

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

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A Woman in Hindoo Law and in Buddhism.

The following divisions of the human race into religions at the present time, is believed to be perfectly reliable:

Buddhists	32 per cent.
Christians	30 " "
Mohammedans	16 " "
Teaheens	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, religious 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 celebrated Warren Hastings, in India, an accomplished scholar, Nathaniel B. Halhed, in the year 1776, translated and published in London 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 years.

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

The many rules laid down in this chapter for the prevention of domestic authority to the husband, are relics 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 chapter of the same rare work in the New York 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 a weak and feeble man, he shall nevertheless endeavor to guard his wife with caution, that she may not be unchaste and learn bad habits. The Creator formed woman for this purpose, viz: That man might copulate with her and that children 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 clothes 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 Deity, her husband, 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 chastity. 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 Brahmins, to promote the future happiness of her husband.

In case there be no sons, the unmarried daughter could inherit, and if she should 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 woman'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 intelligence concerning them? Yet, these laws originated 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 hundred 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 ever known. It originated and practiced proselytism in almost every part of Asia.

They preached a belief in the incarnate God Krishna as essential to salvation, 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 festered like a pall over a continent of territory.

* Note. Vide Max Muller, Chips from a German Work, Vol. IV, p. 243.

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 escape pain. Life in his eyes is nothing but misery; birth the cause of all evil, from which even death cannot deliver him, because he believes in an eternal cycle of existence, or in transmigration. There is no 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 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 Brahministic 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 ascetic 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 exclamations, but he himself began to ponder upon the realities which seemed to bind him 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, open-mouthed, 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 enter."

Thanks to progress, such a flagrant outrage on the rights of mother and babe in this country, would be rectified under our statutes by a magistrate compelling the recreant husband either to perform his marital duties, or be assigned 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 celibacy, naturally resulted in the founding of the monastic order. Eight hundred years before the Benedictine monks swarmed all over Europe, Buddhism had dotted India with monasteries.

A historian writing of this movement, says entire towns and villages were depopulated 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 327 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; if not so found, the infant was killed. From

* Note. Vide Johnson's Oriental Religions, Max Muller and all Sanskrit scholars upon Nirvana.

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 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. Buddha-like his successors in all countries in his eagerness to establish the fatherhood of God and the brotherhood of man, trampled under foot the all-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 moral precepts of Krishna, or of any other incarnate-god.

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

In a recent fearless work, entitled, "Ancient Faiths and Modern Errors" in his vigorous manner draws a parallel between doctrines as taught by Buddha and those found in the gospels and epistles of the New Testament. 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 Krishna 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 sainthood, has long been admitted by the impartial investigator. But it was reserved for comparative philology to demonstrate that Buddha has been canonized as Saint Joseph by the Roman church. Max Muller in his last work, (Fourth Vol. of Chips), after citing ample testimony to prove this on p. 180, concludes 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 founder of a religion which, whatever we may think of its dogmas, is, in the purity of its morals, nearer to Christianity than any 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 bestow. And whatever we may think of the sanctity of saints, let those who doubt 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 honor that was intended for St. Joseph, the prince, the hermit and the saint. History here, as elsewhere, is stronger than fiction, and a kind fairy whom men call Chance has here, as elsewhere, remedied the inartistic and injustice of the world. C. O. POOLE, New York.

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 psychology, 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 phenomena?

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 purporting to come from the Spirit-world, generally sustain the leading doctrine of Universalism?

Please reply at your earliest convenience.

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 receipt of 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 extensively.

III. I do not.

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

I suppose a more extended reply is unnecessary. Yours respectfully,

A. L. RICE.

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

To the Editor 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 being 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 of exhibition.

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 living, 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 practice.

I was once personally acquainted with J. M. Peabody, 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 truth 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 following interrogatories to Universalist clergymen. For one I propose to be frank and answer your reasonable inquiries.

I. Have you any personal experiences in what are denominated spiritual phenomena?

Yes.

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

Yes.

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

Yes.

IV. Do not these communications purporting to come from the Spirit-world generally, 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 shineth in darkness, but the darkness comprehendeth 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 mankind, 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 everywhere in our midst. Bible phenomena appealed 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 sorely 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 dragons 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 nature of the future state, and the final well-being 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 beyond 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 Religio-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 seances, 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 positively that it was impossible of performance by him.

