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

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Re-incarnation—Its Fancies and Follies.

BY WILLIAM EMMETTE COLEMAN.

II.—INCONSISTENCY AND CONTRADICTION.

Superior spirits never contradict themselves, and say only good things. . . What reason and good sense refuse, reject boldly; better reject ten truths than admit a single lie, a single false theory. —*Allan Kardec.*

The light of the Harmonical Philosophy proves the conceit of re-incarnation to be a mere argument of self-righteous ignorance. . . The puerile nonsense of an organized human spirit, . . . entering that of any other human body than its own, as taught by the re-incarnation myth, is too utterly absurd to be for a moment entertained by any healthy mind. —*J. B. Loomis.*

Can the history of the world supply us with a single instance of a human spirit having been re-incarnated? One overwhelming fact would do more to establish the doctrine than a whole library of dismission . . . a theory which cannot bring a single fact to its support, and which can offer no testimonials in its favor except the assertions of a number of spirits whose credentials are of the most shadowy and suspicious character. —*J. Newton Croeland.*

The first thing likely to engage the attention of the student of re-incarnation literature, is the perplexing maze of contradiction and inconsistency, in which he finds himself involved. Every author or lecturer favorable to re-incarnation, is antagonistic in views and ideas to every other like author or lecturer. Contradictions the most glaring, inconsistencies the most palpable, confront the inquirer on every side. Kardec's system is at variance with that of Mrs. Richmond; Roustainig is opposed by Mrs. Conant; Anna Blackwell is set at naught by Almira Kidd; Guy Brian cannot be reconciled with James Smith; and T. L. Harris differs widely from Signor Damiani. Even the respective promulgators of the French Spiritists' school fail to harmonize their discordant theories; Kardec first elaborated a complex system of philosophy, as found in the *Spirits' Book*, and his other compilations; Roustainig, equally ambitious, has since published another version of the Spiritist Philosophy, given him directly by Jesus Christ and the Apostles, containing much in striking dissonance with Kardec's system; Miss Anna Blackwell—personally an excellent, worthy woman, and the ablest and most intellectual of the re-incarnation writers—has, from the two systems of Kardec and Roustainig, constructed a third system, which in felicity of expression, in symmetry of structure, and in the comprehensiveness of the ideas presented and illustrated, completely overtops corresponding systems upon which it is so largely based. Although, so devoted a disciple of Kardec's, she, having adopted so much from Roustainig, advances many propositions and postulates many (presumed) facts in nature, entirely out of place in Kardec's system, and in open opposition to the "spiritual revelations" contained in his volumes.

tencies and contradictions; as an instance I will mention, that on page 17, in a single paragraph of twelve lines, he tells us that Adam was a myth and also that Adam was a real person, founder of one of the races now peopling the earth. That he could be both a myth and an actual man is fully consonant with reason as the many illogical dogmas enunciated in that work and in all other re-incarnation literature.

