of Chapter XX, which particularly treats of woman, he says:

The many rules laid down in this chapter for the presentment of domestic authority to the hus-band, are relies of that characteristic discipline of Asia, which sacred and profane writers testified to have existed from all antiquity.

Here are a few sections from this chap-ter of the same rare work in the New York Astor Library:

Astor Library:

Women have six qualities, the first, an inordinate thirst for jewels; the second, immoderate lust; the third, violent anger; the fourth, deep, resentment, no person knowing the sentiments concealed in their hearts; the fifth, another person's good appears evil in their eyes; the sixth, they commit bad actions.

A man both day and night, must keep his wife in subjection, that she by no means be mistress of her own actions; if the wife have her own free will, notwithstanding she be sprung from a superior caste, she will yet behave amiss.

If a husband be abject and weak, he shall nevertheless endeavor to guard his wife with caution,

theless endeavor to guard his wife with cauti that she may not be unchaste and learn bad habits The Creator formed woman for this purpos That man mighs copulate with her and that child en might be born from thence. A man at his own pleasure shall cease to copulate with his wife who is barren, or who always brings forth daughters. A woman shall never go out of the house without the consent of her husband, and shall always have some cloths upon her bosom; shall never discourse with a strange man, but may discourse with a hermit or an old man; shall pay a proper respect to the Delty, here flusband, father and the spiritual guide; shall not eat before her husband, shall never go to a strange house; shall not stand in the door and must never look out of the window. It is proper for a woman after her husband's death to burn herself in the fire with his corpse. Every woman who thus burns herself shall remain in Paradise with her husband three score years. If she cannot burn she must in that case preserve an inviolable chashty. If she remains chaste, she goes to Paradise; if she does not she goes to hell.

In these laws it is provided that the wife only inherited from her husband in default of a son, a grandson or a grandson's son. It was also provided, that in case she did have any property in any manner, that she

might, give it to the Brahmans, to promote the future happiness of her husband. . In case there be no sons, the unmarried daughter could inherit, and if she after-

ward marry and die, leaving a son, he shall take the property; but if she only have a daughter she shall not receive anything.

Hundreds of the varied phases of a wo-man's conduct and life, were regulated by law, as appears in that book. . Marriages, between different castes were prohibited under the severest penalties.

The reason of these laws existed in the peculiarity and supremacy of the masculine idea in religion, which effloresced in customs, symbols, rites, and ceremonies, that the brain of women never could have conceived. How much confidence could we have in our mothers, wives and sisters, if such laws embodied our best ratelligence concerning them? Yet, these laws origin-ated similar ones in the Levitical Code of the Bible, which forms the basis of much of the common law of our country.

The esteem in which women were held, culminated in laws, of which the foregoing are only a few, and so the Hindoos became ripe for a religion which should altogether ignore the sanctity of the family relation.

Of this religion Buddha was the originator, twenty-four bundred years ago. He was the first revivalist of whom we have any record, and within two hundred years of his death, Buddhism counted more followers than any other system of belief which the world has eyer known. It originated and practiced proselytism in almost every part of Asia.

They preached a belief in the incarnate God Chrishna as essential to salvation, whose doctrine as stated in the Bhagavat whose doctrine as stated in the Bhagavat Gita, is, "even if one who has led a very bad life, worship me, devoted to no other object, he must be counted as a good man, for he has judged aright." Rest assured that he who worships me never perishes." Buddha's great work was the sweeping away of all those caste distinctions which had rested like a pall over a continent of territory. * Nors. Vide Max Muller, Chips (rom) a Ger-man Workshop, Vol. IV. p. 243.

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which contained millions of people, but he, too, failed to lift the least burden from the weary load which one-half of this race had borne; he had no inspiration to give hope to woman—on the contrary, he bound her in a still worse servitude by ignoring

the family relation. The pivotal point of his teaching is this: There is nothing but sorrow in life; sorrow is produced by our affections, hence our affections must be destroyed in order to destroy the root of our sorrow. Buddha's mission, then, was to teach mankind how to eradicate all the affections, the passions, the desires. An able critic says: "Buddha starts from the idea that the highest object is to receive a start of the course of th is to escape pain. Life in his eyes is nothed ing but misery; birth the cause of all evil, from which even death casnot deliver him, because he believes in an eternal cycle of deliverance from evil except by breaking through the prison walls not only of life, but of existence, and by extirpating the last cause of existence? What, then, is the cause of existence? The cause of existence cause of existence? The cause of existence is attachment, an inclination toward something; and this attachment arises from thirst or desire. Desire presupposes perception of the object desired." Among the demoralizing practical effects of this teaching, was the establishing of celibacy as the best preparatory condition for attaining Nirvana or heaven.*

The accounts of Buddha's early life show clearly that his mind had a morbid tendency, which became more marked with advancing years. By birth a prince, he became so imbued with the prevailing Brahmanistic theory that the pleasures of female society were the powerful obstacles to religious progress and the deadliest of all sins; he forsook his wife and new-born babe to become an anchorite and religious reformer His biographer thus graphically describes this episode in his life: "One day he drove out to the royal gardens without the city, and passed the day in pleasure. In the evening the musicians prepared to accompany him to the palace, and he had just taken his seat in the chariot, when a messenger from his father, the king, brought him the joyful tidings that his wife had given birth to a son. The multitude filled the air with acclamations, but he himself began to ponder upon the realities which seemed to bind m to the world. He reached the palace weary with the events of the day, and lay upon his couch. A bevy of damsels danced and played before him, according to their, wont, but he was steeled against all their attractions, and soon fell into a heavy slumber. At midnight he awoke. The lamps were still burning. The damsels were sleeping about him in ungainly attitudes, openmouthed, or gnashing their teeth. He rose in utter disgust, and ordered his horse to be made ready. He passed into his wife's chamber and saw his infant son resting upon her bosom. He turned away lest his resolution should fail him, and descended the palace stairs, mounted his horse and rode off, with only a single attendant; until he reached a small stream. Here he made over his horse, with all his royal robes and ornaments, to his attendant, and sent him back, while he himself put on the yellow garb of a religious mendicant, and prepared for the new life which he was about to en-

Thanks to progress, such a flagrant out-rage on the rights of mother and habe in this country, would be rectified under our statutes by a magistrate compelling the recreant husband either toperform his martal duties, or be consigned to an institution where he could meditate on the attainment to Nirvana till he regained his senses. 'But Buddha, disloyal to the divine principles of conjugal and parental love which he was pledged to maintain, abandoned his sacred relations of husband and father, and the duties growing out of them, becoming for years a mendicant and dreamer in the jungles of his country. With these antecedents and qualifications, he becomes a revivalist and preacher, and lays the foundation for a religion world-wide in its influence upon succeeding modes of thought and life. Mark, however, that no matter how elevated, sublime and truthful are his utterances, or those attributed to him, the central thought of them all is to subdue and eradicate all affection, especially that between the man and woman.

This exhortation that the highest spiritual life can only be attained by cellbacy, naturally resulted in the founding of the monastic order. Eight hundred years be-fore the Benedictine monks swarmed all over Europe, Buddhism had dotted India

with monastries. A historian writing of this movement, says entire towns and villages were depop-ulated of men, who flocked by thousands to these temples of onanism, and that the wailing of women and children over the loss and departure of fathers and husbands, resounded through the hills and valleys "like the lowing of cattle."

When Alexander invaded India 527 years When Alexander invaded india 537 years
B. C., he found there a large tribe of people
with Spartan characteristics, who prided
themselves on strength and beauty. The
handsomest man was always made king.
Every child at the age of two months was
subjected to a public examination by a presiding officer to determine whether it was
sufficiently beautiful to be allowed to live;
that to found the infant was killed. From if not so found, the infant was killed. From

Nors Vide Johnson's Oriental Religious, Max Muller and all Sanakrit scholars upon Nir.

that day to this infanticide is practiced by this people. It has been confined entirely to females who are murdered to avoid the difficulty of procuring suitable husbands. Prof. Muller says of the same period, that:

Their most frequent conversations were about life and death. This life they considered as the life of an embryo in the womb, but death as the birth to a.real and happy existence for those who had thought and prepared themselves to die.

The Hindoos did not communicate their metaphysical doctrines to women, thinking that if their wives understood these doctrines, and learntheir wives understood these doctrines, and learned to be independent to pleasure and pain, and to consider life and death the same, they would no longer continue to be the slaves of others, and they would be talkative and communicate their knowledge to those who had no right to it.

At this time women were not allowed to learn the sacred songs of the Vedas.

Buckhism, like its successors in all countries in its caperness to establish the father-hood of God and the brotherhood of man, trampled under foot the all-important and

trampled under foot the alf-important and sacred function of the wifehood and motherhood of woman. Without the endearing and ennobling relations and duties of family life, of how little avail to preach the grand mor-al precepts of Chrishna, or of any other in-

carnate god.

But this great masculine, one-sided proselyting revival extended from Japan to the Mediterranean sea, and its system of ethics, celibacy and supernaturalism, was finally crystallized into Romanism. This is a matter of fact which has long been known to the scholarly few, and is now-beening generally acknowledged.

In a recent fearless work, outitled, "An-cient Faiths and Modern," Inman in his vigorous manner draws a parallel between doc-trines as taught by Buddha and those found in the gospels and epistles of the New Testa-ment. His fifth chapter is particularly effective in showing the influence of Buddhism in Egypt and Syria before the appearance of Jesus. The maxims and teachings of Chrishna and Buddha having been incorporated into Romanism, it was perfectly natural that one should be constituted a god,

and the other a saint.

The truth of all this except the saintship, has long been admitted by the impartial investigator. But it was reserved for comparative philology to demonstrate that Buddha has been canonized as Saint Josaphat by the Roman church, Max Muller in his last work, (Fourth Vol. of Chips), after citconcludes as follows:

Buddha has become a saint in the Roman Church; it follows that, though under a different name, the sage of Kapilavastu (Buddha, the foun-der of a religion which, whatever we may think of its dogmas, is, in the purity of its morals, near-er to Christlanity than say other religion, and which counts even now, after an existence of two thousand four hundred years, four hundred and fifty five millions of believers) has received the highest honors that the Christian Church can be stow. And whatever we may think of the sanctity of saints, let those who could the right of Buddha to a place among them read the story of his life as it is told in the Buddhist canon. If he lived the life which is there described, few saints have a better claim to the title than Buddha; and no one either in the Greek or in the Roman Church, need be ashamed of having paid to Buddha's memory the bonor that was intended for St. Josaphat, the prince, the hermit and the saint. History here, as elsewhere, is stronger than fiction, and a kind fairy whom men can Chance has here, as else-where, remedied the ingratitude and injustice of the world. New York: C. O. Pools.

Responses from Universalist Ministers.

Some weeks since, as our readers will recollect, we published the following open letter to the Universalist clergy:

Reverend Gentlemen .- Since you are classified, and rightly, too, as one of the great liberal denominations of the land, and since you must have some acquaintance with paychology, trance, vision, impressions, premonitions, and other mental phenomena known as Spiritualism, will you have the kindness to answer the following questions:

I. Have you had any personal experiences in what are denominated spiritual phenom-

II. Have any of these genuine phenomena fallen under your observation?

III. Do you believe that there is any conscious converse between the living and the so-called dead?

IV. Do not these communications purport-ing to come from the Spirit world, general-ly sustain the leading doctrine of Univer-

Please reply at your earliest convenience RESPONSES. Among the replies received to the above

are the following: NATURAL BRIDGE, N. Y. October 10th, 1878. To the Editor of the Religio-Philosophical Journal:

SIR.—I am in receiptor a copy of your paper for October 5th, containing an open letter to the Universalist clergy. I reply to the questions therein contained in order:

I. I have not II. There have been, but not very exten-

aively.

III. I do not.

IV. I speak from limited experience, butso far as I know, they do not.

I suppose a more extended reply is unneYours respectfully.

Rice. Yours respectfully, A. L. Rice.

MONTHORE, SUSQ. CO., PA., October 9th, 1878.

To the Eding of the Religio Philosophical Journal:

SIR.—Your journal of October 5th, is re.

ceived and I herewith give you such answers as I have, to four questions marked therein. To the first, I answer, if you mean whether I have investigated the phenomena by be ing present to witness them, or not: Yes, I have embraced every opportunity that has presented itself to me, by attending circles at my house and elsewhere, and have read books and papers to some extent.

To the second, I answer: nothing genuine or convincing has ever been performed in my presence, but much of the slimmest kind

To the third, I answer: I have never had any evidence to make me so believe. That there is a living knowledge by the dead, and loving anxiety still felt by them for the liv-ing, I have no doubt. That these may some how exert an influence over us without our knowledge, I think quite probable.

To the fourth, I answer: Yes. But I have known some spirit believers to reject every thing contained in the Bible. Indeed, this is their general course so far as I have known. This I cannot do. It is my ground of hope, containing a sufficient revelation for our guide in matters of faith and prac-

tice.

I was once personally acquainted with J.
M. Peebles, and I proposed to him certain
things as tests to me in this matter, but he has never attempted a solution, though saying, they were easy of answer. I'am still open to conviction, and a seeker after ruth wherever it may be found.

Very respectfully,

A. O. WARREN.

TUNBRIDGE, VT. October 21, 1878.

To the Editor of the Religio Philosophical Journal. In your issue of October 5th, are the fol-lowing interrogatories to Universalist cler-

gymen. For one I propose to be frank and answer your reasonable inquiries. Is Have you any personal experiences in what are denominated spiritual phenomena?

11. Have any of these genuine phenome-na fallen under your observation?

Yes. III Do you believe that there is any con-scious converse between the living and the

IV. Do not these communications purerally, sustain the leading doctrine of Universalism?

Yes. I regard phenomenal Spiritualism so thoroughly rooted and grounded in unimpeachable facts, that neither scientists nor unprogressive theologians can in the least invalidate the demonstrations being had in every part of the civilized world. As it was said in the incipient stages of Christianity, so it may be said to-day in the light of phenomenal Spiritualism: The light shin-eth in darkness, but the darkness compre-hendeth it not. Extinguish the light of modern phenomenal Spiritualism, and the intellectual world would be plunged into outer darkness, from which all the clergy in Christendom could not rescue the more serious and reflecting portion of man-kind, for the phenomenal Spiritualism of the Bible and that of the present generation must both share the same fate. I never could understand why the spiritual phenomena of the Bible ages are more believable than the demonstrations occurring every where in our midst. Bible phenomena ap-

peal to the senses, so do that of to-day There are many dogmas of the Church, Spiritualism does not confirm, but in this age of skepticism, when the Church is sore ly pressed by the doubters without and within, why may not clergymen do as I have done, make use of any evidence, as I have been accustomed to do, to prove it is no illusion when man's inherent immortality is asserted. The Church needs to rid itself of the bigoted notion: If the facts conflict with

our dogmas, so much the worse for the facts.

Bear in mind Universalists have done the world an important service. They have routed their opponents, horse, foot and dragoons on the question of the eternity of human misery as a Scripture doctrine. This is not a Jewish dogma in any sense.

If I rightly understand the more intelligent and influential of both clergy and laity, their views relative to the progressive na ture of the future state, and the final wellbeing of all human intelligences, accord with the highest and most reliable teachings of Spiritualism, hence I am as formerly a Universalist, having supplemented that belief by adding to my faith a knowledge which to me demonstrates a future existence be-yond a doubt. :To this extent I am alone with both Spiritualists and Universalists.
Logically Universalists are more closely allied to Spiritualism proper, than to any other sectarian establishment. These are my
convictions in brief; make such use of them as you see fit, and believe me yours in behalf of the good and true.

GEO. SEVERANCE.

LEWISTON, MAINE October 10th, 1878.

To the Editor of the BELIGIO-PHILOSOPHICAL JOURNAL!

In reply to your questions, I have to say:
I. I have had personal experience in what are denominated Spiritual phenomena; that is to say, I have been present at scances, so-called, where what was claimed to be Spiritual manifestations took place.

II. Whether the phenomena were genuine, I have no means of knowing. In one instance, it was my judgment that what I saw could not be performed by the me.

dium, yet I should hesitate to assert posi-tively that it was impossible of performance by him.

III. I neither believe nor dany conscious converse between the living and the so-called dead. I have neither seen nor heard what would confirm such a belief; neither do I know of any reason why I should pro-nounce it impossible.

IV. So far as I have known of communications purporting to come from the Spirit-world, they do sustain the leading doctrine of Universalism, or that of the development of spirits into higher and higher conditions

or phases of existence. You will perhaps permit me to speak an approving word of a suggestion contained in your leading editorial, in the copy of your-paper which is before me. I cannot doubt that there are many individuals, who, like myself, would be pleased to have an opportunity for investigation of so-called Spiritual phenomena. I have no word of blame for those who make use of the powers they possess, or claim to possess, for compensa-tion. We all do that, but it is well-nigh im-possible for us to discriminate between those whose occupation seems to be to prey upon the pockets of the people, and the really honest inediums. I have paid money—no great amount, to be sure, but what I could filly afford to spare for nothing—that I might

investigate Spiritualism. If it is true, why should I not know it? But for the most part, indeed almost in every case, the ex-periment has been a flat failure, so far as any evidence was obtained which even a devoted Spiritualist would consider as con-tributing to establish, the fact of communi-cation between the living and the so-called But if a few honest and powerful medi-ums bearing credentials from responsible parties, were to make it their business to ecture and hold scances-much as do the

missionaries of the Christian churches, I feel that the opportunity which so many seek, would be offered. Spiritualists claim an immense following. Can they not, among so many, establish a "Missionary Fund," to keep a few workers in the field—men and women whom they know, and can endorse? I don't believe that the whole burden of support would fall, either upon such a fund, for I am persuaded that in every city or town of considerable size, there are many men and women who would be glad to con-tribute something for the privileges of in-vestigation thus afforded them. They are willing to aid in maintaining churches. Why should they not be willing and containing should they not be willing to add certainty to faith, as they can assuredly do upon the doctrine of immortality, if the claims of Spiritualism be true.