III. I neither believe nor deny 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 pronounce 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 compensation. We all do that, but it is well-nigh impossible for us to discriminate between those whose occupation seems to be to prey upon the pockets of the people, and the really honest mediums. I have paid money—no great amount, to be sure, but what I could ill 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 experiment has been a failure, so far as any evidence was obtained which even a devoted Spiritualist would consider as contributing to establish the fact of communication between the living and the so-called dead.

But if a few honest and powerful mediums bearing credentials from responsible parties, were to make it their business to lecture and hold seances—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 contribute something for the privileges of investigation thus afforded them. They are willing to aid in maintaining churches. Why 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, and which 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 religion." 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; notwithstanding the variety of its objects; that the great Spirit 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 always think of what I then saw to be actual.

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 entire absence of doubt as to the reality of a spiritual and divine existence, and a vivid sense of the soul's immortality as a truth that is clearly perceived. Second, every selfish feel-

Continued on Eighth Page.

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

EPES SARGENT—Dear Friend:—When you suggested to me that I write my experience, as comprehended by myself, you planted the seed which has grown and fruited in the present letters I address to you.

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.

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 subtlety.

Hence for the medium who has traversed this dangerous pathway to retrospect and clearly present the motives which have actuated, and the often conflicting impressions showered down on him, is most difficult, if not impossible task.

At an age when boys are usually absorbed in sports, my thoughts were turned to the great questions of theology and religion. Their direction I refer to the fact that my parents were Unitarians, and held heterodox views in a community of Trinitarians.

With my present knowledge of spirit intercourse, I can trace at that early day the beginning of spirit-influence—I often felt the exaltation of perception with corresponding depression, which I did not then understand, but which is now clear to me.

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 plagiarized.

Mr. Mann was exceedingly positive and enthusiastic. He had learned all the best passages of "Divine Revelations," and his conversation was made up at times of these fragments strung together by a very slender thread of observation.

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.—Simms.

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.

A bleak and blustering night in early March, I walked across the fields, two miles or more to this seance, at which I hoped to gain nothing, and feeling ashamed of myself for my pains, yet impelled by an irresistible 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 ease, and most uncomfortable. We all sat around the table, placing our hands on the top. We had sat perhaps an hour with no other visible sign than the ridiculous contortions of one of the sitters.

ORGANIZATION.

BY SELDEN J. FINNEY.

(CONTINUED.)

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.

Man himself is the only permanency in history. Fixed opinions is idocy. The eternal pilgrim himself keeps marching on. Partisan success is failure—a continual failure.

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.

The success we should aim at, is the full and free development of humanity its richest diversity.

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.

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.

2d. We want to aim 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.

(To be continued.)

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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.

The band of friends gathered around him were determined, contrary to his repeated warning from the superior state, to make him a religious center; the leader of a grand religious movement.

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 the 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.

Mr. Tuttle must have read me very carelessly for the last thirty years, to presume at this late day, that I have the most distant fellowship with pretercrist, or that I ever spent an hour in looking after a head-center for my theology.

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."

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.

The separation referred to resulted from causes which had no relation whatever to any man's philosophy, theology 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.

REMARKS BY HUDSON TUTTLE.

In compiling the biographical sketches for the JOURNAL, 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.

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."

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.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I beg leave to send you a brief narrative 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.

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.

I visited four of them, and in each case was well satisfied with what took place, and consider it but an act of justice to say a word in their favor. Mrs. Crocker and Mrs. Bishop are trance mediums, and they both gave evidence of being genuine ones.

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 testifying to the great kindness and consideration he showed me; and whatever some Spiritualists may think of the course he is taking in regard to public mediums, he is evidently thoroughly sincere, and believes he is discharging a much-needed, though unpleasant duty in the interests of pure Spiritualism.

My next halting ground was Battle Creek, Michigan, where I gave two lectures. The Spiritualists are organized 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 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 interest, and I shall likely lecture here two or three Sundays more.

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 Bacon. "Look before you leap," says John Smith, all over the world.—Whipple.

To cultivate sympathy you must be among living 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 betendevouring to return, and will peep out and betray herself some time or another.—Tillotson.

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

Our Young Folks.

A Little Sinner.

I wish you would just let me be! No-I'm not at all sick, and I didn't get hurt.

Oh Yes! I suppose I must go- You're a great big tall lady, and I'm very small.

If I had a dear little girl, I'd not make a face, when she just tore her dress.

Now you needn't look so any more- I am most to the closet, and I don't care a bit.

Mamma! will you open it now? I'm a little bit sorry- please let me come out!