Miss Blackwell informs us; that, according to Spiritism, a spirit in the Spirit-world, is in a condition of erraticity or wandering, and that therein it may "develop the knowledge acquired in its previous lives; but that it can only acquire new ideas through a new contact with matter in a new incarnation." It therefore follows, that, if a person dies ignorant of the law of re-incarnation, as he cannot learn anything new in the Spirit-world, in order to ascertain that he should be re-incarnated; he must first be re-incarnated, and then perhaps he may find it out; but, as we have all been re-incarnated a number of times already and yet have not discovered it, the question arises, how often must one be re-incarnated before he discovers that he ought to be re-incarnated, and has been re-incarnated? And how can a spirit be re-incarnated—leave its spirit-body, come to earth, and enter the embryo and be born again—and yet know nothing at all about it? Although a person dying ignorant of re-incarnation can never learn its truth in spirit-life, still numerous spirits, disbelievers in it when on earth, are reported to have taught it to earth's inhabitants through Mrs. Conant and Mrs. Richmond; as in cases of Parker, Channing, Swedenborg, J. B. Ferguson, and others. Theodore Parker, it is alleged, in an oration through Mrs. Conant, several years ago, propounded an entirely new idea concerning marriage, which he declared he had first learned only a month prior to its enunciation in Boston. Yet Miss Blackwell plainly announces, that it is impossible to acquire new ideas in spirit-life. In contradiction to Miss Blackwell, Kardec says that the wandering spirits study and observe in spirit-life, "they listen to the discourse of enlightened men, and to the counsels of spirits more advanced than themselves, and they thus acquire new ideas." Nothing can be more radically antagonistic than these verbatim assertions of the two most prominent re-incarnationists of the world: Blackwell says: "If [the spirit] can only acquire new ideas through a new contact with the matter in a new incarnation." (*Year Book of Spiritualism*, page 70); while Kardec says, as above, that spirits in Spirit-life "thus acquire new ideas," (*Spirits' Book*, page 104). This is one of the many instances in which Miss Blackwell scruples not to flatly contradict the teachings of the exalted spirits ministering to her "Messiah," Allan Kardec.

The revelations of American re-incarnationists relative to the nature and condition of the Spirit-world, and of the spirits inhabiting it, are impossible of harmonization with those found in the works of Kardec, Blackwell and Roustainig. According to these latter, there are no minerals, vegetables, or animals in the "fluidic" world, ("fluidic" being the term used to designate spiritual substance); there are no children in the Spirit-world, all persons dying as children being really adults who have lived many previous lives on earth, childhood being simply a state incidental to the early years of incarnate spirits in a material body; there is no sex there, no male or female, no men and no women; there the Spirit-body, or *perispirit*, is entirely destitute of organs; is without arms, legs, body or head, a mere mass of homogenous "fluidic" matter—what its exact shape and size are, they fail to tell us. So we are in ignorance whether we will be round, square, oblong or triangular; whether our Spirit-bodies are in shape of a hexagon, rhomboid, epicycloid, or parallelopipedon, and whether we are infinitesimal atoms, or inappreciable molecules; whether we are the size of our original germ, 125th of an inch in diameter, or whether we assume Broddingnagian proportions, commensurate with our dignity as "lords of creation" and prospective rulers of the skies. Miss Blackwell and Roustainig also inform us that the spirit-body has no specialized functions or perceptions, but the whole body sees, hears, thinks, etc.; that is, our *perispirit* is all legs, all arms, all eyes, all nose, all mouth, all ears. Well may

Anna Blackwell remark, that it is impossible for us to form any conception of the nature of the "fluidic region;" for, verily, a world without mineral, animal, or vegetable; its inhabitants neither men, women, nor children, with bodies without organs, capable of seeing, hearing, and thinking in all parts of their structure, is indeed inconceivable or unthinkable. Contrast these views of superterrestrial existence with those proceeding from Mesdames Richmond, Conant and Kidd, which, as all know, contradict them at every point. The experiences of Edmonds, Owen, Wesley, Swedenborg, as given through Mrs. Richmond, give the lie *in toto* to the absurd, dreamy mysticisms and silly twaddle of the Spiritist school. Moreover, so far from there being no children in spirit-life, Mrs. Kidd, the latest American exponent of re-incarnation, tells us that children upon their entrance into the Spirit-world remain as children for long periods, even for fifty years or more.