Yours respectfully, W. G. HASKELL, Pastor Universalist Church. To the Editor of the Religio Philosophical Journal:

I received a copy of your paper of the date of Oct. 5th, for which you have my thanks, containing an open letter to the Universalist clergy, requesting them to answer certain questions therein contained. I will answer the questions as definitely and candidly as possible, in their order:

1. The earliest personal experience that I can recall, of anything that I believed at the time to be particularly spiritual, andwhich now seems to agree with what are demonstrated spiritual phenomena, happened in my boyhood, about forty-six years ago. I was at that time, and had been for some time previous, engaged in "seeking re-ligion." I was alone, having just returned from an evening prayer-meeting. I was kneeling on the grass a few rods from my father's door, and praying earnestly for that experience which the leading members of the church zealously declared that they had realized through "submission to Christ," My prayer was continued until all thought of those theological conditions that were said to be necessary, passed entirely from my mind, when suddenly I seemed to be encompassed with a sea of light. In this light I seemed to see the universe brought within my vision, with all the varieties of creatures imaginable. I saw that all these creatures, from the highest to the lowest, subsisted in one all-pervading essence, and that notwithstanding their great differences in form and station, they were all animated with joy, and were glowing with a love which seemed to pervade the expanse, and to proceed like a wave from the Infinite Presence which I felt to be the source of all. All-appeared to be common partakers of this emanation of love, each according to its measure. I had a clear comprehension at the moment, young and ignorant though I was, that creation was one, notwithstand-ing the variety of its objects; that the great irit in which all subsisted, was love, and that every object in being was of use, and tended to final good; that there was no creature existing, or capable of existing, beyond the sphere of eternal love. I saw in that moment that there was no such thing as essential evil, and no possible place for such a thing. In fact, I saw that "all things were of God," so that now when I read the words, "Of him, and through him, and to him, are all things," I slways think of what I then saw to be actual.

saw to be actual.

Several times since then I have been in a Several times since, then I have been in a similar state, with the exception of the vision. The state, whatever may be thought of it, is characterized by three particulars worth mentioning; first, there is in it, an antire absence of doubt as to the reality of a spiritual and divine existence, and a vivid sense on the soul's immortality as a truth that is clearly perceived. Second, every selfish feel

RELIGIO PHILOSOPHICAL, JOURNAL.

FRAGMENTS FROM MY, EXPERIENCE.

BY HUDSON TUTTLE.

EPES SARGEST-Dear Friend :- When you suggested to me that I write my experience, as comprehended by myself, you planted the seed which has grown and frufted in the present letters I address to you. This is my preface and apology, and my prayer is that you may not regret having planted the seed, and may be pleased with the fruit, all of

I have many times been asked by inquiring friends to describe the interior processes and sensations which characterize mediumship, but have refrained, because of the difficulty of making this most arcane subject/comprehensible to those who have not had actual experience, and a delicacy in speaking of myself. No one, however, can write of the vicissitudes, emotions or thoughts of the me. dium as well as the medium himself.

By the essential conditions of mediumship, he is sensitive, and easily disturbed by antagonisms. What to others would be a jest, to him becomes agonizing, and often his equilibrium is disturbed by causes unknown by their subtility. The voice of censure is unbearably harsh; a word of praise lifts the soul to unspeakable delight. A bundle of nerves, exposed, tense, sensitive to a breath; responding to the touch, soft or severe; such is the medium. Not of his seeking is this condition which in its unshaded form is far from desirable to those who would be of the earth and resp their enjoyment from the ways of men. It is thrust upon him by a peculiarity of organization, and he cannot cast it off. Like all other human capabilities, it is susceptible of cultivation, of growth, of intensification, and of becoming lost by neglect of glorious uses, and ignoble abuse; of yielding unspeakable delight and indescribable

Hence for the medium who has traversed this dangerous pathway to retrospect and clearly present the motive which have actuated, and the often conflicting impres. sions showered down on him, is a most difficult, if not impossible task. If mediums would study the phenomena presented through themselves, noting every circumstance, important data might be gathered which could not be gained in any other manner. It is this motive which induces me to write these letters, which I should prefer not to write, did I not feel it a duty to do so, and that others may be benefited.

At an age when boys are usually absorbed in sports, my thoughts were turned to the great questions of theology and religion. Their direction 1 refer to the fact that my parents were Unitarians, and held heterodox views in a community of Trinitarians. Their house was the headquarters of the itinerant preachers employed on the circuit, and the atmosphere was burdened with dogmatic disputation. The result was that I early became a skeptic to the entire church scheme. This doubt cast a gloom over all my young life. The thought of annihilation or death was appalling to me, and I saw no escape. They who professed to know the secrets not only of life, but of death were utterly opposed to each other on the most vital issues. Their light was darkness. Outside of their domain there was little assurance. Man physically dies like the ani. mal. Death in both is accompanied by the same phenomena, and after death the chemistry of change resolves the substance of each to the same elements. Why should we suppose the one is immortal and the other not? If im mortality be doubted, the belief in which lies at the foun dation of all religious systems, all dependent dogmes share the same fate. The boy of fourteen was more infidel than Paine, for we doubted everything.

With my present knowledge of spirit intercourse, I can trace at that early day the beginning of spirit influence. I often selt the exaltation of perception with corresponding depression, which I did not then understand, but which

I distinctly recall two especial occasions on which I received assistance; one was in writing a poem on "Our Pilgrim Fathers," which I read in school as a composition, and received a severe reprimand from the teacher because he said it was entirely too good for a boy to write, and consequently I must have plagiarised. He would not listen to my denial, but said It was bad enough to steel without lying. The other was an essay written for a literary society and when real, called forth comments quite like those of the teacher. I was then fifteen, and at both these times, I suffered for several hours after writing from a strange ex-'haustion I never experienced before, but with which I have now become familiar. I shall never forge; the first time I was conscious that my hand had written what my own mind had not conceived; when the dim uncertainty of a double existence, a me and a not me dawned on my perception. Wholly inexplicable, confusing, and bewildering. I doubted my sanity, and was troubled for fear that my intellect would be dethroned. It was a frosty night in March, 1853, that I met in the circle at which the fortune of my life was irrevocably fixed. More than a year previous to this I had met several times in a circle held by Mr. Wm. Mann, of Milan, O., which was organized and conducted on the principles laid down by A. J. Davis. A copper wire with zinc atlachments was grasped in the hands of the sitters, and every precaution taken to conform to the principles stated as essential by the great seer. But we did not receive the least manifestation, and I did not experience any peculiar mesmeric sensations.

.Mr. Mann was exceedingly positive and enthusiastic. He had learned all the best passages of " Divine Revelations," and bis conversation was made up at times of these fragments strung together by a very slender thread of observation. He was determined to succeed, and this circle met for over a year, with great regularity, yet did not obtain the least manifestation. The gentleman, in whose parlor the seance was held to which I have previously alluded, was a Mr. Crawford, once a Congregational minister, but having outgrown that belief, by a study of phrenology and mesmerism, had for years given courses of lectures on those subjects. He was an able man, given perhaps to One-idealsm, for whatever engaged his attention, called out his whole energy in that special direction. He had heard of the Rochester rappings, became deeply interested, and thought perhaps something of the kind might be produced if proper conditions were instituted. He invited several friends to his house that evening, and because be thought my temperament was favorable, invited myself. I had scoffed at the rappings; in fact, had not given them any at, tention, for I had thoroughly become so convinced that death was the closing scene of existence, that any manifestation from a life hereafter, was considered too foolish to merit a passing thought and yet my whole being would thrill with the idea that it life continued after death, how grand and glorious would be our destiny. Why those who accepted religion, did not hail with joy this positive proof. of the foundation of their faith, I could not comprehend. Had I believed in a hereafter, I should have gladly believed that the spirits of the departed returned and communicated. I had not that consolation, and I must add that this terrible problem had pursued me night and day. I had lost faith in theology and was convinced that death was the same in man and janimals. The elements claim their own, and when the body perishes, the heat of the furnace cools, the light of the intellect expires, the mind, depending on the atomic changes of physical functions is no more. The ides of this extinction when I thought of the death of those

I loved, was revolting to my sense of right-and justice, yet I could not escape its terrible certainty. The irresistible logic of facts pointed to the grave as the eternal night. I envied those who could receive by faith, and repose trust and confidence in authority; I could not,

A bleak and blustering night in early March, I walked across the fields, two miles or more to this scance at which I hoped to gain nothing, and feeling ashamed of myself for my pains, yet impelled by an irrestatible impulse which I at the time did not understand.

At the circle were several neighbors and some strangers, and my natural bashfulness made me ill at case, and most uncomfortable. We all sat around the table, placing our hands on the top. We had sat perhaps an lifeur with no other visible sign than the ridiculous contortions of one of the sitters. I began to feel a calm restfulness settling over me, which I mistook for sleep, and strove against; my arm and hand began to move unwilled, greatly to my annoyance, as it attracted attention. Mr. Crawford placed a pencil in my fingers; and laid my hand on a sheet of paper. The annoyance for a time aroused me, and for a half hour I felt no unnatural sensation. Then it again came over me, far mare intense than at first. My arm was convulsed; my hand seemed compressed with a hand of iron, and began to make irregular lines and circular markings, I was no longer annoyed by the interest with which it was regarded. Every line was more certain than the previous, and after, I should say a half-hour, here and there a word could be deciphered, and soon whole sentences. Several names of spirits said to be present were written in full, and received as tests of identity, and a great number of questions, many of a strictly personal character, were asked and correctly answered. At a late hour the scance adjourned, and I walked home in the frosty air, with a feeling of being half awake, and not sensing the strange manifestations which had been made through my hand. It was not until the next day that I realized that I had been in a state of which I had hitherto had no experience. A close analysis convinced me that I certainly had been conscious of what my hand was writing. I knew before they were read, the names, and answers. I accused myself of having deceived those who had trusted in me. They were convinced it was a power beyond myself, white I was certain I had met a singular intensification of mind, which had wrought the result, by perceiving and recording the thoughts of the circle. I was exceedingly wretched and promised never to place myself again in a position for being imposed on, and imposing on others.

ORGANIZATION.

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BY SELDEN J. PINNEY.

XII.

We organize to succeed To succeed in what? Is it success as a party with an idea and many notions? Then our aim is too low, and our purpose too narrow. That kind of success the Romish Church has fully attained. But that success is the most stupendous of failures. Spain is both the proof and the illustration; Spain with its benumbed conscience, its stifled intellect and its spiritual dry rot, and its political imbecility. All evangelical churches ase specimens of this kind of "success." It is the success of fixture, of settled opinions, of impassive receptivity. It is spiritual ruin. I worship success-true success. The success of Nature, an eternal going forward, upward and onward forever.

Man himself is the only permanensy in history. Fixed opinions is idiocy. The eternal pilgrim himself keeps marching on. Partisan success is failure-a continual failure. Shall we fight creeds with creeds, narrowness. with narrowness, and partisanship itself with parties? Then behold yourselves, atruck with that same moral paralysis which has piled the much tinseled pious rubbish on the great highway of progress. Shall we never learn anything from these stupendous church failures around us? Christ had no idea of forming a sect,

Will it be said that the masses are not prepared for such large views? They need leaders and churches. Then I reply my affinities are with the large hearted few who propose to live as spontaneously as ocean's flow and stars revolve. But it is not true, that the mass are not prepared for such large views. But if they be not, what is to prepare them? Will Romanism with its spiritual despotism and intellectual chains? It is the very incapacity for liberty which the church generates, that you point out as the proof for the necessity for the Roman hierarchy. It is the vicious fruit of hierarchy which is taken as an excuse and justification of its continuance. Liberty itself is the only just condition for education in liberty. To sling up your arm unfits it for a free swing and a manly dexterity. To wall in your soul is to weaken it, and unfit it for great deeds in the fair field of heroic effort.

The success we should aim at, is the full and free development of humanity its richest diversity. Freedom of thought, of speech, and of action, are the

primary conditions in the absence of which no such development can take place. But it is objected -freedom of thought and speech-

equally to all in a church or society would generate eternal discussion; would render unity of sentiments and ideas impossible, would open our doors to every possible notion -and so end in preventing that intellectual harmony and unity, essential to its success. I answer, any success which can be secured by a practical denial of intellectual freedom is a failure and a delusion. It is an iron bedstead success which kills-its victim in order to correct him. What would you have? To aim at making all Spiritualists? So Wesley aimed to make all Methodists, and the stupendous popery of the M. E. Conference is the consequence of even his partial success. For all the great concerns of human life, every Evangelical church in the world is a failure. It has thrown itself across the track of every great form. And if it continue so long, which may God forbid, will continue to do so till Gabriel's last trump.

1st. Then we want no partisan success, no sectarian respectability, no influence that can possibly fall into, or be seized by a set of ambitious persons. We are to prevent this by all true means in our power.

2nd. We want to sim at the spontaneous development of humanity in all its richest diversity.

3rd. Practical questions arise here. 1st-How shall we avoid the one? 2nd-How shall we secure the other?

The world is such a society-being educated by Providence in this large style. No one idea or sect masters humanity. We all grow content, and fall together, but our humanity with its ever advancing and enlarging civilization, is the result. Let us make a church, like that of Divine Providence of History, in which all ideas shall freely meet and work out the great truths of our nature and des tiny.

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Better that we should err in action than wholly refuse to perform. The storm is so much better than the calm as it declares the presence of a living principle. Stagnation is something worse than death. It is corruption also.-

Erroneous Statements.

In the biography of Mr. A. J. Davis, published in the Journal of the 12th inst., the author makes certain statements having a direct personal relation to myself, which I have read with a feeling of profound astonishment. My well-known respect for the veracity and can dor of Mr. Tuttle, is such that I cannot for a moment presume that he would knowingly misrepresent the acts in the case to the injury of any man. I am, therefore, left to the conclusion that he has been grossly misinformed, by what lying spirit or unreliable medi um, I have no means of knowing. Following his reference to the Univercelum, he says: "At that time Mr. Davis was beset with the great temptation of his life. It is also assumed that it was the settled purpose of those who were associated with "the John the Baptist of Spiritualism" to build up a new hierarchy of "sanctified priests to dominate over the minds of mankind. Indeed, such was the alleged offense of the parties referred to, that Mr. Tuttle tells his readers that "had ey been archangels they would have been rebuked. Without so much as calling the witnesses, with a view of authenticating a statements, he indulges in this unmeasured censure and denunciation of friends who have done nothing to provoke or justify such an assault. Not content to rest here, the biographer of Mr.

Davis adds what follows:
"The band of friends gathered around him were de termined, contrary to his repeated warning from the superior state, to make him a religious center; the leader of a grand religious movement. * * There was to be no leader in the new religion, who of himself or through any sanctified priests, should dominate over the minds of mankind. * * * The scheme by which the stately editor-in-chief and the versatile poet Harris, who had already started to the West, lecturing on the new movement, and of all others was broken by a straw, artfully laid in the way of their designs. Mr. Davis had already begun to separate himself from the false position of being the center of a new phase of religious propagandism, and sought to cultivate his own individuality. The crisis was passed, and Mr. Davis was no onger tied to a party, etc. . . After the struggle he re-

tired from the city to the country. I am sorry to have any unpleasant controversy with a man whom I have always held in high esteem; but it must be remembered that Mr. Tuttle has furnished ne occasion which makes it my duty to contradict the material portions of his statement, so far as the same has a personal relation to myself. "The stately editor-in-chief" was never the author of any plan, measure, or purpose to make Mr. Davis either "a religious center," "the eader of a grand religious movement," or anything else that Nature and the Spirit world had not made him. The writer was never, either directly or indirectly, a party in the inception or prosecution of any such design.
And, further, he never had any knowledge of the existence of any "scheme" to defeat the designs of Providence by warping either the mind, character or mission of Mr. Davis. So far from attempting to transfigure the man, I am not informed that any one ever so much as meddled with his wardrobe. And if he was destined to personate John the Baptist, I am sure that no one of his early associates ever suggested that he should

Mr. Tuttle must have read me very carelessly for the last thirty years, to presume at this late day, that have the most distant fellowship with presteraft, or that I ever spent an hour in looking after a head-cen-tre for my theology. Mr. Davis will not affirm that I ever made any attempt to either restrain or regulate the natural development of his individuality; to influence his opinions on theological or religious subjects; to limit the normal growth of his spiritual nature; to fashion his character, or in any other manner to determine the line and limit of his career. The idea that I was even a party to any "scheme" having for its object Mr. Davis as the central figure of a new religious system, is a mere discovered the imagination.