Mamma! dear mamma, do you hear? I am ever so sorry- I know I was bad.

Mamma! may I just have my dolly? It's so lonesome in here- O mamma! won't you

Why a cold rain-storm should come in the warm early June noone on Glenwood Farm could understand.

Oh, my precious best little mother! I will never be naughty, no, never again!

A True Pussy-Cat Story.

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BOOK REVIEWS.

THE INTERNATIONAL LESSON HYMNAL, edited by David C. Cook, assisted by the S. S. Bureau of Poetry and Music.

This is what its name implies: a "Lesson Hymnal." It contains hymns written with a view to perpetuate the dogmas of orthodoxy.

Just beside the river angels wait, Waiting there to take us home;

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 Father now sits on one of gold with a pearly gate.

November Magazines not before Mentioned.

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 Cuck; 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; Topsy's Thanksgiving; A Lesson in Arithmetic; Shetland Ponies; Little Miss Muslim of Quintillion Square; "Dipity"; Tangled Knots; Parlor Squares; 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 Newcomb, of the U. S. Naval Observatory; Right Relation and Misrelation; Brain and Mind; Homs of Sense; Hays; Skat; Ministry of Love; How Mrs. Miriam Escaped Poverty; Yearnings; The Yucca Stricts; 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 RELIGIO-PHILOSOPHICAL JOURNAL.

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.

L. E. L., of Cumberland street, Brooklyn. These initials, by the way, will be recognized by many of your readers, as those of a whole-souled woman, whose hand and heart are ever alive to the calls of sorrow.

What wonder that her sympathies should have been called out by the pathetic life and tragic death of the gifted poetess, L. E. L. and that an innocent, refined, sensitive nature could endure. In 1838, she married Mr. McLean, 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 design, 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 jealousy. 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 forever.

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 slander, which was indignantly denied by my friend. The hours wore on in the discussion, and still the hostess, with much feeling, defended the memory of the "sad-souled" poetess. Midnight approached, the wind howled drearily without; no other sound was heard save their own voices, which gradually softened as they were about to separate for the night.

Suddenly a loud knock at the door startled 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. L." Mrs. Greene immediately withdrew, and Mrs. T. read these verses to the astonished party. Need I say that she cherishes 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.

TO MRS. TAYLOR.

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

I have soothed thy throbbing pulses, Caught 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, Soling a beloved name.

Day by day I nursed my creature 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 sympathetic 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 holy shrine, I have felt 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.

L. E. L.

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JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

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JOHN C. BUNDY, Manager. LOCATION 25 and 26 LaSalle street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., NOVEMBER 9, 1878.

Is There a Science of Psychology?

Indications of the advancing waves of 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.

As if the mediums and seers of all the ages, who have been brought into direct contact with supersensuous phenomena, objective and subjective, did not "know" in what they had experienced and believed?

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.

There is a psychological science; and there is to be a reformed psychological science, the ground for which is presented in Modern Spiritualism, and which is destined to remould the theologies, religions, and ethical systems of mankind.

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 influential, with all the principal journals and magazines at their command.

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 zoologist, have the sixty sorts of apes strung

together in perfect order, yet knowing nothing besides, except a few scraps of his catechism, 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 Catechism 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 insipid, shallow materialism.

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—whether in hell or heaven—has always been really a dream, and not strictly speaking a belief at all."

As if the mediums and seers of all the ages, who have been brought into direct contact with supersensuous phenomena, objective and subjective, did not "know" in what they had experienced and believed? Was John Wesley not in reality a "believer" in spirit and immortality, when he bore testimony to phenomena, similar to those of Modern Spiritualism, occurring in his own house, under his own eyes, not once only but many times?

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.

It is Spiritualism only that can cope with these modern Sadducees and pseudo-scientists. 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.

There is a psychological science; and there is to be a reformed psychological science, the ground for which is presented in Modern Spiritualism, and which is destined to remould the theologies, religions, and ethical systems of mankind.

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 influential, with all the principal journals and magazines at their command.

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.

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 nasty criticism as that made by Prof. Swing is a stunner beyond expression."

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 Comstock law, was unconstitutional in some of its provisions, and oppressive in this view our readers coincided and all are of the same opinion still.

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 inalienable 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 anyway, things could be worse for them.

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 froed 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 partisan 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.

We are credibly informed that when, several years since, Dr. Thomas was arbitrarily deposed from the pastorate 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 pastorate of a church as liberal as the M. E. Church, and one with which he was, as a Methodist in close sympathy.