Speaking of Mrs. Kidd, let me here remark that she repudiates Kardec's system of re-incarnation, which she denominates "puerile and inconsistent," his mediums being "psychologized," she says, "by his will or chain of thought," (which is true), while she favors us with another milder form of re-incarnation. Kardec says all of us must be re-incarnated very many or even "thousands" of times. Mrs. Richmond teaches that each spirit must pass through the number of embodiments on earth which may be necessary for it to attain the experience which qualifies it to advance beyond its original condition in spirit-life; and that the average number of embodiments for each spirit, is one hundred and forty-four. But we feel infinitely relieved now that Mrs. Kidd has told us that we only require re-incarnation two or three times, and in rare cases the fourth time. Mrs. Conant has, in addition, disclosed to us the existence of various kinds of children in spirit-life; not only those children passing to spirit-land through physical death are there, but other children are propagated there, indigenous to that clime; and still more marvelous, it is asserted, that as a result of our every libidinous or lewd thought on earth, a child is born to us in spirit-life, each thought producing a veritable infant,—so that when we pass to the land of souls we find ourselves possessed of numerous children, of the existence of which we had never conceived. These thought-engendered babes must be semi-orphaned to all eternity, as they have but one parent each, some with fathers and some with mothers only, as their respective thought-progenitors may have been male or female.

Kardec proclaims that all spirits are direct creatures of God, who is continually creating new spirits. Mrs. Conant asserts that all spirits have eternally existed as entities, as spirits. Miss Blackwell and Roustainig affirm that Jesus Christ is the infallible guardian spirit of this planet, its tutelary angel-guide and ruler; that he is in direct communication with God, is a holy, unfallen spirit, not subject to the law of incarnation or re-incarnation like us fallen spirits; that he seemingly once incarnated himself in Judea to lay the foundation of spiritual truth as it is in re-incarnation; that he really had neither father nor mother in the flesh, but that through the power he possessed over all fluids and forces of our planet, he took on the semblance, but not the nature of incarnated man. Mrs. Conant, however, avers that Jesus was a mortal man like the rest of us; that he was the son of Mary and Caiaphas, the high priest; and that previous to his incarnation in Palestine, he had lived on earth as an Eastern king. Mrs. Richmond in substance teaches that in its original or primary estate, each spirit is both male and female; that at the time of taking on the first earthly embodiment, these parts are separated, and each respectively takes possession of a male and female member of the human race; and further, that in some one of the various earthly embodiments these separated halves come together as man and wife, thus consummating the true marriage. The particular point in the grand round of embodiments at which this "true marriage" will occur, is movable in Mrs. Richmond's teachings, varying apparently in order to adapt itself to her varying environment. The last statement was that the "true marriage" occurred when the spirit was half through its journey over the rugged road of re-incarnation.

So contradictory is everything connected

with re-incarnation that even two versions are given of the origin of the name of Allan Kardec, the pseudonym of M. Rivail, attached to all his spiritual publications. One story is that it was an old Breton name in his mother's family; by another we are told that he was informed by some of his "spirits" that the name had been borne by him in two previous incarnations, Allan in one and Kardec in the other.

The latest phase of re-incarnation rhapsodizing, and one antagonistic to all other phases, is that taught by that arch-mystic and transcendentalist, T. L. Harris—the Two-in-One re-incarnation! Harris claims to have constant interviews with Jesus Christ, who is accompanied by his counterpart, the Lady Yessa. Said Lady Yessa usually resides within the body of Jesus; but when she desires to be individually seen and heard by Harris and his consort, she emerges from the side of Jesus, and becomes re-incarnated as a separate personality. In like manner Harris claims that his wife, Lily C. Harris, having passed to the Spirit-world when an infant, but being his spiritual counterpart, has become re-born from his (Harris's) side, thus being re-incarnated in the flesh; and since her re-incarnation from her husband's side, she has, it is claimed, borne him children! This mode of re-incarnation of spirit-bridges to all devoid of spiritual counterparts on earth, is declared a universal principle in these words of Jesus to Harris, as found on page 94 of "The Lord; the Two-in-One," by T. L. Harris:

"As for him that hath no counterpart on earth,—though she were taken as a child, and became a maiden angel in the heaven,—I will bring her down and re-incarnate her in him."