"camel's hair" and feed on "locusts.

igment of the imagination. The assumption that the position of Mr. Davis, in his relation to his early associates, was a false one, involves an impeachment of the wisdom that is presumed to govern the decisions of his "superior state." It was in that state, and not otherwise, that he made choice of Mr. Lyon as his magnetizer, selected Mr. Fishbough as his scribe to make the record of his "Nature's Divine Revelations," and further determined who should be admitted as witnesses of the delivery of his book. This whole arrangement was made in the light of that "superior state" and as directed from the sphere of the higher intelligence. It was all satisfactory to the Seer at the time, who, from day to day, received his instructions in "heavenly places." And yet he is represented by his biographer as struggling with a noble heroism against the great temptation of his life, and with false friends who were striving to pervert his nature, and to defeat the grand purpose of his life, from all of which, by the aid of superterrestrial powers, he finally separates himself and escapes "to the country." where he is represented as praying to the Father, in the true spirit of Jesus, that his wicked brethren may be forgiven.

This story reminds me of a romance in the history of Mahomet. He represented to his followers that he one night rode "into the highest heavens" on a beautiful ass with the angel Gabriel for his traveling companion. This heavy tax on the credulity of the average disciple was too much, it created a strong reaction and opposition from which Mahommedans date the flight of their Prophet.

The separation referred to resulted from causes which had no relation whatever to any man's philosophy, the diogy or religion. It is, however, quite possible that several of the early associates of Mr. Davis have something like a philosophical theology, but I believe that each was, and is, the center of his own system.

S. B. BRITTAN.

REMARKS BY HUDSON TUTTLE.

In compiling the biographical sketches for the Jour-NAI, of course I depend in a great measure on the material furnished by the subjects. I have but one object, and that an honest, truthful and brotherly presentation of the character and actions of the individual. My esteemed friend and spiritual brother, Brittan, one of the very first to publicly encourage me by his appreciative criticism, would be the last of whom I would write one derogatory word. In writing the sketch of A. J. Davis, I followed his "Magic Staff," and if Bro. Brittan will read that book from p. 384 to p. 415, he will find the authority on which the passage to which he objects is based. To this I will add the sketch of Wm. Fishbough recently published in these columns. If there is any disagreement, it is with these authorities, and not with myself. H. T.

Seeing Spirits.

"Yes, friend Craddock, spirits out of a material form do see the spirits of mortals, but do not see their physical bodies, except when in complete rapport with them. Spirits can no more see the physical body than you can the spirit inhabiting that body. What is meant by seeing spirits is merely seeing the spirit-body, and not the soul or spirit controlling the body; for that was never seen by either spirits or mortals; that is, the essence or life giving principle. life-giving principle, commonly called the soul. Hence when a spirit or clairvoyant say they see a spirit, they only see the body it occupies; for it must not be for-gotten that when a spirit leaves its earthly tenement. t enters on another made out of the finer particles of it enters on another made out of the finer particles of the vacated one; and although the latter may be so fine and sublimated that it cannot be seen by mortal ken, yet to all intents and purposes it is as much a physical body as the worn-out one it left; for everything that has an existence in fact, whether in the mundane or super-mundane world, however refined and sublimated-it may be, is matter, nevertheless. Unless a spirit is clairvoyant, he can no more see a spirit body above his plane of development in Spirit-life, than he could see spirits before he left the earth-plane."—Communica-tion in Voice of Angels. tion in Voice of Angels.

All our actions take their lines from the complexion of the heart, as landscapes their variety from light.—W. T. Bacon.

Communication from Rev. J. Tyerman.

Tổ THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I beg leave to send you a brief parrative of some of

my labors and experiences since I last wrote, which you are at liberty to publish in the Journal, if you think it will interest any of your readers.

I gave two lectures at Ogden, Utah, on the Sunday I was there; one in the open-air at Jones Grove, which a good many visit on Sundays, and the other in the theatre. We had very good audiences for the place, and the people seemed interested in the services. Spiritualism has a fair hold there, but there is no organization. alism has a fair hold there, but there is no organization, and hence little or no outward progress is being made.

I came from Ogden to Omaha without stopping to lecture at any of the places on the way. It was a long wearisome journey, the first part being through a bar-ren, cheerless country, the latter part through fine prairie land, which will no doubt be dotted with happy homesteads before many years roll by. Spiritualism as a movement, is almost dead at Omaha, and I crossed the river to Council Bluffs. There is a society at the latter place, which rents a hall, and keeps up meetings most of the year. When there is no hired speaker, local talent supplies the platform. I lectured there three Sundays to what the friends considered good audiences. There are a few earnest souls there, who are not afraid, as many appear to be, of showing their true colors to the world. All honor to consistent and fearless men and women. George Canning is president of the socie ty, and I engaged his generous hospitality during my

Chicago was the next point I made. Having read of

the great fire that destroyed so much of it a few years

ago, I was surprised to find the ground that was so thoroughly swept by the devouring element, all built upon again. It is a wonderful city, considering its age, and the great calamity which befell it, but I will not at-tempt a description of its streets, rivers, buildings, parks, cattle-yards, pork establishments, churches, etc. derstand there are a great many Spiritualists in the city, but there is only one society, the one for which Mrs. Richmond is the regular lecturer. It has rented a Unitarian church, and holds two services in it every Sunday. I heard Mrs Richmond twice, both the lectures being excellent; but she is too well-known to need any remarks from me. I gave two lectures before the Society. There are some good mediums in Chicago. I visited four of them, and in each case was well satisfied with what took place, and consider it but an act of justce to say a word in their favor. Mrs. Crocker and Mrs. Bishop are trance mediums, and they both gave evidence of being genuine ones. Mrs. Simpson and Mrs. Blade are independent slate-writing mediums. I had not witnessed that phase of mediumship, and was anxious to see something of it. I visited Mrs. Simpson first. You have recently published accounts from other sitters, of the room, table, method, etc., and I need not go into particulars on these points. I will just state that I got writing under conditions which, I thinks precluded the possibility of deception. One of the medium's hands was visible on the table all the time, while in some cases I held the other hand, so that sie could not have written without my knowing it. In one instance I held the slate myself, and both the medium's hands were outside of the cloth, and in sight; and while thus holding the slate myself, I both heard the sound of writing, and felt the vibrations on the slate. To disprove the theory of prepared writing, I took my own slate, marked it, and got writing on it as readily and satisfactorily as on the medium's. I also had two flowers brought to me at Mrs. Simpson's, one at a time-another phenomenon that I had no personal knowledge of before. Considering the circumstances under which they were produced, which I have not space to relate in detail, I have no reason to doubt that they were brought by spirits. My experience with Mrs. Blade was equally satisfactory. There was no cloth on her table. After getting a number of messages on her slate, I produced a marked slate of my own, and I got two messages on it, bearing my father's signature, and that of a brother-in-law, to neither of whose names had I given the slightest clue. I have great pleasure in commending those mediums to investigators, who may have the opportunity of visiting them.

I was the guest of Dr. Bushnell while in Chicago, and found myself in a congenial family and comfortable home. Of Colonel J. C. Bundy it would not be in good taste to say much in his own paper; but I will not dismiss this short notice of my visit to Chicago without testi-fying to the great kindness and consideration he showd me; and whatever some Spiritualists may think of the course he is taking in regard to public mediums, he is evidently thoroughly sintere, and believes he is dis-charging a much-needed, though unpleasant duty in have nothing to fear. In Mr. Francis the Colonel has a worthy coadjutor on the JOURNAL.

My next balting ground was Battle Greek, Michigan, where I gave two lectures. The Spiritualists are organ-ized there, and have occupied one hall a good many years. Dr. Spencer, who made me welcome at his nice home, is the president of the society, and evidently its main pillar. I learned that a number of Spiritualists and Freethinkers who used to attend the hall, now patronize a l'resbyterian church, whose minister is, or professes to be very liberal. How those parties can re-concile their conduct with their principles, I do not know. If the minister whom they now support is a real Presbyterian, as he ought to be, he cannot preach what will suit them; and if he teaches a kind of liberalism. which is subversive of Presbyterianism, while he re-ceives Presbyterian pay for preaching the Presbyterian gospel, he can hardly be considered entitled to support on the ground of honesty and consistency. Do those people attend church now because it looks most respectable and pays best to do so? Alas, there are too many so-called Spiritualists and Liberals in the country, who support orthodoxy, whose creed curses them, while they allow their own movement to languish and die. Dr. Peebles is expected to visit Battle Creek soon. It was the scene of his labors for years, and he has many warm friends there. A good many of the parties referred to are sure to hear him if he speaks there; and he will no doubt be able to put a few questions which may cause them to think. Battle Creek is the headquarters of the Seventh-day Adventists. They were holding their annual camp-meeting when I was there. Mistaken as Jesus was about coming again—for as the apostles were astray on the point, and completely as Miler, Baxter, Cumming and other modern prophets have failed in their calculations—people are still found who expect that Jesus is about to oppose to which them up into that Jesus is about to appear to whirl them up into

that Jesus is about to appear to whire them up into the clouds, and burn up all the rest of mankind. I came from Battle Creek to Detroit, and lectured here twice last Sunday. I like the place and people; there is a probability of my efforts creating a little in-terest, and I shall likely lecture here two or three Sun-days more. Dr. Spinney, the President of the State Association of Spiritualists, lives here. His soul is thoroughly in the cause. It does one good to meet with such fine workers. Half a dozen such men would set

their State ablaze; a hundred would fire the whole Union. Cannot they be found?

I shall soon be in the eastern states, but I do not know yet whether I shall go by Toronto or Buffalo. Friends can address me at Detroit for the present. As my stay in America will not be extended, I shall be alled to make as much use as possible of the remainder. glad to make as much use as possible of the remainder of my times. Yours fraternally,

J. TYERMAN.

Detroit, Mich.

There is nothing so terrible as activity without insight, says Goethe. "I would open every one of Argus' hundred eyes before I used one of Briareus' hundred hands," says Lord Baken. "Look before you leap," says John Smith, all over the world.—Whipple.

To cultivate sympathy you must be among living oreatures, and thinking about them; and to cultivate

creatures, and thinking about them; and to cultivate admiration you must be among beautiful things and looking at them.—Ruskin.

It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavouing to return, and will peep out and betray herself size time or another.—Tillotson.

The absent are never without fault, nor the present without excuse.—Franklin.

Our Houng Lolks.

A Little Sinner.

I wish you would just let me be! No-1'm not at all sics, and I didn't get hurt, And I do not see why you are calling me "pert"-It was you spoke to me!

Oh Yes! I suppose I must go—
You're a great big iall lady, and I'm very small,
And I couldn't put you in the closet at all,
But there's one thing I know—

If I had a dear little girl,
I'd not make a face when she just tore her dress,
Or called old rice-pudding a horrible mess,
Or her hair wouldn't curl!

Now you needn't look so any more—
I am most to the closet, and I don't care a bit,
But I hope I'll be all wriggled up in a fit
When you open the coor!

(After an interval of ten minutes.)

Mamma! will you open it now? I'm a little bit sorry—please let me come out! I'most torgot what I was naughty about, But I won't anyhore.

(After an interval of twenty minutes.)

M-'nma! dear mamma, do you hear! " I am ever to sorry-1 know I was bad, I'll forgive that old pudding for making me mad-I'll be good, mamma dear!

Mamma! may I just bave my dolly! It's so lonesome in here—O mamma! won't you please! I am sitting right down by the door on my knees-I am your own kttls. Polly.

(The door opens.)

Oh, my preciousest best little mather!
I will never be naughty, no, never again;
My heart was all broken—it gave me a pain,
And I thought I should smother! -Margaret Vandergrift, in Wide Awake.

A True Pussy-Cat Story.

Why a cold rain-storm should come in the warm early June no one on Glenwood Farm could understand. The farmer knew it would spoil his strawberries, just growing so nicely. Paul and Emma wanted the beautiful sun-shine to play in, and looke discontentedly from the dining-room windows for a whole morning, wondering if it ever would stop raining; but no, it rained, rained, rained, for three whole days. On the second day the children had played in the garret, with the old chairs for horses, making a big stage-coach out of an old trunk of grandfather's, with a mesquito-net (somewhat the worse for wear, as a top, under which sat Emma as sole passenger, while driver Paul whipped and shouted at his patient horses and performed feats of valor, in jumping off the box while his steeds were gallopping at full speed.

It grew cold in the garret, and, leaving the poor horses ungroomed and unfed, after their hard work, the children crept cown to the bright wood-fire on the dining-room hearth.

"What can we dor said Emma. If you hadn't let all my dolls die of measels when you were doctor, this morning, we might play with them."

"Well, they are dead and buried, and you mustn't cry," said Paul; "but I wish we had

something to do."

Just then "Meg," the children's own special white pussy, came slowly in and laid down by the fire, showing by her contented purr; how happy she was, in spite of the

"I know," said naughty Paul, "we'll dress Meg up in dead Dolly's clothes."

So poor Meg was caught, and first had a pair of tiny stockings and two little blue kid boots tied tightly on her soft, reluctant paws; a little hat with a feather came next; but Kitty made up her mind that she would not submit to it, and shook it off so many times that the children gave up, and were just trying the effect of a dark cardinal sash on pussy's white complexion, when the door opened and Aunt Sarah's voice called:
"Come, Paul—come, Emma, and see what
mother pussy is doing in the kitchen."
Paul ran and Emma ran, and Meg ran.

too, stopping every minute to try and tear off the tightly-tied blue boots, and trailing half a yard of red ribbon after her. You may be sure Aunt Sarah laughed when she saw poor puss in her strange attire; but Paul and Emma forget all about her when they looked behind the big stove and saw— but I must first tell you how what they saw

came to be there. If it was hard for dhildren to amuse themselves in doors on rainy days, what do you suppose the downy little balls of chicks, that had been strutting about the barn yard for two or three, sunny days, were to do in the cold rain! They were nearly frozen, and so wet that they didn't look downy at all. First one died, then another, until only half were left; then . Aunt Sarah took some of them into the warm kitchen, to save them. Five little ducks were taken in, too. You may be sure they were frightened when they came into the big kitchen. There was a big dog there, and a large black cat, with green eyes, who walked over to them and smelled them all over. Of course, they ex-pected to be eaten right up, and even Aunt-Sarah—who knew what a good old puss Topsy was, and knew, too, that she had never killed a chicken but once, when a lit-tle kitten—was alarmed when Mrs. Topsy took a little duck in her mouth and carried it behind the stove; but in a minute she returned for another, until all five were safe and warm; then she laid down and licked them all over and purred over them, and was just as kind to them as if they had been her own kittens. The ducks, strange as it seems, liked it, too, and when Paul and Emma came in and screamed with delight at seeing puss with her strange new family, the ducks were warm and dry, and cuddled close between pussy's paws, as if they had always been there. She nursed them care-fully until the storm was over, and the children never wondered what to do again, for to watch Pussy, pet and play with the ducks, was fun enough.

Meg was forgotten, and went round for a whole day with one blue boot and an spen-worked stocking on. Her other ornaments she left under the kitchen table, where Cook found them.

When the ducks went out again into the warm sunshine, they did not forget their pussy mamm, and would waddle up to her whenever she appeared; but the next week Topsy began to take care of a poor little puppy dog whose mamma neglected it, and I doubt ff at this day she remembers one word about the ducklings she nursed so kindly on those rainy days in June.—N. Y. BOOK REVIEWS.

THE INTERNATIONAL LESSON HYMNAL, edited by David C. Cook, assisted by the S. S. Bu-leau of Poetry and Music. Published by David-C. Cook, 46-Madison St., Chicago, Ill.

This is what its name implies: a Lesson Hymnal." It contains hymns written with a view to perpetuate the dogmas of orthodoxy, by indoctrinating the minds of the children in early life with such thoughts and teachings as will cause them to grow up into the faith. It seems designed to follow out the course originally introduced by Rev. Mr. Hammond, of working on and working up the young mind, and getting the children early into the church. Some of the hymns are faulty in composition, and even spoil the sentiment they are designed to convey, as for instance hymn 163, as fol-

Just beside the river angels wait, Waiting there to take us home; Soon we'll see the shining, pearly gate

Of our Father's golden throne. This implies that there is a gate to the throne, and that instead of a "great white throne," which the Bible tells us of, our Fathey now sits on one or gold with a pearly gate. It seems to us it is time the religious world ceased teaching such nensense to children.

November Magazines not before Mentioned.

Wide Awake (D. Lothrop & Co., Boston, Wide Awake (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—"Betty's Tramps;" Betty's Tramps; The Child Toilers of Boston Streets; Picture; Poets' Homes; What shall we do with Poky? Giotto, and His Sheep, Doc and Her Knights; The Grown-up Cack; Classics of Babyland; The Story of English Literature; Manners; Trying to be True; Good-Night; Down a Water Spout; Baby's Day; In the Gas-Works; Picture: Tonsy's Thanksgiy-Gas-Works; Picture; Topsy's Thanksgiv-ing; A Lesson in Arithmetic; Shetland Ponies; Little Miss, Muslin of Quintillion Square; "Dippity;" Tangled Knots; Parlor Pastimes; The Postoffice Department in Wide Awake; Music. Most of the articles are illustrated, which adds to the beauty of this number.

Phrenological Journal. (S. R. Wells & Co., New York City.) Contents: Simon New-comb, of the U. S. Naval Observatory; comb, of the U. S. Naval Observatory; Right Relation and Misrelation; Brain and Mind; Hems of Sense; Ham Makant; Mip-istry of Love; How Mrs. Mortan Escaped Poverty; Yearnings; The Yucca Stricta; Cyno; Who was Roger Williams? Mental Over-work; Milk as Food for Adults; Some Experiments in Magnetism; The Evidence of an Autopsy; Editorial Items; Notes in Science, etc.