We would like to inquire, how many of those in the Rock River Conference, who united in censuring him, have ever had a \$4,500 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 \$3,000 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 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.

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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 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.

The above letter comes to us for publication, from a highly respected author and writer for the spiritual press, who adds, in 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 actor 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 him 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, magnetic 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 channel.

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

Capt. H. I. 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 their 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 townsman, 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, of 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 old acquaintance, the undaunted and irrepressible Asa K. Butts. The publisher has the ability and business experience to make a first class paper in the interest of "progress and reform," if the public will only come forward now and subscribe freely. Single copy with supplement, four cents. Send to Mr. Butts at 49 Dey st. for a copy, and judge of its merits.

Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

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...

Just back from the road on the banks of a stream, That over the rocks with a flash and a gleam...

Strange fancies, sometimes, may have crept thro' his brain; Indeed there were those who declared it was plain...

It was a saying of Barney's that "giving is having;" Or, as sometimes he phrased it, that "losing is saving..."

In matters of doctrine he was wrong, it may be thought; With Longface, the deacon, he tried to agree...

But the years came in, and the years went out, And the great black arms so burly and stout...

The old mill stands, as it stood of yore, By the sweet brookside; but its ancient door...

By the churchyard gate, 'neath a marble slab, Lies the "wandering dust" of old Deacon Grab...

By the wealth of the roses that round it are thrown, And parting the vines—if you stoop very near...

Press Notices of Recent Publications

CURE OF NEUROSES.

M. L. Holbrook, M. D., editor of the Herald of Health, and various books, such as "Eating for Strength," "Liver Complaint," etc.

First, we must remove the cause, restore the tone of the heart, improve the blood...

Dr. Holbrook quotes with approval the opinions of leading physicians and scientific men in regard to brain work and brain disease...

FOUR ESSAYS CONCERNING SPIRITUALISM.

By Heinrich Teidemann, M. D., Philadelphia. Religio-Philosophical Publishing House, Chicago. Price, 30 cents.

The above is the title of a neat eighty page book on the great questions of spirit and matter.

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.

Cures Effected by Relics 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 Bulletin de l'Association de St. Francois de Sales mentions among the most recent cures effected by the agency of the late Pope Pius IX.

J. Keene writes: I would feel lonesome without the JOURNAL, and cannot well do without its welcome visits.

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 strict adherence to a truth-loving disposition...

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 seekers...

WHAT MEDIUMS MAY DO.

Let mediums, on the contrary, appreciating the high value and importance of their work, seek and strive to provide the means of giving more conclusive proofs.

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...

Take Notice and Prepare Accordingly.

I have just received an appointment as missionary in Michigan, which, on my part, means work. Friends, the election is over and we feel better.

Now, friends, I am ready. Let me hear from you. Let us make a sharp winter's work of it. I will answer the first call.

THE WATSEKA WONDER.

THE WATSEKA WONDER, either a miraculous occurrence or a marvel of fiction. In either case it is well worth a reading.

W. F. Jamieson writes:

I have just been reading an article in the JOURNAL of Aug. 17th, by Wm. B. Fahnestock, on magnetism, and other items of interest.

Ellis Davidson writes:

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WOMEN'S WORK.

Mrs. Leroux, widow of a lieutenant in the Forty-first Regt., who just died in England at the age of eighty-eight.

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.

Government.—Among the laws of the State of New Hampshire, passed at the June session of the Legislature, 1878, we find the following:

Women on our School Board. Mrs. A. W. Anthony, of Kasson, Minn., was elected a member of the School Board at the last town meeting.

Lord's Prayer Break-Down.

The way to make a pompous follower of Christ limp but rag, is to request him to repeat the "Lord's Prayer." The clergy are fond of representing to their admiring flocks that infidels cannot correctly quote the Bible they oppose.

Ellis Davidson writes:

I have just been reading an article in the JOURNAL of Aug. 17th, by Wm. B. Fahnestock, on magnetism, and other items of interest.

H. B. Lewis writes:

I fully endorse your course of exposing pretending mediums. Mediums for what? Frauds, impostors, obtaining money from simpletons under false pretenses.

J. S. Clark writes:

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

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Dr. Samuel Watson writes:

The JOURNAL of October 18th came duly to hand. I have read nearly everything in it, and I must say it is one of the best, if not the very best, number I have ever seen.

St. Paul I. Browne writes:

I find here in St. Paul an upper-current of inquiry, of hungerings and thirstings for the "bread and waters of life," and for the "light of the true and eternal life."