Verily, old bachelors have no longer cause to mourn, since they can re-incarnate from their own sides lovely spirit-bridges, the Holy Two-in-One! To indicate the enormous advantages received to these re-incarnated spiritual double-unities over common folk, we append this choice extract from "The Wedding Guest: Jesus-in-Yessa, page 72:—

"When our Lord had so spoken, our Lady Yessa came forth from His side, and she said:—
"Did you not know that I am your Mother,—your Mother?" Then she embraced her person, and drew Christ—anthos and Christos—(T. L. Harris and Lily Harris) as if they were two babes, and they were infants in her arms, and she laid them in her bosom, and fed them as babes are fed."

Thrice blessed T. L. and Lily Harris! the re-incarnator and the re-incarnated!

The foregoing specimens of the wealth of contradiction, and the hopeless and perplexing chaos of thought, involved in the writings and teachings of the foremost re-incarnationists of the world,—those upon whom we are dependent for all the light possessed upon the subject,—will suffice, we opine, to demonstrate the utter unreliability and worthlessness of the whole mass of driveling rubbish and sophistical balderdash which has been fastened upon Spiritualism by Kardec and his deluded *confreeres*, American, English and Continental.

ANSWERS TO QUESTIONS.

[Answers to questions under this head, are given through the mediumship of Dr. G. T. Buffum, 67 Broadway, Taunton, Mass., to whom all questions should be sent after having been carefully prepared, so as to clearly express the meaning. Neither the editor of this paper nor the medium, hold themselves responsible for the answers, which must stand on their own merits.—*Ed. Journal.*]

Question:—Is the Spirit-world a fixed locality objective and substantial, or is it purely subjective and unsubstantial?

Answer:—The Spirit-world is a fixed locality, as objective and substantial to the spirit, as the material world is to you, and all that it contains is as real and tangible to us.

Q.—Is the Spirit-world constituted of spheres one above another in relation to our earth?

A.—It is constituted of spheres or localities, which are situated one above the other.

Q.—What class or race inhabits the first sphere?

A.—The same class corresponding with those of the lowest conditions of physical life—those of little spirituality, and who have an abundance of the physical, carrying with them into the other life a greater part of their physical desires.

Q.—What classes or races inhabit the spheres above the first, as far as you know?

A.—There are all classes of the human race, save those just described in our last answer. It depends wholly upon the condition of the spirit, what sphere it shall enter—of its knowledge, wisdom and ability to occupy a certain sphere. As they progress they change from one sphere to another.

A. Those animals of great intelligence, who seem to be endowed with human instincts, like the horse, the dog and cat, which are beloved and petted most; we have seen animals with such great intelligence, that we have often questioned whether or not after death they might not occupy a sphere far superior to that of some of the human race.

Q.—What is the difference in the appearance of good and bad spirits?

A.—There is a marked difference; believe me, you who live cannot escape the besmearing brand of conscience, which leaves its mighty impress deep upon your souls, and your spirit must appear scarred, and your garments ragged, and you go about with your head bowed in humiliation, while good spirits, with fair and perfect bodies, are clothed with rich garments of purity and love, in whose very presence we can detect nothing but the holy inspiration of the Divine, and who wear a crown set with precious stones, its glaring brilliancy typical of the wearer's life, and which tells you of his real worth. This is the difference in the two.

Q.—How are the raps produced by spirits? A. They are produced sometimes by the hand or something held in it that will cause heavy sounds, if required—as you would strike with a heavy stick. They are not so fully materialized as to be seen by the material eye, yet sufficient to produce sounds when they come in contact with material substances.

Q.—How are spirit-lights produced? A. They are produced by an electrical or chemical process, understood by chemists and scientists in the other life, under the same law that your electrical lights are produced.

Q.—How do spirits move furniture and other objects? A. By the same law and under the same conditions that the raps are produced.

Q.—How is the Bible regarded by common spirits? A. It is regarded as a sacred history, written by inspired minds, under as favorable conditions as could be had in olden times, to advance and improve man spiritually and intellectually—not so much for to-day, or yesterday, but long ago, before man with his dwarfed and infirm faculties for comprehension, could grasp the grand old history of nature's truths, and read volumes of possibilities in the sun, moon and stars.