Mrs. Frances H. Greene McDougall.

TO THE EDITOR OF THE EXCLUSION PHILOSOPHICAL JOURNAS In a conversation with a friend, a few days ago, upon the life of Frances H. Greene McDougall, which was called out by your late sketch of her by Dr. Brittan; an incident was related which may be of interest to you.

During the winter of 1855-6, Mrs. McDougall was the honored guest; of the narrator, Mrs. I. T.—, of Cumberland street, Brook-lyn. These initials, by the way, will be re-cognized by many of your readers, as those of a whole-souled woman, whose hand and heart are ever alive to the calls of sorrow. She is, withal, a natural Spiritualist, having been mediumistic from childheod. What wonder that her sympathies should have been called out by the pathetic life and tragic death of the gifted poetess, L. E. Landon? "L. E. L.," after supporting her-family by her pen for fifteen years, became the victim of a vile slander, under which she suffered all that an innocent, refined, sensitive nature could endure. In 1838, she married Mr. Mc-Lean, the Governor of Cape Coast Castle, Africa, and those who loved her hoped she had found rest at last. She did find rest, four months after—but only "where the wicked cease from troubling." The same ship which bore to England the news of their safe arrival at Cape Coast, also conveyed the terrible intelligence of her death by an overdose of prussic acid. Many believed that "L. E. L." took-the fatal dose by de-sign, after finding that her husband had no regard for the honor or purity of woman, since there greeted him, on their arrival, a native family who had every claim upon him but that of law. Others believed her the victim of accident, and others still, of jealeusy. At the time when this sad story reached our shores, my friend was suffering from bereavements, and tears for her own loss mingled with those she shed for the poor, mute singer, consecrating her memory for-

On a cold December night, seventeen years after, while Mrs. Greene was in her own distant chamber, Mrs. T. was entertaining three friends in her parlor, when the name of "L. E. L." happened to be mentioned. One of the party, a gentleman, revived the old stan-der, which was indignantly denied by my friend. The hours wore on in the discussion, and still the hostess, with much feeling, de-fended the memory of the traduced song-stress. Midnight approached, the wind howl-ed drearily without; no other sound was heard save their own voices, which gradu ally softened as they were about to separate

for the night. Suddenly a loud knock at the door star-tled all; it opened, and the head of Mrs. Greene appeared; clad in a red dressing-gown, and with her ear-trumpet by her side, she looked weird enough at this midnight hour, and in the waning firelight, thrusting a bit of crumpled paper into Mrs. T's hand, she said, "I had been in bed and asleep for an hour and a half, when I was awakened and compelled by a spirit to arise and indite these lines; they are for you and are signed "L. E. I." Mrs. Greene immediately withdrew, and Mrs. T. read these verses to the astonished party. Need I say that she cherishes them tenderly as a company direct to here. ishes them tenderly, as coming direct to her from the emancipated poetess, and as having a peculiar significance under the circumstances? They have never been transcribed before. HESTER M. POOLE.

New York. - . TO MRS, TAYLOR.

Lady! I have felt the sadness In the deep shade of thine eye,

I have southed thy throbbing pulses,
Caughe thy low and weary sigh;
Lady! I have known it all, For I, too, have drank the gall.

Life was full of peace and beauty, Goldenly the sunshine lay Over flowery paths enchanted To the brightness far away. But the trailing serpent came, Solling a beloved name.

Day by day I nursed my treasure On a warm and loving heart.
Thinking, as it smiled upon me,
That it never would depart,
But the wing I wooed to stay,
Mocked my love and soared away.

Shadows on the face of Heaven Fell, like midnight over noon, And I wandered in the darkness, Craving still one precious boon, That my wandering steps might be Led, where one might feel for me.

But a rough and stormy ocean With its wild and hollow boom, Rolled between me and my kindred, Muttering still the voice of doom, As I listened to its moan. Helpless, hopeless and alone!

But I would not wake my sorrow, Save to wring from memories dear For thy heart a blessed healing In the sympathic tear,. O beloved! I would be Friend and sister unto thee.

Lady! there are chords within thee Sweet and tender, deep and strong, God hath breathed into thy spirit All the inmost power of song, On that pure and holv shrine, I have fee that flame divine.

Fare thee well! I watch above thee! Let thy heart be strong and brave, It shall bring up hidden treasures From the wildest, blackest waves, And unto thee shall be given, Even on earth, the joy Heaven.

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CHICAGO, ILL., NOVEMBER 9, 1878-

Is There a Science of Psychology?

utter unbelief in a future for man, are given in the publications of modern "science," with a frequency which may well awaken the attention of Spiritualists. Recently we gave some account of an article by Mr. Frederic Harrison, in The Nineteenth Century, on "The Soul and Future Life," thepeculiarity of which was, that as the writer believed in no such thing as a soul, the title of his paper reminded Professor Huxley very aptly of the treatise."On the Snakes of Ireland,"-where there are no snakes. In the October number of the Supplement to Appleton's Popular Science Monthly, we find an address, recently delivered at St. Louis, by Prof. Simon Newcomb on "The Course of Nature." In it he truly tells us that "no question is a scientific one which does not in some way admit of being tested by experience.". But then he goes on to remark that the inquiry whether men have souls, "is not a scientific one, nor one in which science could in any way concern itself with profit!" His reasons for this somewhat arbitrary assumption are as follows:

"The soul can neither be seen nor in any ay be made evident to the senses of others. From the very nature of things, it could leave no material trace of itself, to be unearthed by the geologist or antiquarian of a future age. So far are we from forming any conception even of our own souls, as sensible existences, that no question affect-ing them, even now is a scientific one; much less can science consider those of past generations."

Here is a savant, professing to be scientisc, telling an assemblage met "for the advancement of science," that "in the nature of things" a "soul can "leave no material trace of itself." By what authority does Prof. Newcomb assume this? It is based upon the Cartesian notion that the soul is not a substance but an immateriality-that is, an airy nothing! Is it science that in the Nineteenth Century would tell us that because a thing cannot be seen and weighed it cannot exist-cannot give material proofs of its existence? How about the gases, invisible and Imponderable, which we yet know to exist? How about the axis of the

ial traces?" Science has nothing to do with the soul? What when we have proofs without number that there are cases in which men have both seen and heard, without using their external organs of sight and hearing? When we have phenomena without number, objective and subjective, showing that an intelligent entity may manifest itself by material means-by rapping, moving objects, speaking, playing on instruments; putting on and putting off instantaneously

earth; the poles of the earth? How about

thought itself? Does that "leave no mater-

human forms of temporary materiality? By what authority does Professor Newcombassume to shut the door on the question-of a soul? Science postulates an atomic matter to explain material phenomena; why not a non-atomic matter to explain spiritual and moral phenomena. An "unprofitable" question, is it, for science to investigate these evidences of a soul? The assertion is wholly arbitrary and unscientific. Mr. Newcomb himself contradicts it when he tells his hearers that a question which admits of being tested by experience is a scientific one. The facts of Spiritualism have been and continue to be tested by experience. Supersensual powers—soul-pow

ers-are proved by experience. The kind of science by which Prof. Newcomb and other specialists would rule and limit our investigations into the spiritual nature of man, is well characterized in the following pithy remarks by Schopenhauer, the celebrated German philosopher, which we find translated in a late number of the London Spiritualist, and in which he shows that a knowledge of physics may not be the

highest order of intellectuality: "The gentlemen of the crucible and the retort must bring it home to themselves that mere chemistry may enable a man to be an apothecary, but that it does not make him a philosopher; certain kindred spirits among the naturalists, too, should understand that a man, may be a consummate zoogist, have the sixty sorts of apes strung

together in perfect order, yet, knowing nothing besides, except a few scraps of his cate-ing besides, except a few scraps of his cate-clasm, be on the whole an ignorant man, merely one of the vulgar This, however, is a common case at the present day. People set themselves up as teachers of mankind. They have studied chemistry, or physics, or mineralogy, or zoology, or physiology, but have studied nothing in the world besides. They put alongside this the only other knowledge they possess-the little of the Cate chism that has stuck to them since their school days. If the two pieces will not fit well together, they immediately set themselves to scoff at religion, and by and by sink down into an insipld, shallow material ism. That there was once such a man as Plato or Aristotle, or Locke or Kant, they have perhaps heard atschool; but then these men did not handle a crucible, nor did they ever stuff an ape; it is not, therefore, worth while to become better acquainted with them.' So the results of two thousand years intellectual labor are flung out of the win-dow, and from their own abundant mental resources, with their catechism in one hand and their crucible retort, and list of mon-keys in the other; they set themselves to preach philosophy to the public. They de-serve to be told roundly that they are ignorant; that their discourse cannot be listened to till they are better instructed. In fact, all those silly, childish Reguists, who come forward to dogmatize about the soul, God the origin of the world, atomism, etc., just as if the Criticism of Pure Reason had been written in the moon, and no copy of it had ever reached the earth, belong to the uneducated vulgar. Let them to the servants' hall, and there make show of their wisdom."

There is another article, one republished from the London Fortnightly Review, in this same number of the Popular Science Monthly Supplement, in which Mr. Leslie Stephen, an apostle of atheism and human annihilation, utters the following declaration: "The so-called belief in a future life-Indications of the advancing waves of whether in hell or heaven-has always been really a dream, and not strictly speaking a belief at all."

As if the mediums and eeers of all the ages, who have been brought into-direct contact with supersensuous phenomena, objective and subjective, did not "believe" in what they had experienced and known? Was John Wesley not in reality a "believer" in spirit and immortality, when he bore testimony to phenomena, similar to those of Modern Spiritualism, occuring in his own house, under his own eyes, not once only but many times? Had Melancthon, Luther, Calvin, Glanvil, Moore, and hundreds of others, all testifying to a direct knowledge of spiritual phenomena, no actual, sincere belief in immortality? Were they all mere "dreamers?"

Mr. Stephen's assertion is not only a libel on human nature but directly at variance with a mass of facts which no man assuming to discourse on this question of the origin of the belief in immortality, can honestly ignore. This belief both in savage and civilized minds, came from palpable, objective facts and occurrences, showing that the so-called dead could return and manifest themselves in various ways to person s in the earth-life.

It is Spiritualism only that can cope with these modern Sadducees and pseudo-scien. tists. They are at once ignorant and audacious. No wonder they hate and denounce us so energetically; for Spiritualism subverts the whole ground of their arguments. It shows that the "babes and simpletons" have been right in their faith in immortality, and that our scientific pretenders are both uninformed as to facts, and grossly at fault in their theories.

There is a psychical science; and there is to be a reformed psychical science, the ground for which is presented in Modern Spiritualism, and which is destined to remould the theologies, religions, and ethical systems of mankind. For it will be a science, not merely of states, of consciousness, and the expenditure of so much computable force in so much mental effort-but a science, dealing in demonstrable, objective proofs of a substantial psychical organism. -the vehicle of an individuality undissolv ed, unannihilated by what we call death. We have these proofs, and for the last thirty, years they have been accumulating with ir resistible might. All sincere and thorough investigators know that we do not exaggerate the facts. Nay, we have hardly done them justice in this hasty review.

Let all good Spiritualists then aid us to accelerate the advent of this inevitable science; by doing what they can to support the press that is laboring for it, and often against powerful odds, since our antagonists are active and induential, with all the principal journals and magazines at their command. Help us to enlist in our cause all the talent and cultivation that can cooperate with us in presenting our facts in a proper, scientific form to the world.

Dr. James M. Peebles.

We congratulate the Spiritualists of Chicago and vicinity, upon the fact that this talented, cultured and eminently practical lecturer and laborer, is to speak for the First Society of Spiritualists of this city, during the Sundays of December. 'We shall confidently look forward to a revival of interest in the meetings, and full houses. Dr. Peebles stands substantially in accord with the Journal's policy, as indeed do nearly all representative Spiritualists. Dr. Peebles will lecture week-day evenings within a hundred miles of Chicago. No time should be lost by those desiring to engage him. Address him at his home, Hammonton, New Jersey.

The Methodist organ of this city complains bitterly of Prof. Swing, for his remarks on the Thomas controversy, saying, among other things, "The man who can consent to such hasty criticism as that made by Prof. Swing is a sinner beyond expression." How Swing must have blushed when he read that

REPEAL-AMEND.

The Rock on Which the Liberal League Congress Went to Pieces.

Last year we published a petition to Congress, asking the repeal of certain sections of the law regulating the transmission of obscene literature in the United States mails. That petition was signed by several thousand and with others, aggregating over fifty thousand signatures, was presented to Congress. We asked the signatures to the petition because we believed the law, which is better known as the Comatock law, was unconstitutional in some of its provislons, and oppressive In this view our readers coincided and all are of the same opinion still. Neither the JOURNAL, nor a single subscriber however, has any excuse to offer for those engaged in the dissemination of ob-scene literature. But will do all that is possible to suppress such traffic, and bring the vile utterers of the soul-debasing stuff to such punishment as shall prove reformatory. Not a single subscriber of the Joun-NAL signed that petition with a view to having the field left clear for these nefarious scoundrels to cultivate. All desired, and still desire such laws as shall effectually squelch an evil, which has grown to mammoth proportions. If the present law can be so amended as to relieve it of objectionable features, without impairing its effectiveness, we are willing to labor for such amendment, rather than for its re-

The active part taken by thousands of the, best citizens in protesting against the law because they believe it to be, as it is now written, a dangerous precedent and tending towards an impairment of the inallerable rights of citizenship, seems to have encouraged the lepers who feed upon the profits of the forbidden traffic, to believe that in the abrogation, of the present law was their license, and that no new law would hold them with so firm a grip, and any way, things could be no worse for them. It is a most significant' fact, deserving the serious attention of every law-abiding, moral citizen, that the movement for the repeal of the law has the unanimous and enthusiastic support of free-lovers, venders of obscene literature, quack doctors and 'the immoral, licentious element generally. Why is this so? It must be because the law as it now stands is far more effective in breaking up the obnoxious traffic than has ever been the case before; for no respectable person will assert that this scandalous horde are actuated by a deep patriotism, or unselfish love of Constitutional rights. Indeed, when such champions of repeal prate about the sanctity of citizenship, and fear it is to be debauched, the respectable citizen will interpret the sentiment as he sees it written in letters of living brass upon the countenance of each canting hypocrite: "I fear we cannot longer trench apon the sanctity of virtuous homes nor debauch the minds of the young for our profit and pleasure."

In view of the grave interests involved in the issue between repeal and amendment, and the knowledge that the National Liberal League Congress as a body would be far from a unit in its action on the matter, and the certainty that the bad blood which had been engendered by months of ill-natured bickerings, would surely burst forth and flood the assemblage with disgrace, if decisive action was forced upon the Congress, it was well to postpone discussion.

The committee on resolutions through their calm, clear-headed chairman, presented an able series of resolutions calculated to produce the desired effect, and the Congress adopted them.

Had the committee on the nomination of officers for the ensuing year been actuated solely by a desire to serve their country; had they held in abeyance their partizan feelings and pursued the policy likely to have secured the confidence of the great Liberal public, all would have been well. We know nothing about the "true inwardness" of the proceeding and care less. When such cool, dispassionate, able and patriotic men, as G. E. Gordon, B. F. Underwood, C. B. D. Mills, Judge Hurlbut, and others withdraw from the Congress and solemnly declare there has been a breach of faith, such declaration will be believed by nine-tenths of the people. It seems to us inevitable that the new organization will soon embody an overwhelming majority of the Liberals, who are in favor of a pure morality, united with civil and religious liberty.

A Question for Methodist Ministers.

.We are credibly informed that when, several years since Dr. Thomas was arbitrarily deposed from the pastorship of the Centenary Church in this city, and banished to Aurora, because the Conference were getting jealous of his doctrines and popularity, he was offered \$4,500 to \$5,000, to accept the pastorship of a church as liberal as the M. E. Church, and one with which he was, as a Methodist in close sympathy. Yet from his strong love for the Methodist Church, he made the sacrifice of \$2,500 to \$3,000 per year in favor of Methodism.

We would like to inquire, how many of those in the Rock River Conference, who united in censuring him, have ever had a 84,500 a year test put to their great love for Methodism? It would be an important factor in solving the question of opposition to-Dr. Thomas, if we could positively know, just how many in that Conference would prefer Methodism at \$2,000 a year, to another "ism," whose institutions and discipline are almost the same at \$4,500 per year. How many have been tried as he has?

Have We Still a Religion?

Professor Adler's late lecture in Standard Hall, New York City, was entitled, " Have We Still a Religion?" Before we can answer that question, said the Professor, it will be necessary to determine what is religion. If we consult the ideas of the vulgar, it is a superstition. When they speak of a "personal" God they mean "personal" in the grossest sense. It is not enough for them to have a God whom they can venerate—they must needs have a God whom they can photograph, so to speak. They ascribe to Him an intelligence like their own-love, hatred, and often an inordinate vanity. The vulgar religion is not only a superstition but a fear, and not only a fear, but often a bargain. It is related by the author of the book on "Christian Ethics" that an astute merchant of Paris, in the last century, requested the Deity to become a silent partner in his business, and annually set aside for him a stipulated share of the profits, asking in return only that the Deity would prosper their common affairs. Rich men sometimes build churches and endow theological seminaries in order to purchase divine favor, The popular conception of religion, the

speaker claimed, is too gross, the current of philosophical idea of religion is too abstract. The first cause of which philosophy speaks, is a pale shadow of the mind, inconceivable, and what is more, undemonstrable. We must seek in an ethical religion what we require. The qualities which make up the moral ideal are absolute justice, absolute purity, absolute love. The aspiration after this triple ideal is religion. If we interpret the question, "Have we still a religion?" in this sense: we shall undoubtedly answer, " More than ever have we a religion."