S. W. Jewett writes:

Alfred James, a young and newly developed trance medium for materialization, holds forth at his house, 635 Marshall Street, Philadelphia, Pa.

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."

According to reliable estimates

less than one-tenth 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?

W. F. Jamieson writes:

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J. E. Balcom writes:

Having been a medium twenty-five years, I fairly hate deception and fraud, whether practiced by mediums or 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.

H. B. Lewis writes:

I fully endorse your course of exposing pretending mediums. Mediums for what? Frauds, impostors, obtaining money from simpletons under false pretenses.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO PRINT MISCELLANEOUS BOOKS IN OUR FACTORY, and we are prepared to receive orders for the regular issue of the book will be required to prepare proof for the printer. In making remittances for books, by postal order, or by express, we cannot be held responsible for any loss or delay.

Orders for Books, Medicine, or Merchandise, will not be filled unless accompanied by the price of the book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books with prices, including 'Life of Thos. Paine', 'The Ethics of Spiritualism', 'The Principles of Light and Color', and 'Hudson Tuttle's Works'.

Table listing various books with prices, including 'The Ethics of Spiritualism', 'The Principles of Light and Color', 'The Harmonic Laws of the Universe', and 'Hudson Tuttle's Works'.

Agents Wanted. \$7 A DAY TO AGENTS... \$10 A DAY TO AGENTS... HOW TO BE YOUR OWN LAWYER... THE GOSPEL OF NATURE... Stories for Our Children... PLANS OF SALVATION... ORATION... THE APOCRYPHAL NEW TESTAMENT... A NEW AND RARE BOOK! Poems of the Life Beyond and Witn'd.

Business Cards. FRANK BAKER... BAKER & ONGOOD... Miscellaneous. JEHOVAH AND SATAN COMPARED... THE CHICAGO PROGRESSIVE LYCEUM... Newspapers and Magazines... THE ETHICS OF SPIRITUALISM; MORAL PHILOSOPHY... JUST PUBLISHED. The Principles of LIGHT AND COLOR...

Physicians. THE MAGNETIC TREATMENT... Psychological Practice of MEDICINE... Would You Know Yourself... Clairvoyant Healer... A NEW BOOK. Andrew Jackson Davis. "VIEWS OF HEAVENLY HOME."

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 genuineness 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 and happiness.

A UNIVERSALIST MINISTER.

The National Liberal League 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 other such 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 season, express any judgment in regard to the Comstock postal law question, but that it hereby recommends that the members of the League and all liberals inform themselves as far as possible, as to the constitutionality, with a view to decisive action at the next Congress.

Resolved, That the freedom of the press, which is guaranteed by the United States constitution, includes the freedom to publish and circulate, by the customary channels, all opinions on literary, scientific, political, social, moral, religious, or other subjects.

Resolved, That while we recognize the supreme importance of extending the right of suffrage to all, we also recognize the practical necessity of legislation by the proper and constitutional authority against the crime of publishing it, and laws for the punishment of the same.

Resolved, That since the growth and influence of the Liberal League movement depends primarily on the multiplication of local auxiliary liberal leagues, and the activity of the members of the Executive Committee of the National Liberal League, we recommend to their earnest attention the following points: (1) That they appoint 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 large 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 educating them to inflame the organization of local leagues in their respective towns.

(4) That they continually impress upon these local agents and through them upon liberal everywhere, the importance of advertising their cause, especially by the liberal 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 Executive Committee finds himself unable to discharge the duties of his office he should nominate to the directors, as his successor, some capable and energetic man or woman who is willing to assume these important duties.

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

Resolved, That the sinister and ruinous bearings of the Edmunds constitutional amendment upon the cause of state secularization are dangerously misunderstood, and should be clearly explained to the public, especially by liberals; that notwithstanding 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 tend to corrupt the minds of the youth, and that the new secular constitution by recognizing the Bible as having a divine right to be read in public schools, which is superior to the right of Congress and of the people, and would thus plant the nation 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 secure the perpetual exemption of church property from taxation, with all the growing evils that mountainous injustice.

Resolved, That we earnestly counsel all local leagues to hold frequent public meetings for the purpose of educating the people as to the unimportance of the importance involved in this still pending attempt to Christianize the constitution by stealth, and as to the paramount necessity 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 open 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 repealed.