Q.—Do you think the majority of spirits—recently disembodied—have any preference as to the disposition of their earthly remains? A. We think not; it matters but little to us how the old worn-out garment it is disposed of; preferring, however, that it give you as little trouble as possible. There are, however, a few exceptions.

Q.—Who fares the worst in the next life, the criminal or the bigot? A. This we cannot answer in a few words. It depends wholly on the real value of the lives of those two unfortunates, and also what has actuated them. The criminal only works out the mission assigned him here, as does the Christian, and our charity is greater for the criminal than for the bigot, for this reason: There may be conditions and circumstances surrounding him, over which he has no control, and which on the impulse of the moment drives him to commit the rash act. The bigot, who miserly grasps at the weakened threads of his creed, all through life weaves around himself a web through which no outgrowth of thought can penetrate. We have many in our sphere whom the world would call criminals, with whom many who were teachers and professed followers of Christ on earth, would to-day be glad to exchange places.

Q.—Do you occasionally detect bigotry among Spiritualists? A. Occasionally we do, but not much among the intelligent class of Spiritualists. We hope the time is not far distant when men, both Spiritualists and their opposers, will rid themselves of that great sin, which is at the present time most prevalent among you.

Q.—What is your opinion as to the duty of mediums, to submit to reasonable and timely tests? A. Our opinion is, that no medium has the right to ask or expect the confidence or protection of the people, who is not ready to submit to reasonable and timely tests. It is the only safe-guard against perpetrators of fraud and imposition.

Q.—In what sense and how far is a psychological subject responsible for deeds done under the influence of other minds, to which he is temporarily subjected? A. We hold no man in any sense responsible for acts committed in the body, unless he be master of himself, and has perfect control of every human faculty of which he is possessed; but he who has control, let him be in or out of the form, is held responsible for every act, and he alone.

Q.—Can a pure mind be inspired with evil thoughts and desires? A. No mind, however pure, while subjected to evil influences, can escape the contamination of evil results contained therein, and thus be impressed with evil thoughts and desires.

Q.—If so, can the impression make evil appear good? A. Not with a pure intelligent mind or spirit; can vice be made to appear virtue; souls who live more in accordance with divinity itself, are better capable of discerning good from evil and right from wrong.

Continued on Eighth Page

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

IV.

ERES SARGENT—Dear Friend:—How often is the question asked, Why do not the spirits assist mediums in finding treasures, or mines of precious metals, lost articles, stolen goods? Instead of giving this easily bestowed information, they leave their mediums often in actual want, and even suffering. From the earthly side there is plausibility in this objection; from the spiritual it has no relevancy. There are mediums for money-getting, who attract like spirits on the other side. The union is through selfishness, and is maintained by passions. The great "financiers" of the world are really such mediums. They may be unconscious of the source of their impressions, but receive them nevertheless. They have given themselves to the accumulation of wealth, and into their sphere gravitate those spirits who were similarly engaged in earth-life. Whatever can be learned in the art of money-getting, can be learned through these men.

Thespecial medium may at times receive communications relating to treasures or lost property, because there may exist some urgent necessity; this, however, cannot be common, for the reason that if the medium were to be suddenly enriched, and his conditions would become so changed, by the selfish conditions which would grow out of wealth that he would at once pass from the control of the moral to that of the avaricious, selfish spirits.