The aim of the liberal movement, said the speaker, is to found'a community within a community, which shall accept a loftier law of life-a brotherhood dedicated to the triple idea of the just, the pure and the good. That is our substitute for the old institutions, which are passing away, and which no God will save.

Mrs. Jennie Lord Webb.

I learn that this excellent medium, one of the few for physical manifestations who have passed unscathed and unsmirched through the temptations of a medium's life is at present disabled by illness, poor and suffering, at the house of a charitable friend in Orange, New Jersey. Mrs. Hardinge-Britten, in one of her recent discourses in Australia, referred to Mrs. Webb as one of the few mediums for physical manifestations, whose honesty has never been impeached. The Rev. Wm, Mountford, and oth er well-known investigators, bear equally explicit testimony in her behalf. The late proprietor of the JOURNAL, S. S.

Jones, bore interesting testimony to the force and accuracy of Mrs. Webb's mediumship, and instanced a communication which he got through her from Samuel Underhill, June 13th, 1874, given "under absolute test conditions," as Mr. Jones expressed it.

I hope that those who are willing and able, will send to Mrs. Webb any pecuniary contributions they may be prompted to. Such can be sent to her directly, care of J. H. Porter, Esq., postoffice box 736, Orange, New Jersey, who will acknowledge the re-

The above letter comes to us for publication, from a highly respected author and a private note, that both he and his wife have contributed as freely as they feel able. Thus asking of the public no more than they have done. There are hundreds of our readers who have been afforded much happiness by tests received through Mrs. Webb's mediumship, who will no doubt esteem it a pleasure to aid her to some extent.

Prof. Swing on the Thomas Case.

In an article in the Alliance, Prof. Swing says, "The action of this conference is one of those amazing things which come along at times even in the full blaze of this big century. . It would seem that even should Doctor Thomas not desire any broader mental liberty than Methodism might afford, he would at least desire to be associated with men who should combine with orthodoxy a fair share of humanity.

"Whatever may be the views of this man, condemned without a trial, his labors and character were entitled to respect. He has been asked to pray for and with gamblers, when by some strange freak of nature no such invitation was extended to the men who feel that the ministry of the brother has been so harmful."

DR. DE NOVO ORLEANSKI. -In another column we publish some of the experiences of the above named notable character. He possesses the power of duplicating himself and his "double" may be found in many different localities throughout the world. As will be seen he is a man of vast experiences, and yet he shrinks from parading his history before an unsympathetic public and consequently the sketch was kindly written in the hero's own words, by one of the most distinguished authors in the ranks of Spiritualism, who however, believes the conditions are not sufficiently harmonious for han to materialize his name in connection therewith; but any reader who will call over the first six names that come to his mind may be sure he has named the amanuensis.

A convention for the promotion of American commerce, is to be held in Chicago, November 12th, to consider and suggest the best means of extending our trade with foreign countries in North and South America. Hon. George A. Bowen, of this city, has taken an active interest in the affair, and as Chairman of the Committee of Invitation, has invited those who are in a position to aid the enterprise.

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

Mrs. Dr. Cutter has been lecturing with great success at Indianapolis, Ind.

It is claimed that Mollie Fansher, of Brooklyn, N. Y., has lived fourteen years without food. She is reported as being a fine clairvoyant.

Bishop A. Beals is engaged to speak at Waukegan and Whittier, Ill., during the month of November. His meetings there have been largely attended.

A prominent lecturer, writing us from-Boston, says Spiritualism is in a very dormant state through New England, and he is anxious to get West again. The President has, according to custom,

designated a day for those who feel disposed to unite in thanksgiving and prayer, November 28th is the day. B. F. Underwood after doing good service

in the Liberal battle at Syracuse, went to Canada and delivered several lectures and spoke on the fifth and sixth at Toledo, O. Mrs. Clara M. Robinson, magnectic healer.

residence 23 Cottage Grove Ave., is having a phase of mediumship developed, which will greatly aid the successful prosecution of her calling. She is becoming clairaudient, and during the development is giving many fine and unlooked for tests through this chan-

As we go to press on Tuesday morning. we have the pleasure of announcing that Giles B. Stebbins will arrive in town Wednesday morning and be the guest of the editor of the JOURNAL for several days. His many warm friends will be glad to see him once more among us.

We have received a number of inquiries with regard to Professor Anderson, from parties who have sent him money for pictures and have had no return. Will he give immediate attention to this matter and satisfy those interested. We are obliged to make this public call upon him as we do not know his address.

MR. W. J. COLLVILLE This young Englishman should and will receive a cordial welcome on his visit to America. He is regarded at home as an abje speaker and fine medium. Miss Emily Kislingbury, Secretary B. N. A. S., in a letter to the editor of the JOURNAL, especially commends him as worthy of attention.

Capt. H. H. Brown and Mr. Vandercook have filled an engagement of one month at Salem, Mass. They occupied Investigator Hall, Sunday, Nov. 3rd. Will visit a few towns in Massachusetts, and begin assour westward the latter part of November. Engagements for one or both can be made for them prior to Jan. 1st, 1879, in New York, Ohio, Michigan and Illinois. Address care Banner of Light, Boston, Mass.

The Bordentown (N. J.) Register has the following announcement: "Our townswoman, Mrs. Susan C. Waters, has sold another of her large sheep paintings at the Permanent Exhibition, In the woman's department of the Centennial she was the most successful exhibitor, and at the Permanent Exhibition, since it opened, hers are the only paintings that have been sold."

The Cleveland Herald gives a very fine notice of the work of the Cleveland Progressive Lyceum, or Sunday, October 27th. Mr. Thomas Lees has for the last three years been Conductor, and we are confident that very few if any, in the country are better qualified for Lyceum work than is Mr. Lees. Hereafter he is to be ably seconded by Mr. Dixon. Miss Tillie Lees, as instructor in calisthenics is thoroughly competent to lead in that department. The people of Cleveland should take a lively interest in keeping up the entertaining character of the Lyceum and lend all necessary assistance to their able officers to make it not only instructive but attractive to the young.

Mrs. Mand Lord-Mitchell.

This well known medium has been spending some days in the city, visiting old friends of whom she has a large number here. She called at the Journal office, and in conversation denied most unequivocally and emphatically the charges made against her in the Quincy, Ills., papers as to being a party to a conspiracy against the Catholic priests of that city. She says that the services of Emery A. Storrs have been retained by her to prosecute said papers for libel.

WHAT IS THE BIBLE? This work, by J. T. Sunderland, takes up the origin and growth of the great sacred books or Bibles of the world, gives a more particular account of the origin and growth of our own Bible, the men who wrote, the time they wrote, and how they came to write it, with formation and final settlement of the Scripture Canon. It takes, up the theory of the "Infallibility of the Bible," and treats on Inspiration. It is a valuable work to those who desire to know the history of the Bible. We sold a large number. of copies while in pamphlet form, and are now prepared to furnish it in its revised form, bound in cloth, and greatly enlarged, at wholesale or retail. Price single copy one dollar.

Man. -Such is the title of a new weekly paper just started in New York city, by our olds equaintance, the undaunted and irrethe ability and business experience to make a first class paper in the interest of "progress and reform," if the public will only come forward nowand subscribe freely, Single copy with supplement, four cents. Send to Mr. Butts at 10 Dey st., for a copy, and judge of its its merits.

Death and Funeral Services of H. H. Crocker.

Mr. H. H. Crocker, a prominent Spiritualist of this city, passed to Spirit-life at his residence, on Friday morning, Nov. 1st. Ale was fifty years old the fourth day of March last. He was born in Nantucket, and when a child went South. He afterwards came West and resided for a number of years in Indiana; for a time also in Cincinnati. Formerly he had no religious belief. His mind could not be satisfied with the orthodox teachings of religion. Sooner than believe such doctrines, he would have remained a Materialist. After his attention was called to the subject of Spiritualism, he opposed it for seventeen years on account of the fraudulent practices which were presented under the guise of mediumship. About ten years ago it came to him with such a positive demonstration as to dissolve all his doubts and lead him into the grand courts of the Temple of Knowledge, when it became his only

Several years since his wife was developed as a medium, and has since proved one of the very best in the city. He had many familiar talks with Wild Eagle, Mrs. Crocker's control, about the change through which he has just passed, and he was well prepared to step over the river.

In the early summer, Wild Eagle directed a change from his confinement in keeping books, and with his wife he accordingly spent most of the season in the East. For years he had been troubled with rheumatism and an affection of the spinal nerves, with some disturbance in the head, but after he started on his journey and up to the day of his attack, he was free from all these difficulties. On Monday, the day he was first stricken down, he thought himself better than be had been for years, when suddenly "he heard the boatman's call," and commenced gathering himself up for his departure, which occurred near the rising of the sun on the first day of November

As a business man, Mr. Crocker was strict and upright; as a neighbor, kind and courteous. He was a loving father and a devoted husband, always preferring to spend his time with his family, and not desiring to go after amusement and pleasure where his wife could not accompany him. He took decided grounds for honesty and morality in mediums, as well as in all the other departments of life; and though always in a spirit of kindness, steadily insisted on Spiritualists taking such a course as would elevate the standard of purity, and remove all doubts of honesty.

The funeral took place at his residence, No. 461 West Washington St., on Sunday, Nov. 3rd, at 1:30 P. M., and was attended by a large concourse of friends. The deceased, as he reposed in the coffin, which was decorated by a profusion of beautiful flowers, and surrounded by loving relatives and friends, seemed to be calmly and sweetly sleeping. The funeral services were conducted by A. T. Hall, Esq., a prominent citizen, well known in railroad circles throughout America and Europe, and an old friend of the family. Mr. Hall spoke substantially as follows:

Friends, we have assembled together on this occasion, to pay the last rites over the remains of one whose immortal spirit has passed to the other side—the Spirit-world. I will read a few passages from the Scripture, and make brief remarks thereon:

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

"The same came to Jesus by night and said unto him, Rabbi, we know thou art a teacher come from God, for no man can do these miracles that thou didst, except God be with him.

Jesus answered and said unto him, Verily, verily, 1 r unto thee except a man be born again he cannot see Our deceased brother has experienced

this: he has been born again, and is now in a state or condition wherein he can see the kingdom of God.

Our Father who art in heaven, hallowed by thy name, may thy kingdom come, thy will be done in our souls, on earth, as in heaven. Give us this day our daily bread, consisting of love and wisdom; lead us, oh, God, safely through all temptations, forgive us our debts, and teach us in the same manner to forgive those indebted to us. Keep us throughout our entire life free from sin, that we, when born again, may see the kingdom of God, and thine be glory. Amen.

THE ADDRESS. Man is a spiritual being even while dwelling in the physical body, and the reason why he cannot then see spirits, discern their presence and hold converse with them, is because he is clothed with matter. Our brother who has passed to spirit-life, was an honest, faithful man, beloved by all. He has merely gone to sleep-he has risen from his material body, passed the resurrection, there no longer being a rapport between the spirit and body. For a little time after death ensues, the spirit reposes in a gentle sleep-perhaps for about, three days-and the angels assist in the resurrection that follows, manifesting the greatest care, tenderness and love.

The position the spirit occupies in the Spirit-world, corresponds exactly with the plane it occupied on the earth-sphere. If it has carried with it those things or qualities that are evil or impure, it is consigned to a hospital where it is treated with the greatest degree of kindness, and the mind so acted upon and cultured, that it is lead naturally to forsake all of its wicked ways and aspirations. The spirit is taught that which assists in enlarging its sphere of usefulness

and happiness. At the present time the world is favored with intercourse with spirits, a privilege not enjoyed so freely in former years. But few, however, can see them; but few can enjoy that inestimable privilege, which is

18%

rapidly becoming more general, and by and by many more will be able to discern spiritual things, and see more of the Spirit-world, which is a real world; 'it isc too, a world of causes, all things having had existence there long before presented on this plane of

When the spirit becomes severed from the physical body, the senses are far more exalted, the seeing clearer, the hearing more acute, and the feelings more sensitive. A greater-difference is recognized in the whole nature than you would perceive when feeling of an object with the naked hands, and when incased with a thick pair of gloves. All the senses are . re exalted - the sense of feeling the lowest, the sense of seeing the highest. The ascended spirit will find everything there as here, only more refined and beautiful-fruits and flowers of various kinds that are found here, will greet

Our Father is constantly evolving love and wisdom, which is life-the spiritual life of all things in the universe, and we receive an influx from him when in a receptive condition, as the earth receives the light of the sun, imparting life and vitality to everything thereon; the animal and vegetable worlds receive their respective degrees. Man is the highest creation. When he is sufficiently elevated to transmit to animals and vegetables what he receives that flows from the Father, we shall have a greater variety than we do now.

Death is called an awakener of the soul, for when liberated from the physical body, it is more awake than ever-far more free. In the Spirst-world we shall know each other by intuition, plainer and far better, than now; each one can see our thoughts! nothing can be concealed—no deception can be, practiced there. We shall retain our memory, our thoughts and our love that we had here. Nothing is lost. Every powerwe have here, will be exalted and improved there. The friends who have preceded us there, will be able to communicate with us, and we shall receive constant aid from their because they love us, and they know what

In parting with our friends here many ties are severed-many that especially allied us to the natural world. When our friends part from us, we feel more like preparing to join them, and be ready to respond to the call of the Angel of Death, yet we should be calm and patient, and await our time, for if we go to the Spirit-world prematurely, we are like -fruit plucked before it is ripe, and present a shriveled dwarfed appearance. All fruit should be allowed to ripen naturally in order to become perfect, consequently man should never hasten his departure to the Spirit-world.

"The Bible of Bibles, or Twenty-seven Divine Revelations," by Kersey Graves, is for sale at this office; price two dollars, postage ten cents. It is a valuable book, containing information that should be known by all.

Business Botices.

DR. PRICE' Floral Riches is the finest tollet or Cologne water ever made-a rich perfume.

Advanced thinkers are availing themselves of the latest discovery in the science of medicine and are not only curing themselves but millions of others by the simple application of the Holman Liver and Stomach Pad. 25-10.

J. V. Mansfield, Test Medium—answers sealed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$3 and four 3 cent stamps. Register your letters. 24-15-25-14

Mas. D. Johnston, Artist, No. 28 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 8-cent postage stamps. Money refunded if not answered.

SAPONIFIER, see advertisement on another page-

THE common flavoring extracts in the market

bear no comparison for fine flavor to Dr. Price's. A Tobacco Antidors, manufactured and sold by J. A. Heinsohn & Co., M. Cleveland, O., is ad-vertised by the profrictors in another column. The firm we believe is responsible, and the rem-edy is highly spoken of by those familiar with its effects

DR. KAYNER, Burgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in

another column.

Consumption Curren.—An old physician, retir-ad from practice, having had placed in his hands by an East India missionary the formula of a sim-ple vegetable remedy, for the speedy and perma-nent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous deallits, and positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his sufferhas felt it his duty to make it known to his sunering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free
of charge, to all who desire it this recipe, with
full directions for preparing and using in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar,
149 Powers' Block, Rochester, N. Y.
34-18-26-16cow.

L. A. EDMINSTER, Magnetic Physician.—Many of our, readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Edminster. The Doctor comes from the East, with minster. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative agent, does not directly remove the disease, but imparts to the system vital energy, assisting nature to throw off disease. Those desirous of treatment will find the Doctor at his residence, room 130 Palmer House. He will answer calls at residences. Those unable to call in person, can receive his magnetized paper, from which great benefit will be derived.

25-6tf

S. B. BRITTAN, M. D., continues his Office Prac. tice at No. 2 Van Nest Piace (Charles street, cor-ner of Fourth), New York, making use of Electri-cal, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent auccess in treating years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars. 24.26.25.25

Da. Pater's Cream Baking Powder stands today, in the estimation of thousands, as the only safe and reliable powder to use.

Spence's Positive and Negative Powders for sale at this office. Price \$1.00 per box. (24 ltf.

LECTURE committees of Spiritualist and other liberal societies, will do well to send-at once for a CIRCULAR to the undersigned LIBERAL LECTURES. CHARLES ELLIS, No. 8 Portland St., Boston, Mass.

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Barney McKay.

BY J W. STORRS.

It was "once on a time," as the story men say,
That there dwelt in a cottage that stood by the
way,
Where a brook crossed the road—as it crosses to-

Brow furrowed and gray,
A man that was known as old Barney McKay.
Whom the neighbors salled lovingly Barney Mc

Just back from the road on the banks of a stream,
That over the rocks with a flash and a gleam
Drove headlong its team.
Stood a little old mill, which, though rusty and

browned.
All the country around
Was famous because of the grists that were ground
By its miller, old Barney McKay.

Now this miller McKay was a quaint little man, With words that were few, but with thoughts that

All the dogmas and teachings of party and clan,
Though never, indeed,
Did he think of his duty in shape of crees.
Yet the neighbors declare
That in all his teachings, by plummet and square
Walked this Barney McKay;

By the plummet of truth, and the square of the right, With thoughts that were clean, and a faith that was bright, Walked the miller, old Barney McKay.