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," he insisted on, he favored a withdrawal of his sympathizers from the League. He criticised very sharply the disconcerting 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 house as a compromise between the two, which were referred to the Committee on Resolutions. An attempt was then made to continue the discussion of the Palmer resolutions, when that side of the house were informed they were not before the convention having by the resolutions to refer been assigned 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 noticed, were adopted and after further heated discussion, the Congress adjourned to dinner.

The grand climax, however, was only reached on Sunday afternoon when the report of the committee on nominations was presented; and the excitement ran so high, when Eliza Wright was elected President over Mr. Abbot, 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. Halliwell, 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 as follows:

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

The above committee returned soon, and reported through Mr. Underwood:

Resolved, That the Congress of the National Liberal League, assembled at Syracuse, October 26th and 27th, 1878, to which we were delegates, 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

Resolved, That the whole question was, by the proposition of the majority and the consent of the minority, dropped from the consideration of the present Congress, and

Resolved, That the subsequent nomination and election of the chief executive officers for the ensuing year, including the president, were made by the majority independent upon their expressed opinion on the question, which had been thus disposed of to our surprise and deep disappointment of the minority, and

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 future deem advisable.

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

The above protest was signed by the following:

Vandé E. B. Harburt, Albany; F. E. Abbot, Boston; C. D. B. Mills, Syracuse; B. F. Underwood, Thordike, Mass.; R. A. Halliwell, Boston; G. E. Gordon, Milwaukee; David H. Clark, Florence, Mass.; E. A. Sawlette, Boston; Mrs. S. B. Otis, Boston; D. G. Crandon, Chelsea, Mass.; W. H. Hamlin, Rochester; F. Goodyear, Cortland; J. F. Watkeys, Nettie C. Truesdell, Berriett A. Mills, Syracuse; T. C. Gage, Fayetteville; M. W. Dodge, Albany; J. H. Adkinson, Passaic, N. J.; Thomas Dugan, Albany; J. P. Pike, Rochester; D. B. Moore, Mass.; Hayes, Rochester; S. R. Urbino, West Newton, Mass.; W. D. Hunt, Scott, N. Y.; Mrs. Hope Whipple, Boston; Charles Ellis, Boston; John W. Truesdell, Syracuse; H. P. Stark, Rochester; Joseph McDonough, Albany; Rev. D. Schostinger, John Frey, Catherine B. Harbut, Albany; E. York, Chelsea, Mass.

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:

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

The Index was adopted as the official organ of the League.

The following officers of the new League were elected:

President—Francis E. Abbot, of Boston, Mass.

Secretary—W. H. Hamlen, Boston.

Assistant Secretary—Miss Jane P. Titcomb, Boston.

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 Noye Orleanski.

A Spiritualist! eh? The term is too tame. My enthusiasm is now, after fifteen years' investigation, unmitigated and unlimited. These thin-milly believers are no good; they go stumbling 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 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 constitute 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 I am, of greater or lesser importance, but fifty 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. Not a passionist, 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 made a powerful impression. At that time I kept a family grocery store. In less than a week all such mental pursuits were provisionally repulsive. Enough! I sought Mme. Beaconsfarm, who was advertised as a French secess, astrologer, and most extraordinary natural medium and clairvoyant. In two moments she described my feelings as well as myself 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 dollars; for every subsequent interview one dollar and a half. How much cheaper than paying a priest!

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 advice 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 hand! 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 Mme. 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 developeing me!

St. John, Peter the Great, King George the III, Buddha, (she gave this as the correct name) Jesus, Ptolemy, Queen Mary, Swedenborg, and twelve astrologers of great learning in knowledge! You observe my great 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 bigoted 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 woman!"

Now I had never whispered a line about my feelings toward my wife. "What a perfect test! My God, didn't I 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, etc., and declare it was the cheapest penny 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 enough for me. Very probably Madame had her own trials and hardships; but the rule, "Whatever is, is right," comes in as a reconciler. It's the biggest moral discovery of the age.

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 sting by these materialization tests. In the exercise of my extraordinary gifts in this marked manner, I have encountered some terrific opposition, even among professed 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 ago.

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

during these twelve years, has been upon 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 Hazard is the medium's friend. Long may he wave his Banner. Brandreth's pills should be given to every shallow-pated and hollow-souled 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 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 séance, three dollars), and you shall behold George Washington, St. John, or John King, walk straight forth before you. Every additional investigation, two dollars, providing you obey the rules laid down by Father Hazard and A. A. Ballou. I reserving the right to open the door and put you down stairs if you violate the spirits' 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 seekers.

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