After I had been for some time under this influence of those whom I regarded as friends, I became dissatisfied with the meager result. It seemed to my boyish ambition, that I had gained nothing. I was shunned by a certain class, viewed with suspicion by another, and the friends I made, it seemed to me, were attached not to myself but to the manifesting power. They came and received communications, often wept for joy at the fresh words from beyond the grave from those they had not heard since the long years they parted with them at the bitter grave. They went away, and I from the ecstatic state of delight in which I was thrown during the time they received these messages, sank back into the cold grey world. I had no society but these "influences" whatever they might be. Scientific men, in whom I trusted, said, they were a delusion. Perhaps time would prove them such, and then I, as a deluded idiot, or a designing rascal, could never retrieve my reputation for honor, integrity or intelligence. Bunyan has plaintively described the Slough of Despond I was in a lower valley, and I cannot describe my mental suffering. At that time a light broke through the clouds. My mother, to whom this trial was unknown, clairvoyantly saw a spirit, who told her he was deeply interested in my welfare, as he had given his time to the task of cultivating my impressibility for a definite purpose he had in view. He presented to her my path of life. I stood at a point where this path divided right and left. The right led upward over difficult mountain summits, accessible only by severe labor. The left went grandly through a level plain and was thronged with travelers.

"The time has come, he must choose," spoke the spirit. "If the right, I go with him; if the left, he passes to other influences, and the susceptibility I have cultured will benefit quite another purpose than that for which it was intended." When he told me this, I recognized its application, and so perfectly did it accord with my state of mind that I believed that this kind spirit had interested himself in my welfare. If this be so, however rugged the path, however great sacrifice I may be called on to make, I will not swerve from the path of duty. I only ask for an assurance that I may not become simply a parrot to utter the thoughts of superior intelligences, while I remain uncultured. Of this compact, I shall speak more fully at another time.

I here will describe what is often entered into unknowingly, a contract with a low order of spirits for selfish purposes. My mind having been thus forcibly directed to this subject, I gave it a thorough investigation. I set out with the old superstition that of making a "compact with the devil." What grain of truth lies at the bottom of this idea? This much, that when an individual becomes so intensely absorbed in selfish objects, believes in the power of the circle drawn around him, and formulae of magic, so implicitly as to be willing to pass the terrible ordeal, that ordeal is a powerful factor in inducing an impressive condition by which that individual is given over to the control of spirits of similar desires. The combination may work wonderful material results, always marked from beginning to end with never swerving selfishness. Wealth accumulated in this manner is never used for truly benevolent purposes. It may be wasted on churches as charities to gratify pride or ambition, but never on truly noble work. The impossibility of the latter use will be understood when we reflect that the individual has no promptings in that direction of himself, and his control is not only incapable of actuating him with such ideas, but prevents him from receiving them from any other source.

The end of such compact is the ruin of the individual who enters therein. At first earthly success may gloss the character to the world, and its pleasures sustain, but it is inherent in the organization of man, that every faculty grows in its own direction, and the constant stimulation of selfishness, brings it at last to ruin through its own inordinate demands. The spirit of evil in the end claims its own with the irresistible decree of fate. Perhaps the intelligences on the other side may not desire this result. They do not design to destroy the individual, but further their own ends, and in doing so, their medium gradually grows too selfish for their purposes. He has not moral character, nor have they, and without this, man can not long sustain the balance of his mind.

I have met with several instances where near and dear friends have communicated regarding lost property, the position of valuable mineral deposits, or other information of a strictly material character. Such communications show that our spirit friends when they come into our sphere, understand our wishes and feelings, and can if they think best, give such information, but if any one will consider the subject even in a cursory manner, they will perceive the disastrous consequences which would follow the constant interposition of spirits in worldly affairs, and our reliance thereon.

A fact relating to lost money, I remember from the peculiar character of the communication. On returning home after several days' absence, I was met by my father at the door with, "I am glad you have come, for I have lost my pocket-book, and if you will find it for me, I think I have done enough for them so that they ought to do this much for me."