Strange fancies, sometimes, may have crept throbis brain; Indeed there were those who declared it was plain, Though sound on most topics and right in the

That a crotchet or two had crept into the brain Of old Barney McKay;
For Barney somehow lived ahead of his time;
For things of the present he cared not a dime,
Except in so far as they helped him to climb
The steps that uplead to that temple sublime,
Whose "three, five and seven"
Have their base—so he said—on the "level of

ne,"
And their landing in heaven.

'Twas a saying of Barney's that "giving is having;"
Or, as sometimes he phrased it, that "losing is say-

"For," said he "what I keep I must leave here below; What I give I take with me wherever I go." "That coin in my hand," the old miller would say, "Is a loan from my Father, which I must repay;

"Is a loan from my Father, which I must repay;
And the child of His love that is sick and forlorn,
Or weary and worn,
Is the agent He sendeth to take up the loan,
And recover his own.
Our life bath two sides—the outer and inner:

Our life hath two sides—the outer and inner; Who lives to the one, lives the life of a sinner! Who lives to the other, God maketh the winner," Said old Barney McKay.

In matters of doctrine he was wrong, it may be, Though with Longface, the deacon, he tried to agree; Yet he cyphered, and cyphered, and still could not

How three could be one, or how one could be

three;
Since even the Deacon—as wise as most men,
Acknowledged that five was not equal to ten.
And as for atonement, "we never should pack,"
Said old Barney, "our sins on an innoceut back;
For our bargain with nature is this, in the main,
For so much of sin to take so much of pain.
As ever we go, forever we pay!
God keepeth no ledger," said Barney McKay,

Yet Barney was never a scotter; indeed.
He quarrelled with no man because of his creed.
Yet all things he questioned; e'en doubt, as he said.
Was more to our credit than faith that is dead.

Was more to our credit than faith that is dead, Or that swallows untasted the doctrinal bread. The miller's idea of religion was this: "Not that dogmas or creads in themselves are

amiss

To such as can never move onward, unless
In a harness of worlds;" yet this much he said,
"That the master had promised the giver of bread,
Or the cups of cold water, for charity's sake,
That the deeds as if done to himself He would

That the deeds as if done to himself He would take; But nowhere he taught that the doctrinal letter Made a deed that was good e'er the worse or the better."

But a skeptical world shook a skeptical head At the miller's investments, and sneeringly said, "The stock will not pay; And soon on the street will be begging his bread-This Barney McKay."

But the years came in, and the years went out, And its great black arms so burly and stout. From its home in the pit the wheel reached out. And up through the floors of the old brown mill its energies sent with a sturdy thrill.

Till the whirling stone, till the belt and wheel, Turned the poor man's grain into golden meal, And often for weight did there nothing lack. Because of the toll, in the homeward sack. The world looked on with a curious eye, But ne'er fuifilled was its prophecy; For the years flowed on, as the years will flow. And the miller's locks grew white with snow; His footsteps slackened a bit, may be, As he neared the shores of the silent sea; But he talked with God as he moved along, Till his heart was braye and his soul was strong. He caught love beams in their earthward flight, And he bent them round in a sphere of light, Which the angels filled with their presence bright; And down the slope to the setting sun He scattered his grain as they led him on, Till bye and bye, when his work was o'er, He gathered his wealth from the hither shore, And the angels helped him to ferry it o'er. But ne'er to the last did his right hand know. What his left hand had done in this world below.

The old mill stands, as it stood of yore, By the sweet brookside; but its ancient door—That ne'er was shut to the cry for bread—The spider bars with a sliver thread. The wheel in the pit no more goes round, For the gyves of age have the giant bound, For the brave old walls—defying time, Stand up amidst the wreck sublime. In the calm repose of age aerene. And the sheltering arms of the lvy green.

By the churchyard gate, 'neath a marble slab,
Lies the "waiting dust" of old Deacon Grab.
The sculptored lines have a plous sound,
As if 'twere a saint that were underground;
And the story is told in the epitaph
Of the tithes that he gave in the Lord's behalf;
But between the lines—if our eyes are good—
We read that he kept whatever he could
And gave when he must.

But between the lines—if our eyes are good—
We read that he kept whatever he could
And rave when he must.
And there's many a frown, and there's many a jeer
O'er the splendid bler
But never a smile, or a sorrowing tear;
For the neighbors laugh
At the story told by the epitaph.

Afar in the corner, and down in the grass, Where few but the poor of the villagers pass, Is a low little mound, and a gray little stone, Which I think you will know if you go there in

By the wealth of the roses that round it are thrown.
And parting the vines—if you stoop very near,
And will scrape off the mosses—these lines will
appear:

appear:
"Here fleth the body of Barney McKay,
Awaiting no 'change' but the change of decay.
As in life-he was honest, in death he was just,
Giving back to earth mother her measure of dust.
His religion was deeds; his doctrine was use,
And he prayed for the widow by filling Ler cruise.
Though slender his purse, yet in poverty's home

His step was a sanbeam that scattered the gloom. Tread lightly, then, stranger, and over the bier Of the friend of the lowly drop the meed of a tear." Birmingham, Coan., Oct., 1878.

Press Notices of Recent Publications

CURE OF NERVOUSNESS.

M. L. Holbrook, M. D., editor of the Herald of Health, and various books, such as "Eating for Strength," "Liver Complaint," etc., has written a new volume entitled "Hygiene of the Brain and the Cure of Nervousness." In it he enters fully into a description of the anatomy of the brain, the construction and office of the nerves, and their therapeitics so far as understood. It will not be disputed that Dr. Holbrook has made some valuable contributions to our knowledge of that painful—we might almost say fundamental—complaint, dyspepsia; and it seems probable that he has also thrown some light on its next-door neighbor, nervousness. He does not attempt to lay down empirical rules, or to give directions without regard to special conditions of mind and body. His object is only to state general principles, which the patient may apply as circumstances direct. The indications for treatment are, say, Ds. Holbrook, fourfold:

First, we must remove the cause, restore the tone of the heart, improve the blood. All injurious habits must be given dp; late hours and intemperance in eating abandoned; smoking, of practiced, stopped. Secondly, the food must be abundant and wholesome. It should not be cloppy, and soups had better be avoided as long as solid food can be taken. Thirdly, eight hours' sleep should be taken every night if possible. Sleep is the salvation of the nervous system. Fourthly, exercise should be moderate and pleasant. A change of scene, air, with cheerful society and space bathing, are excellent agents for curing nervousness in connection with the foregoing. Avoid physic; it exhausts the tone of the system, which you ought to restore.

of the system, which you ought to restore.

Dr. Holbrook quotes with approval the opinions of Dr. C. B. Badcliffe, F. R. C. P., who believes that a generous diet, gentle, intellectual occupation and open air exercise, are useful remedies for nervousness. He thinks, however, that the value of walking is over-estimated; and 'hat patients sometimes exhaust themselves in this way, when they would be much better by resting quietly in an also chair with plenty of fresh air indoors. The took contains, in addition to the discussion of the subject by the author, the opinions of leading physicians and scientific men in regard to brain work and brain disease, and an account of "the physical and intellectual habits of distinguished men and women, as described by themselves." Among the contributions of the latter kind are letters from O. B. Frothingham, Francis W. Newman, Gerrit Smith, T. W. Higginson, William Lloyd Garrison, A. Bronson Alcott, William E. Dodge, Dio. Leesis, Dr. Hopkins, William Cullen Bryant, William Howitt, John Todd, Horsce and Mary Mann. These letters alone will commend the book favorably to many readers interested in the subject; and, taken in connection with the previous dissertations, they make it almost invaluable to persons suffering from nervousness. ("Hyglene of the Brain, and the Cure of Nervousness." By M. L. Holbrook, M. D., New York: M. L. Holbrook & Co., Chicago, For sale by the Religion Philosophical Publishing House, Price, \$1.50.—Chicago Tribune.

FOUR ESSAYS CONCERNING SPIRITUALISM.
By Heinrich Teideman, M. D., Philadelphia. RuLioto Philosophical Publishing House, Chica-

go. Price, 30 cents.

The above is the title of a neat eighty page book on the great questions of spirit and matter. The essays were originally published in German, and are now collected and translated by the author. In the first essay, "What is Spirit?" the author says that both Materialists and Spiritists have gone to extremes: one explains all things as phenomena of matter, the other as phenomena of spirit. Matter, the author says, is not necessarily perceptible to the senses. He believes spirit to be an inseparable combination of matter and force. The other essays are entitled, "What is Man?" "Organization of the Spirit Body;" "Matter, Space and Time." "Matter," he says, "is universal, infinite, eternal and independent of space and time, both of which are only properties and means of measuring matter to accommodate the infinite human understanding." The stray thought strikes us here that if everything is material that is, then understanding being a part of matter, and a part of infinity being infinity, then understanding is infinite to be the case.

of infinity being infinity, then understanding is infinite, which in fact we believe to be the case. The book is written after great thought and must be studied to be comprehended. It is a sensible matter of fact explanation of the basis of the spiritual phenomena. Typographically, it is finely prepared printed clearly on good paper, and bound in papes covers. It should be in the hand of all lovers of immortality.—Independent Age.

THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy founded on Evolution and the Continuity of Man's Existence Beyond the Grave. By Hudson Tuttle.

This gentleman is able and liberal, and hence in many things sensible, as far as he knows. Very likely he is correct in supposing that morality has been evolved in the progress of the race, but when he theorizes on "the continuity of man's existence beyond the grave," he appears to us as unreasonable and as contrary to the teachings of Nature, as if he were to tell us that man lived in a previous world before he was born into this. Mr. Tuttle and all other Spiritualists talk of life and mind as if they could exist independent of human, physical and material organization. To our mind this is a self-evident mistake. But spiritual books, aside from the imaginative, always contain good diets, as is the case with this one, which can be obtained at the office of the Religio-Philosophic Cal Journal, Chicago, Ill.—Boston Investigator. Oct. 23rd.

THE WATSEKA WONDER, either a miraculous occurrence or a marvel of fiction. In either case it is well worth a reading. The facts stated seem to rest on good evidence, although we are prone to question the value of human evidence, as soon as we approach the boundaries of the socalled supernatural. Issued by the RELIGIO-PHILOSOPHICAL Publishing House, Chicago, Ill.—Buffalo Index, Oct. 17.

Cures Effected by Relies of the Late Pope.

In view of the fact that bread pills have often been administered with good effect to the sick, the following cures will not be deemed ridiculous. The Pull Mall Gazette says:

The Bulletin de l'Association de St. Francois de Sales mentions among the most recent cures effects ed by the agency of the late Pope Pius IX, that of a young nun at Paris, who was refleved of a frightful attack of colic by the application to her body of a pair of white silk drawers which had belonged to the late Pope, and happened to be in the possession of the convent; also that of an Augustine nun at Sienna, who was cured of a bad cancer in the face by the application to it of a portrait of Pius IX; and that of a medical man at Malaga, who was cured of a number of diseases by

aga, who was cured of a number of diseases by touching an old stocking of Pius IX.

In Texas a still-born child was brought to life by the touch of a cross blessed by Pius IX; and in the Convent of the Enfant Jesus at Ceire, near Lyons, a nun who had a cancer in the tongue and serious internal disease invoked one night, when suffering acute pains, the aid of the late Pope, and was found completely cured next morning. These cures are cited, among others, to make good the claim of immediate beatification set up for Pius IX.

J. Hoons writes: I would feel lonesome without the Journal, and cannot well do without its, welcome waits. I am well suited with the course you pursue in expelling frauds from our ranks, and giving free discussion on all important subjects shrough your columns: I hope to see you in person sooner or later, and relate some of my own experiences as a medium through the course of my life, which, perhaps, will unravel a few knotty subjects relating to the laws by which the diverse mediums are governed, by either their own or foreign impulses. But one fact is reduced to a certainty in my own judgment, namely: mediums who sit for worldly gain, are like the man who undertook to serve God and mammon under one and the same motive, which resulted in a diagraceful failure on both sides.

The Sentiments of A. E. Newton.

It affords us much pleasure to quote the following sentiments lately expressed by A. E. Newton:

It is, however, not difficult for any person by a frank and candid demeanor, and a strict adherence to truth-in all things, to give such proof of a truth-loying disposition as will in time win the confidence of all acquaintances. In fact, such a result is almost inevitable. And it creates a presumption in his or her favor in all candid minds. Persons who have falled to win such confidence by their previous lives, are not likely to prove a credit to mediumship, however remarkable their gifts; and they should not be encouraged to publicly engage in it, or patronized if they do; unless indeed, there are conclusive proofs of amendment under its spiritualizing influence.

The yalue of character as a prerequisite and substratum for useful mediumship has been too funch ignored by Stiritualists, and the movement is suf-

The value of character as a prerequisite and substratum for useful mediumship has been too much ignored by Spiritualists, and the movement is suffering the inevitable penalty of such a mistake. True, characters may change, under deteriorating influences, and it is not safe to trust to even the best certificate, of too old a date.

MEDIUMS SHOULD BE I QUALLY BARNEST.

On the other hand, there seems no good reason why honest mediums, as well as honest spirits, should not be desirous to afford conviction to sincere inquirers. If intelligent, such mediums must and will appreciate and sympathize with honest doubt. They will understand the intrinsic difficulty of giving ready credence to the more unusual and startling phenemena of Spiritualism, such for example, as the alleged formation of visible and tangible bodies out of invisible elements. They will know that it is not easy to fully satisfy one's self of so extraordinary a fact, even after repeated seeming demonstrations to the senses—that the supposition of some illusion, or trick on the medium's part, where a possibility of it exists, will seem far more probable to even the most candid minds (as most of us have been educated) than the occurrence of so strange a phenomenon. Hence, instead of censuring the honest doubter, and feeling insuited because he asks for some unmistakable assurance to his senses that the apparition which his sees is not the medium disquised, the latter, if honest and sensible, it seems to me, will not only be willing but desirous to adopt any practicable means of affording this assurance beyond a doubt. He will wish to do this as well for his own protection from suspicions, as for the satisfaction of inquirers.

Let mediums, on the contrary, appreciating the high value and importance of their work, seek and study to provide the means of giving more conclusive proofs. Let them, in offering their services to the public, lay aside all undue sensitiveness about being tested, on the ground of its being "an imputation upon their honor, etc.," and concede thus much to the common skeptigism, or ignorance of hume by, in which we were all involved but a short time since. Let thems was propose suitable "fraud proof" conditions, instead of waiting for such to be proposed by others, and then these will involve no humiliation on their part. A little pains taken, too, to rationally explain to inquirers why such and such conditions are required, and why proposed tests cannot be complied with, will be far better than mere arbitrary announcement of rules, and brusk refusals of respectful requests. A frank, open-hearted demeanor and an intelligent recognition of the difficulties of the case will do much to remove suspicious and inspire confidence. Very simple and non-injurious means may be adopted by any one to make it certain to others that he or she does not voluntarily or intentionally produce the apparitions, and has no confederates in the body.

BETTER THINGS IN PROSPECT.

But, further, it is alleged by prominent English Spiritualists (notably by the distinguished writer known as "M. A. (Oxon)," author of an able work on Psychography,) that cabinets, darkness, etc., have been found to be not necessary for the production of the phenomena of materialization, so-called, but that visible spirit forms are produced in that country with the medium in full view and in a good light. If this be so in England it must be equally possible in America; but it may be that spirits need first to become convinced of the fact and to learn the process, or to prepare mediums for it. And it is probable, also, that a higher tone of Spirituality and harmony must be attained in the scance room, by all who compose the audience, than is possible in any of our mixed gatherings; of gaping wonder-seekers and suspicious fraud-detectives, before such palpable angelyisits can be enjoyed. Anyway, it gives reason to hope that the day of dark cabinets and all similar sources of suspicion and accessories of fraud will sooft be over, and we be able, if worthy, to meet our loved ones face to face without doubt or distrust. God speed the day.

A. E. N.

Take Notice and Prepare Accordingly.

I have just received an appointment as missionary in Michigan, which, on my-paft, means work. Friends, the election is over and we feel better. Now, for one long, strong, steady, pull, and let us all pull together, and see if we can bring our cause, the cause of humanity and the angel world, out of this rut or grove of relaxation; this sitting down on the stool of do nothing, and bring it square out on the broad platform of popularity. To do so, our first object is to organize, and then in a solid body work with a will. Let us show our selves, not only equal to the churches, but as having God's truth and the cause of humanity on our side, to back up our energy. Let us far outstrip them in zeal, and if we do what we are able to, each one coming forward with his or het presence in our meetings, and contributing as each one is able to do, furnishing means to move the wheels freighted with the Car of Progress, then the time will soon come when we can stand in every pulpit in this country, and proclaim the truth, if we wish to. But I will here anticipate the question: "Are you radicator conservative." Easily answered: "I am both." My object shall ever be, "truth," and what I receive as such, I shall give on the rostrum. Friends, let us rise above the cringing sycophant, and yet have and exhibit due respect for the honest opinions of others, though they may be wrong. Our duty is to teach not abuse.

cst opinions of others, though they may be wrong. Our duty is to teach, not abuse.

Now, friends, I am ready. Let me hear from you. Let us make a sharp which's work of it. I will answer the first call. But were it left for me to choose, I would like to take the counties along the lake shore, commencing in Berrien county, but we will not be particular about it. Where the work is most needed—and that you should know—there is where I wish to be found doing my duty—friends, come up to the help of the good cause, Spiritualism, the true and genuine. Don't forget that while I am with you, that I will-take your subscriptions for the Journal, the best and most reliable Spiritualistic journal on the continent. It stands square on the principle of purity. Take the beam out of Spiritualism in the form of frauds, pretended mediums, tricksters, etc., then it can say to the churches, remove the mote from your cyes. The Journal has done, and is now doing, with Brother Bundy for its captain, more effectual work in behalf of Sgiritualism, in/weeding out impostors from the mediumistic rank, purifying and elevating our cause, than any other sky appers I am acquainted with. Our prayer is, long may Brother Bundy live to wield the scepter of truth, with that determined will, that is his only own Friends, come at oper to the rescue, by handing in your names and money for the Journal. Communications addressed to Sturgis, Mich. will reach me in good time, though I will try to keep you posted of my whereabouts through the Journal.

B. A. Thomas, M. D.

S B. Bush writes: Hive in a benighted nook of God's immoral heritage, not a Spiritualist within ten miles of me, that I know of, which accounts for the meager subscription list to the JOURNAL, from this office. I have in my experience witnessed several phases of the spiritual phenomena that I have never seen described by others, that have knocked out the last prop from my skepticism, an account of which, I presume would be profitable and interesting to investigators. May you succeed as well in cleaning the spiritual atmosphere of humburgery and fraud, as you did in battling the "free-love" hereay, is the prayer of avery lover of truth and goodness.

John E. Halcom writes: I like the JOURNAL better than all other publications in the land. It is now doing a good work in pulling up the tares. I will risk the wheat. What a pity mediums have to charge a percentage on spiritual gifts orestarve.

WOMEN'S WORK.

Mrs. Leroux, widow of a lieutenant in the Fortyeighth Foot, has just died in England at the age of eighty-eight From the passage of the Douro, May 12, 1809—she was then only nineteen—till the battle of Salamanca, July 23, 1812, she was the constant companion of her husband in Spain. An English paper recalls the fact that Senator Gordon's wife was with him constantly during the civil war; that in the Burmese war of 1826, three young and handsome native women of rank, who were supposed to be gifted with supernatural powers so that he builet could wound them, rede among the levies, encouraging them to fight against the English, and how on almost every bat-tle-field the corpse of a woman is to be found among the slain. Sergeant Major Cotton, in his Voices from Waterloo, easy that there were many females found among the dead, and that all of them were male attire, and were known to have been as martial in their bearing and as courage-ous as the ordinary rank file. Just at the moment when Shaw, the Life Guardsman, fell mortally wounded, "after having killed line of his steel-"and opponents," a French officer, whose horse less that under him, welfed the regimental colors of the Thirty-second Foot which were carried by Lieutenant Belcher. A struggle ensued, and the Frenchman endeavored to draw his word, when he was wounded in the breast by the thrust of a halbert, and immediately after he was shot dead by a soldier named Lacey. It was in vain that Major Toole exclaimed, when it was too late, "Save that brave fellow!" and after the bat-tle the generous Major and Colonel Brown, dis-covered that the French hussar officer, whom Lacey had shot was an exceedingly handsome young lady.

Women as a race, or as a sex, have a natural aptitude for making trouble. That they are absolutely incapable of keeping a secret is a fact which finds fresh illustration by the recent conduct of one of them in Philadelphia. Mrs. Harriet W Paist, by personal experience in educational matters, is well qualified for the position of School Director, and has the distinction of being the only woman who ever served in that position in Philadelphia, her colleague, Mrs. Woelpper, who was elected at the same time, in the Thirteenth Ward, having died between election-day and the beginning of her term. At a recent meeting of the School Board the Directors discussing, informally, the nature of candidates for teachers, previous to going into nomination, when the lady Director brought consternation into the circle by remarking: "I have this day been visited by the mother of a young lady, who has offered me a bribe of \$100 for my vote. The position being worth \$400, she says she can readily spare \$100 from the first year to make it secure." Such a breach of etiquette had never been heard of before, as the subsequent proceedings will illustrate. To tell of being offered a bribe, and not taking it, was a new thing to a ward politician in Philadelphia, where "multiplication, division, and science" is a venerated motto, and one of the Board remarked in a righteous tone: "Until a lady came into this Board such a thing as a bribe-has never been heard of in our discussions." "It is possible," replied the fearless lady "had I accepted the offer I should myself have felt great diffidence in reporting it." It is needless to add that the application of that candidate was not called up for nomination.

Government.—Among the laws of the State of New Hampshire, passed at the June session of the Legislature, 1878, we fithe following:
"An act relating to the qualifications of voters in school districts:

"Be it enacted by the Senate and House of Representatives in Federal Court convened:

"Section 1. Any person, whether male or female, but in all other respects, except sex, qualifled to vote in town affairs, may vote at school district meetings in the district in which such person-has resided and had a home, one month next preceding such meeting.

Women on our School Board. Mrs. A W. Anthony, of Kasson, Minn., was elected a member of the School Board at the last lown meeting, Mrs. Mary Wheeler, of the same town, having served as a member of the board for two years.

Professor Max Muller has just given \$1,500 for a scholarship at the high schools for girls in Oxford.

· Lord's Prayer Break-Down.

The way to make a pompous follower of Christ limp as a rag, is to request him to repeat the "Lord's Prayer." The clergy are fond of representing to their admiring flooks that Infidels cannot correctly quote the Bible they oppose. Elder Braden, with whom I lately held a debate in Paola, Kansas, is one of this class, laying special stress upon literal accuracy. He acknowledged that they could give the substance, but that was not a proper way to treat God's word, for it should be quoted just as it is. In the debate i challedged him to repeat the "Lord's Prayer," "just as it is." He tried it, and failed four times! It excited the uncontrollable laughter of six hundred people, minus a few solemn saints, whereat my opponent became very angry, and declared that the people who laughed were "brainless fools." As about two-thirds of them were Christians the compliment is dubious. Nothing is better calculated to destroy the reverence of people for ministers than joint oral declate. It exposes their ignorance concerning their own Bible and its history. I am ready to meet the opponents of free thought in joint discussion at any time. How many of them will "stand up for Jesus," as Paul, Peter and Stephen did?

W. F. Jamieson.

Ellis Davidson writes: I have just been reading an article in the Journal of Aug 17th, by Mm. B. Fahnestock, on magnetism, and other items of interest. I am not a scientific man, yet what I have seen I cannot help believing; it proves to me that Spiritualism is a reality. My grandfather was a "faith doctor," so-called, many years before Spiritualism was known. The sick went to him, and he performed wonderful cures, as he said, "through the higher powers." His name was John Davidson. My father had a larger practice than he did, and was very successful. They never laid their hands on the persons they treated. When my father became disabled so he could not get out of the house to treat the sick, he said that I must take his place. I was young, and it was a hard task for me. Remember, they were Baptists, and they said it required a religious person to cure the sick, and we dare not take any pay for our services, thinking if we did we would lose our powers. I have caused all pain to leave a person by the laying on of hands; the afflicted have got well when treated at a distance; by concentrating my will-power on them. I have had men and women come to me, and tell me their little babes had the "thrush," and I would cure them. They would know nothing about what was going on, therefore I think magnetism heals the sick sometimes. Will-power or faith perform cures; guardian angels relieve the sick for us. Remember, I don't cure all; there is only about half that I can relieve.

Go on, Mr. Editor, with your weeding out of

Go. on, Mr. Editor, with your weeding out of fraudulent mediums and humburs, and may the good angels ever be with you and guide your pen aright.

R. B. Hall writes: Your decided stand against reckless mediums and impostors meets with the approval of the more intelligent Spiritualists on this coast, and none can seriously object to cleansing our ranks from such disgraceful scamps, if they have the Spiritual cause at heart. Never give up the ship until every barnscle is scraped from her hull.

Mrs. M. Rogers writes: The dear old JourNAL is doing much good in more than one way,
by its fearlessness and boldness in exposing fraudulent mediums. I have as good a medium in my
family as there is in the world, I beliave, and I
know he is a truthful one, but he will not appear
in public as long as there is so much deception
smong mediums. So keep, on Brother Bundy, till
you weed them all out.

Mrs. P. W. Clem writes: I desire to do all I can for the cause I love so well, and shall try-to secure subscribers for your paper. There are very, many liberals in this city, and if Spiritualists would make an effort, the cause would advance. I hope I can do some little good for it.

Dr. Samuel Watson writes: The JOURNAL of October 19th came duly to hand. I have read nearly everything in it, and I must say it is one of the best, if note the very best, number I have ever seen I fully endorse your editorial in regard to the "Religion of Spiritualism." I may use some of it in my forthcoming book on that subject.

By the way, I see that friend Wilson is out in a

By the way, I see that friend Wilson is out in a long article, purporting to be an answer to my notice of his. You may say to him that I shall make no reply to it. I think I can spend my time more profitably than to engage in such a discussion as he indicates. He told me some years since that his work was to tear down minut to build hp. This is what I am trying to do, and while I have no sympathy with the erroneous dogmas that are taught by theology as Christianity, I cannot see how anything can be gained, or anybody benefit, ed, by antagonizing the churches, many members of which are acting up to the best light they have, and are anxiously inquiring for the truth; I therefore have no inclination to enter into any controversy with any one. I shall give my views fully in what I am now writing, embracing the subject matter under consideration.

We have had three frosts and some thin ice, but we shall remain here some weeks longer before returning to Memphis. Many of our friends have passed away since the yellow fever commenced its ravages, but they have only gone before us. We, too, shall pass over when our work is done. I want to devote my time more fully to the cause of Spiritualism than I have ever done.

Mrs. L. L. Browne writes: I find here in St. Paul an upder-current of inquiry, or hungerings and thirstings for the "bread and waters of life," that spiritual food that is found alone in Rarmonial Philosophy, and in the seturce of truth. There is now quite an interest being manifested by a few of the more pronounced Spiritualists, and organization is the theme of contemplation at present. Mrs. Dr. A. Coombs gave a short but excellent address in reference to organizing and becoming a power for good in this city of churches. Besides lecturing, she is doing an excellent work in treating the sick, and also in administering the balm of consolation to the famished soul, and the light of inspiration to the darkened mind. Dr. La Piere also has opened offices and rooms here, where the sick and affileted come to be healed of their maladies, whether of mind or body, and where on every Sunday evening we have very interesting meetings and circles for mutual improvement and inter-communion with our friends beyond the vale. I hope to receive weekly visits from the dear old Journal.

S. W. Jewet writes: Alfred James, a young and newly developed trance medium for material. Ization, holds forth at his house, 635 Marshall Street, Philadelphia, Pa. His scances rival the Eddy Brothers' in Vermont. More light is allowed in the room during the scance than in any other one of the kind that I have ever witnessed. Spirita come out of the cabinet and dance with mortals several minutes, and often dematerialize before the audience and outside of the cabinet. In private circles held at this place, Mr. James enters the cabinet naked, sometimes, to gratify unbelievers. It draws upon his health.

The Universalists of New Hampshire, at their recent Convention, unanimously resolved that "this-Convention disapproves and condemns the use of tobacco by any of our ministers a) a habit inconsistent with the purity and temperance of the Gospel, which every minister is called upon to proclaim and practice, and that no one should be ordained a minister of this Gospel of purity and temperance who is addicted to the habit."

According to reliable estimates less than onetenth of the inhabitants of the United States are church-going people. Can it be that this immense majority of our population are disbelievers, or are they only lacking in religious fervor? Be that as it may, there appears to be a general lack of interest regarding religious matters among the public, and it certainly seems as though the churches were failing in the fulfillment of their mission.— Elgin (Ill) Advocate.

J W Scally writes: Inclosed you will here find live dollars, for which please send me your excellent JOURNAL for one year, and the rest I wish to invest in the Watseka Wonder pamphlets. I wish to say to you that your course in the way of putting down fraud, is making you many friends, and is causing many who once stood aloof to read your paper with interest.

Warren S. Barlow, writes: I am much pleased with "Devotional Spiritualism," from those unknown authors, Some of the finest ideas yet given to the world, it seems to me, are embodied in them, and I hope to see them in book form. Thank you for exposing the "ropes of sand" that many would fain use for connecting earth and heaven.

W. F. Jamieson writes: As I set well into the Fall and Winter lecturing, I will call attention to the JOURNAL from time to time. Your paper is the most sensible one published in the interests of that phase of liberalism termed Spiritual. I hope to see all Liberals unite on the broad platform of mental freedom for all.

J. E. Balcom writes; Having been a medium twenty five years, I fairly hate deception and fraud, whether practiced by mediums or, spirits. It is to easy task to be a truthful medium, and to discriminate between good and evil spirits; it is well to try the spirits.

J. Miller writes: We could not do without the JOURNAL; it is a welcome visitor at our home. I must say, with so many others, the JOURNAL feeds us with the bread of life. We do not feel that we can do without it. May the angels ever inspire and prosper you, and its many co-laborers.

The Jews first settled in America about the year 1650. From that time until the beginning of the present century onlygist congregations had been established. At present it is estimated that there are at least 300 congregations and between 250,000 and 300,000 Jews in the United States alone.

R. B. Lewis writes: I fully endorse your madigms. Medi-

course of exposing pretending mediums. Mediums for what? Frauds, impostors, obtaining money from simpletohs under false pretenses. Down and out with the whole batch of them. J. S. Clark writes: I like your paper and the able manner in which it is conducted. Especially

able manner in which it is conducted. Especially does your course in regard to fraudulent mediums meet with my warmest approval and commendation.

H. Price writes: I intend to take the JOURNAL

as long as I live. I would not think was at home if I did not find it on the table each with good cheer for progressive minds.

Urlah Jones writes: I feel that you should

be sustained in your efforts to weed out all frauds and fanaticisms, which have brought the teachings of Spiritualism into such disrepute.

pulse more than from principle, men are neither so good nor so bad as we are apt to think them.—
Have.

James M. Taylor writes: I have taken the Junna'. a number of years, and have always paid in advance. I don't know how to do without it.

Fred Front writes: I like the JOURNAL betfer than ever before. May the Spirits continue to assist you in the good work.

Annon, Lundy writes: I am well pleased

Anron Lundy writes: I am well pleased with the management of your paper.

John Brotherson writes: I want and must have the good old JOURNAL.

The Essence of Spiritualism

Man is a fact in nature, endowed with continuous existence, possessing the properties of growth and development into higher conditions where his ultimate surroundings will afford perfect enjoyment. A firm conviction of this gives to the present life a beautiful significance and throws over the future a halo of glory which can be appreciated only by these whose minds are free from prejudice, bigoth and credulity. Leandor.

Catherine Berry, of London, England, having had a scance with Mrs. Margaret Fox. Kane, and Mrs. Fox Jencken, writes as follows to the Medium and Daybreak: "At this point, I rose to open the folding doors; but the spirits were too quick for me—opened it themselves, and vanished. I tried hard not to be frightened, but I was frightened, and begred them not to touch me. I was sorry—it being the first time Mrs. Keus and Mrs. Jencken had heard the spirits so plainly—but I was too excited to sit any longer, and I will never again sit alone.

LIST OF BOOKS

Life of Thos. Paine.

My Wedding Gift.

Maric Staff A. J. Dayle

Mediums—from the French of Alian Kardee.

Masculine Cross and Aucient Sex Worship.

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H. Pawell.

H. Powell.

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Moravia, Eleven Daya at. T. R. Hazard.

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Spiritual Harp, 2011. Abridged Eduton.

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Soul of Trange, by Elizabeth add William Benton.

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Continued from First Page.

ing is for the time being, banished; so that all thought of personal distinction, honor, glory, or advantage of any kind, is seen to be offensive, and to belong only to a low condition of life; while every creature is regarded with the sentiment of a purely good will. Third, a sense of delight beyond the power of expression fills the whole being. 2. Various phenomena have come under

my observation during the last twenty five years in my association with Spiritualists, of whom there are many among my acquaintances; but as to the strict genuine-ness of them, I am not quite certain, because the circumstances were never such as to exclude every other ground of explanation, and because, in some instances, there appeared to me to be collusion and trickery in the production of the phenomena.

3. I do believe that there is an occasional

conscious converse between the living and the so-called dead, and that the records of Scripture touching this point, are worthy of credence, as well as numerous other accounts both ancient and modern.

4. The communications purporting to come from the Spirit-world, which have come under my observation, do generally sustain the leading doctrine of Universalism, viz., that the intelligent universe is to be certainly harmonized in holiness r d happiness. A UNIVERS LIST MINISTER.

The National Liberal .. eague Congress.

At the meeting of the Congress of the National League in Syracuse, N. Y., Oct. 26th and 27th, the storm which had long been pending broke loose. There were 138 delegates present, representing 32 leagues. Of this number, 12 delegates were charter members, two annual and one life.

The division arose on the question of a repeal of the "Comstock Law," ,one party favoring unconditional repeal, and the othsuch amendments as would make the law effective without permitting injustice at the hands of those charged with its administration.

On motion of Mr. H. L. Green, of Salamanca, N. Y., a committee was appointed to nominate the members of the standing committee and officers of the league. The duties of the committee also included the preparation of a programme for the Congress. In this committee, from its president refusing to name the sub-committees, the repeal party lost the chairmanship of the committee on resolutions; B. F. Underwood was chosen chairman, who presented the report of the committee as follows:

THE PLATFORM.