It was just at the close of day, and we sat at a table immediately; father, mother, and myself. The table tipped and a favorite sister of my father gave her name by the alphabet. I continued to call the alphabet, and she spelled out the place where the pocket-book might be found. It was in a distant field, where my father had been at work. We went to the place, and after a careful search as we could make, felt certain it was not there and we had been deceived. It was, however, quite dark before we gave over. When we reached the house we again sat at the table. The spirit reiterated all she had said, adding that the book was under a rail that had been turned over it, and would see no harm till morning. Very early I went to the place

again, and finding the rail, turned it over and there lay the book.

The gentleman at whose house the first séance I have described was held, became deeply interested in ferreting out some horse-thieves, and consulted the spirits, and became quite indignant because they disclaimed being a police force, to guard property or arrest criminals. "Your criminal laws work such injustice we would not have them executed if we could," was the reply.

Among the common people then, the densest ignorance prevailed in regard to spirit existence. No one who has not closely watched the growth of twenty-five years, can appreciate the advance which has been made. Spiritualism was regarded as a kind of black art or magic, and its believers were looked upon with superstitious fear. To illustrate the same day this gentleman, who ought to have known better, consulted about the horse-thieves, a farmer who had lost a hog, came to ask me where it was, offering me the liberal sum of one dollar, if I would tell him. I told him I would be ashamed to ask such a question and he went away, muttering, "He didn't see any good in spirits, if they couldn't tell where his hog was." It has taken weary years to shake off this superstition, and learn that the exalted and worthy spirits are not interested in worldly affairs.

(TO BE CONTINUED.) (Copyright Secured.)

WHAT IS KNOWLEDGE.

BY SELDEN J. FINNEY.

XV.

To know—"Is to perceive with certainty; to understand clearly; to have a clear and certain perception of truth, fact, or anything that actually exists." Hence "knowledge is a clear and certain perception of that which exists; or of truth and fact; the perception of the connection and agreement, or disagreement and repugnancy of our ideas." "Cognition—notice," acquaintance with any fact or person.—Locke.

And, then, what is truth, fact? And then having determined what truth is, and what knowledge is, it remains to determine, how we determine this. How can we be "clear, certain," that this is a "fact, that a truth, and so on. In short, what is the ground of all clearness, certainty, certitude?" How do we know that we know? And after we have determined how we know that we know, we are yet to determine the standard of truth.

Is the standard of knowledge, the mind, the knowing power? Or is it knowledge itself? Or is it the "fact" or truth known, independently of the mind? Is the standard of "fact" and truth, subjective or objective? Does it inhere in the knowing subject? Or in the known object? Or in both taken together?

If man cannot know that "fact" is fact, truth is truth; he cannot know at all. For "knowledge" is the certain perception of truth and "fact." To be able to know that truth is truth, is the one certainty to intellect. All certitude reposes on the power of the mind to know things as they exist and act. What are our means of knowledge concerning spiritual things? 1st: What idea of spirit have we? Answer—Spirit is substantial, though invisible to physical senses. Its invisibility no proof of its non-existence. **

Spirit is knowable to science in three ways: First, by its analogy to body. Second, by its own transcendent ideas. Third, by its clairvoyant perception. Fourth, by the revelations of celestial personages. First, by the law of analogy, since it is an independent self-conscious entity—what form so fit as that of its body. The body is secreted from the soul, as organ is by function—as the Mollusc secretes its shell from the sea. Function is before organ, as motion is presupposed in the building of organ. Thus the soul is before the body, in a sense. Can't dwell long on this branch here. The spirit is the wine of the vintage of the universe—and as it appears in man is the form or image of all divine ideas. These ideas of Deity are eternal—infinite; Hence the inmost spirit is eternal. Spirit is before all things; of its essence all things consist; and in the currents and circuits of its power all things take their direction and their destiny. The personality of the divine spirit in man, is eternal, in archetype. It does not manufacture soul and body; but rather evolves them; it contains the ideals or archetypes of all possible perfections. It was in the beginning with God; all things were made, evoked by it, and without it was not anything made that was made. The sentiment of spirituality, though opposed to the evidence of physical death of the senses,—survives all decay.