Resolved. That this Congress does not at the present session, express any indepent in regard to the Constock postal law question, but that it hereby recommends that the members of the League and all liberals inform the medives, as far as possible, as to its constitutionality, with a view to decisive action at the next Congress.

Congress.

Resolved. That the freedom of the press, which is guaranteed by the United States constitution, includes freedom to publish and freedom to circulate, by the customary changels, an opinions on literary, scientific, po-

litteal, social moral, religious, or other subjects.

Resolved. That while we recognize the supreme importance of extinguishing, as far as possible, the demand for obscene literature by educational and moral means, we also recognize the practical necessity of legislation by the proper and constitution an thority against the crime of publishing it, and laws for the punishment of the same.

islation by the proper and the crime of publishing it, and laws for the publishing it, and laws for the publishment of the same.

Resolved. That since the growth and influence of the Liberal League movement depends primarily on the multiplication of local antiflay liberal leagues and sinca the multiplication of these leagues depends chiefly on the seal and activity of the members of the Executive (omittee of the National Liberal League, we recommend to their earnest attention the following points:

(1.) That they appears at least three of their associates in their own immediate neighborhood to the end that the several state sub-committees may hold frequent and regular meetings for consultation and action.

(2.) That they use all diligence in forming as larg a list as possible of the names of prominent and active members throughout their respective states.

(3.) That they enter into correspondence with the latter as local agents for the purpose of stimulating them to initiate the organization o local leagues in their respective forms.

ter as local agents for the purpose of stimulating them to initiate the organization o local leagues in their respective fowas.

(4.) That they continue ty impress upon three local agents and through them upon liberals everywhere, the innumerable advantages which must accrue to themselves and the hiberal cause by building up numerous local leagues and thereby creating a vast and strong constituency for the national league.

(5.) That if any member of the ExecutiveCommittee finds himesil unable to discharge the dut es of his office he should nominate to the directors, as his successor, some capable and energetic man of woman the is willing to assume these important duties.

Resolved, That it is inexpedient at the time to nominate these important duties.

Resolved, That it is inexpedient at the time to nominate candidates for the Presidency and Sice-Presidency of the United States and that it must remain expedient to take this step until the local contituency of the National Liberal League is vastly increased.

Resolved, That the eluster and rainous bearings of the Edmund's constitutional amendment upon the cause destate secularization are dangerously misunderstood and disregarded by nearly the whole people, and vaspecially by liberals; that nothwithstanding the excellence of the major part of this amendment, the proviso that it shall not have the effect to exclude the Bible from the public schools would indirectly but completely Christianize the now secular constitution by recognizing the Bible as having a divine right to be read in public schools would thus plant the nation unawares on the foundation principle of orthodoxy, while the further proviso that this amendment shall not have the effect to impair the rights of property already vested, is designed to early the right to be read in the effect to impair the rights of property already vested, is designed to early the significant with all the growing cytis of that mountainous injustice.

injustice.

Resolved, That we earnestly counsel all local leagues to hold frequent public meetings for the purpose of enlightening the people as to the unspeakable importance involved in this still pending attempt to Christianize the constitution by stealth, and as to the parameters the constitution by stealth, and as to the parameters the cessity of defeating the proviso now attached to this proposed amendment.

An attempt was made to read and adopt the resolutions by sections after the moving of the previous question, but the president promptly decided the motion out of order, and on the call of the previous question a vote was taken and the resolutions were adopted.

Before this, however, in the Saturday evening session, Mr. Cortland Palmer, of New-York, opened up the discussion of the obsenity question by introducing the following resolutions and moving that they be referred to the Committee on Credentials:-1, That the committee on platform be instructed to report in favor of the repeal of the Comstock laws, and-2, in favor of constitutional and State laws against obscenity. When by a strictly party vote of the different factions on sustaining the decision of the President, who had ruled the motion out of order, the Congress decided to discuss the question.

Mr. R. P. Howell, of Boston, offered the following as an amendment to Mr. Palmer's resolutions: Resolved, That the total separation of Church and State is the sole purpose of the National Liberal League.

Resolved, That the platform adopted at our last annual convention, whereby this league merged into an equal, civil, political and religious rights association is hereby re-

An excited discussion followed in which different speakers on both sides took active part. Another motion to adjourn was defeated. Mr. B. F. Underwood, of Massachusetts, deprecated the resolutions, and said it was an attempt to force the League to adopt repeal, while a large majority in the East favored modification of the laws under consideration. The majority in the convention was obtained by creating recently new leagues for the sole purpose of forcing repeal. If this effort to divert the League from its true object by those who have "obscenity on the brain," be insisted on, he fayored a withdrawal of his sympathizers from the League. He criticised very sharply the discourteous action of the majority.

At this stage of the proceedings, Dr. Foote, of New York, offered a series of resolutions in place of those before the bedse as a compromise between the two which were referred to the Committee on Resolutions. An atcussion of the Palmer, resolutions, when that side of the house were informed they were not before the convention having by the resolution to refer been consigned to the committee. Great excitement followed when a resolution to adjourn was put and declared carried by the chair, and in the midst of the tumult raised by the opposition, the janitor turned off the gas and left them under the subduing influences of darkness which soon cleared the hall.

Sunday morning the series of resolutions reported by the committee, previously no-ticed, were adopted and after further heated discussion, the Congress adjourned to din-

The grand climax, however, was only reached on Sunday afternoon when the report of the committee on nominations was presented pand the excitement ran so high, when Elizur Wright was elected President over Mr. Abboth, that a large number withdrew from the Congress and formed another organization.

THE NEW LEAGUE.
The seceders met at the Syracuse House. The Rev. Mr. Gordon called the meeting to order, and Judge Hurlbut was appointed chairman, and R. B. Hallowell, secretary.

On motion, Messrs. C. D. B. Mills, of Syracuse; Rev. G. E. Gordon, of Milwaukee; B. F. Underwood, of Massachusetts, and the president and secretary were appointed to prepare a paper expressive of the feelings of the meeting.

A committee to prepare a basis for the formation of a new League was appointed

F. E. Abbot, C. D. B. Mills, D. H. Clarke, J. McDonough, Mrs. S. D. Otis, Judge Hurlbut and R. A. Hallowell. An adjournment was then taken to await the report of this

The above committee returned soon, and

reported through Mr. Underwood: Whenever, The Congress of the National Liberal League, assembled at Syracuse, October 26th and 27th, 1877, to which we were de'egates, was radically divided into two parties, one favoring total repeal, and the other opposed to such repeal of certain laws of the United States relating to the circulation of obscene literature, and

opposed to such repeal of certain laws of the United States relating to the circulation of obscene literature, and Wheneas, The whole question was, by the proposition of the majority and the consent of the minosity, dropped from the consideration of the present Congress, and Wheneas. The subsequent nomination and election of the chief executive officers for the ensuing year, including the president, were made by the majority dependent upon their expressed opinion on the question, which had been thus disposed of, to the surprise and deep disappointment of the minority, and Wheneas. The minority cannot but regard this action of the majority as a breach of faith and an unjust act toward the minority, therefore.

Resolved. That we, the undersigned, protest against the actions, aims and results of such proceedings, and hereby withdraw from the session of the Congress to take such action as we may in the fiture deem advisable.

Resolved. That we believe that the existing United States laws against obscently need to be reformed and amended, being now in several particulars oppressive in the modes of administration and in the penalties, yet we are in favor of proper laws, by state and national governments, against the publication and irrulation of obscent literature, tending to corrupt the morals of youth.

The above protest was signed by the fol-

The above protest was signed by the fol-

lowing:

Vudge E. B. Haribut. Albany; F. E. Abbot. Boston;
C. D. B. Mills. Syracuse; B: F. Underwood, Thorndike,
Mass.; R. A. Hallowett. Boston; G. E. Gordon, Milwaukee; David H. Clark, Florence, Mass.; E. A. Sawlette,
Boston; Mrs. S. B. Otis, Boston; D. G. Crapdon, Chelsea,
Mass.; W. H. Hamlin, Boston; F. Goodycar, Cortland;
J. F. Watkeys, Nettle C. Truesdell, Barriett A. Mills,
Syracuse; T. C. Gage, Payetteville; M. W. Dodge, Alhany; J. H. Adaluson, Passaic, N. J.; Thomas Dugan,
Albany; J. P. Pike, Rachester; D.B. Morey; —; Moses
Hayes, Rochester; S. R. Urbino, West Newton, Mass.;
W. D. Bunt. Scott, N. Y.; Mrs. Hope Whipple, Boston;
Charles Ellis. Boston; John W. Truesdell, Syracuse; H.
P. Stark, Rochester; Joseph McDonough, Albany; Rev.
Dr. Schlessinger, John Prest, Catherine B. Huribut, Albany; E. York, Chelsea, Mass.

Later in the evening the committee on a

Later in the evening the committee on a new organization reported. The new League takes the preamble of the constitution of the National Liberal League adopted at Philadelphia, 1876, and continues as follows:

Therefore we, the protesting members of the second annual congress of the National Liberal League, convened at Syrafase, N. Y., October 25th and 37th, 1878, hereby associate ourselves together and adopt the following constitution:

Astr. 1. The National Liberal League of America, founded on the principlus originally adopted at the Centennial Congress of Liberals at Philadelphia in 1878.

The remainder of the constitution was the

The following resolution was adopted:

Resolved, That all local leagues that approve of the formation of the National Liberal League of America, are invited to discontinus their connection with the old league and to join this league.

gan of the League. The following officers of the new League were elected:

The Index was adopted as the official or-

President-Francis E. Abbot, of Boston, Mass. Secretary-W. H. Hamlen, Boston. Assistant Secretary-Miss Jane P.\ Tit-

Treasurer -J. A. J. Wilcox, Boston. Board of Directors -F. E. Abbot, J. A. J. Wilcox, W. H. Hamlen, C. D. B. Mills, D. G.

Crandon. Chairman Executive Committee- C. D. B.

Mills, Syracuse. The new League then adjourned.

There is no trifling with Nature; it is always in the right, and the faults and errors fall to our share. It defies incompetency, but reveals its secrets to the competent, the truthful, and the pure. - Goethe.

Spiritualistic Experiences of Dr. De Novo | during these twelve years, has been upon Orleanskt.

A Spiritualist! eh? The term is too tame. My enthusiasm is now, after fifteen years' investigation, unmitigated and unlimited. These thin-mile believers are no good; they go stupibling stupidly over blocks. My position is amongst the recognized associations. I am an ornamental member of the "Scientific Society for the Suppression of Quacks." For this membership and the honors conferred I paid three dollars. Then you will find my name enrolled among the the graduates of the "Viennese and French System of applying Electricity." Matriculation and certification of ability to practice cost me only twenty dollars, and the loss of one night's sleep. The British, Association made me an honorary member in recognition of my great and undoubted ability as a form-materializationist. In the State of Maine, my name is among those who con-stitute the "Society for the Detection of Adultery in the Liquor Traffic," For this honor conferred, unsolicited and by a unanimous vote, I paid for only the drinks of the officers of the society, say one dollar and eighty-seven cents. Member of other bodies am, of greater or lesser importance, but fifty dollars will cover the entire expense of these dollars will cover the entire expense of these titles and distinctions which I beg to record for the encouragement of new beginners. A good dignified address, very impressive style of approach, a written application, a small fee, and the goal is yours! The result: In different cities my friends give me different titles, as "Professor," "Doctor," "Judge," and the like, which opens many a door to my entrance as a magnetizationist. Enthusiasm is not the word. No! a passionist, rather! My experience is promised.

sionist, rather! My experience is promised. Very well, then, fifteen years ago by chance I read a small-work by A. J. Davis, or Hudson Tuttle possibly, called "Strange Visitors" or something like that—oh, come to think, it might have been "Disembodied Man," or the "Hollow Globe." At all events it transfer a reverful impression. it-made a powerful impression. At that time I kept a family grocery store. In less than-a week all such menial pursuits were prodigiously repulsive. Enough! I sought Mme. Beaconsfarm, who was advertised as a French seeress, astrologer, and most extraordinary natural, medium and charvoyant. In two moments she described my feelings as well as impself could. Said she:
"You are in painful situations." Nothing could be truer. "Come again to morrow," she said, "and a spirit will foretell your future." Price two dellars, for every subse-Price two dollars; for every subsequent interview one dollar and a half. How

much cheaper than paying pew-rent!
On the morrow she said: "Your life is discordant. You are a healing medium you have other gifts. But your business is in the way; it must be given up." For this seance I paid her one dollar and a half and I promised to call on the morrow. For she (the spirits over her tongue, I should say) said: "We are your band! Great work in the future for you! Great prize for you."

My God in heaven! I shouted for joy. My grocery store was neglected; so was my bigoted wife, and the children ceased to interest me. My wife went about the house crying, giving expression to bigoted hatred of every thing in the name of Spiritualism. Oh, good Lord, how I did suffer. The only comfort I found was in the delightful private little mediumized room of Mme, Beaconsfarm. My wife began to make me dreadfully miserable. That's the way with these churchal bigots the world over.

Another appointment with fime. Beaconsfarm! On this occasion she gave the names of MY BAND! Glorious, wonderful minds. There I was still in the grocery business; yet great spirits were watching and developing me!

St. John, Peter the Great, King George the 111, Buddhs, (she gave this as the correct name) Jesus, Ptolemy, Queen Mary, Sweden-borg, and twelve astrologers of great learnknowledge: ou observe my band? The grocery business was given up to my wife. Of course it was badly run down from several weeks of absence on my part. But it was the best I could do for my

children and bigored wife.

Great news through Mme, Beaconsfarm next day! In a very delicate way, (most bewitching she invariably was) she said:

"Can't make no progress with your mediumship gifts while living with that we umship gifts while living with that wo-

Now I had never whispered a line about my feelings toward my wife. What a per-fect test!, My God, didn't 1 suffer? But I couldn't be stopped in seeking after truth. The truth is sacred wherever found, whether at home or abroad, you know; so saying to disturb my bigoted madame, away I went after the great prize with my distinguished band of spirits. Talk of tests! Talk of "fraud-proof conditions!" Why, I had nothing but tests—tests upon tests, tests upon tests—from the first to the very last of my visits to Mme. Beaconsfarm. (By the way, please give her a call when you visit that city again. First sitting, \$2.00; each after that, \$1.50. I have first and last paid her over five hundred dollars in cash for sittings at and declaration that the contractions are sent and declaration. tings, etc., and declare it was the cheapest pew rent in the city.) All this happened fourteen or more years ago. Since that I have had a hard experience; but I wouldn't have had it different. Why should I? "Whatever is, is right," was my doctrine after reading an article in a Spiritualist newspaper, and I practice upon it.

My bigoted old madame, whom I have not seen for twelve years, had to take the grocery and the children. All the suffering I had about it I kept in my own breast. Spirits knew all about it, and that was

Spirits knew all about it, and that was enough for me. Very probably Madame had her own trials and hardship; but the rule, "Whatever is, is right," domes in as a reconciler. It's the biggest moral discovery of the age.

Since twelve years my powers of magnet-Since twelve years my powers of magnetization are wonderful—most extraordinary. Sometimes the spirit of a departed husband takes up his residence in my body. He makes himself recognized and felt by the sorrowing widow, who is my patient. What a test! Of course, you know, I would not think of such a manifestation. Death is robbed of its atinger by these materialization tests. In the exercise of my extraordinary effects In the exercise of my extraordinary gifts in this marked manner, I have encountered some terrific opposition, even among pro-fessed Spiritualists. Such, however, is the fate of all reformers.

My mental powers are amazingly gifted. Long since I found that those old fossilized writers, like A. J. Davis and others, could learn me nothing. Davis "Strange Visitors" and Hudson Tuttle's "Disembodied Man," and the great book on "The Hollow Globe" by Mrs. Blavatsky, have nothing in them which I didn't know twelve years

Re-incarnation I know to be a fact, for already I have experimented upon its principles. In seeking my final wife (so that I will not need to be returned again to this gross world) I have sought several times. All the marrying that I have engaged in

re-incarnation principles.

The opposition of such fogies as Davis, Coleman, Loomis, et al, don't weight a drop in the bucket of a real Spiritualist who knows where he finds his spring water. Form materialization takes place, with least tax to the powers of the medium, when no test conditions are exacted. Father Haz-ard is the medium's friend. Long may he wave his Banner. Brandreth's pills should be given to every shallow-pated and hollowsouled Spiritualist who strikes a blow at the clear-headed Father Hazard. This is plain speech, Mr. Editor, you know. Why, what is a truth if-it can't be spoken? You what is a truth if it can't be spoken? You let my band of spirits arrange the conditions once, and see for yourself! I will, under their guidance, tell you where to sit (price per scance, three dollars), and you shall behold George Washington, St. John, or John King, walk straight forth before the Every additional investigation, two clars, providing you-obeythe rules laid down by Father Hazard and A. A. Ballou, I reserving the right to open-the door and I reserving the right to open-the door and put you down stairs if you violate the spir-

its' expressed conditions. Spiritualism is the greatest show on earth for the materialist. Why don't you stand by your mediums like the faithful old Banner whose folds cover a multitude of seek-

Enough! As before said: Enthusiasm is too tame a word by my passion on this glorious thing.

Dr. Chas. T. Buffum, CLAIRVOYANT PHYSICIAN.

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