Origin of the Spiritual Idea: "All conscious psychical states are at first feelings." (Maudsley, p. 128). Sentiments when repeated they become conception, ideas, creed, philosophy and religion.

"It is feeling or the effective life, that reveals the deep essential nature of man." (Maudsley, p. 180). At first the spiritual idea is a feeling, dim, dumb, full of awe, mystery, and the inarticulate sublime. This was evidently its state among the Post Tertiary race of men. And how deep and flective it must have been even in the infancy of the race, is shown in the painstaking care, with which the dead were entombed with the implements of the chase and of war, in rocky tombs, which have remained secure from depredation for a 100,000 years.

The Soul's Structure:—Capable of the most wonderful transformation to suit contingencies. The higher order of spiritual personages, can roll themselves up into various delicate and beautiful forms; now like a star shining with a glorious and beautiful effulgence; now like a beam of light, with a head, shooting rapidly through space; now like a wave of music, floating on the sweet air of heaven—self-evolving harmonies; now like beautiful flowers, suspended on the banks of streams; now like birds of glorious plumage, soaring into the Alpine depths of heaven; now like the most delicate fairies, trooping forth from crystal caves of the fair mounts of Spiritual Alps; now like the great ideas of man. The soul has power to impersonate all forms, forces and ideas. The soul disembodied of flesh, can impersonate all forms, all forces and all ideas because it is a microcosm; it is composed of all forms, all forces, all ideas.

As the human brain contains all brains; the nerves all nervous systems, so the soul contains embodied as power, all created things. The analogies of nature favor this view: Low men delight in imitating brutes; the cunning of the fox; the secrecy of snake; the growl of the tiger, etc. According to its delight in heaven, it will imitate these forms. The good and gifted imitate beauty, purity, truth, all graceful and innocent things; all pure and artistic ideas; all great, grand and divine tendencies. The dark and ignorant imitate low forms; the ganglionic cells are of various shapes, pyramidal, pyriform, triangular, round, oval or fusiform—tapering at each end. The most perfect forms are in the high convolutions. Convulsions differ in form as in function. Schroeder van der Kolk spent a life-time. He states positively,— "Wherever there are differences of function, the differences of structure, composition, and connection do exist; microscopical investigation has established this in the completest manner."

The essential difference cannot be reached by the microscope or chemistry. Infinite littleness, odor, particles, cells arranged in groups, differ. Highest mammalia—less

convolutions. Man has more cells than the ape, though no more senses—more and more complex convolutions; no more senses than a brute—whence his superior intelligence. Certainly not from the senses. Senses of those birds and dogs, more acute than those of any ordinary man.

In the Second Sphere, the soul-form encumbers somewhat the spirit; but in the Third Sphere, the soul has become so rarified, as to be like a delicate aura, perfectly transparent, the centre of whose brain shines like a golden sun, and filis with divine love and wisdom, changing colour of its delicate vestments. As it progresses less and less restraint on its liberties occurs; so that with the speed of light it can traverse the vast fields of the spiritual universe. Flesh encumbers us. Though, spirit-pioniered, flies off into the deeps, to find the new Atlantis, the fair Isles of the Blest. Disrobe it of flesh, and its body moves to the pulses of its attractions inmost, and it becomes in expression what it is in nature. Flesh tells the spirit. God shades his glories down to our eyes on earth; in Summer-land, lifts our eyes into his glories.

In creation, God descends into forms—shadows; in Spiritualism rises a gain to his original estate. The epochs of creation are repeated in the epochs of the soul, only in inverse order. It was an inspiration which declared the first shall be the last; and the last shall be the first. Human spirits are eternal ideas—ideals of Deity. As all "material" worlds are their embodied forces and forms; so all spiritual worlds are the empires of the gradual apotheosis. The infinite spiritual republic now petrified in rocks, but slowly rising up to consciousness in the human spirit. My faith is infinite in nature. More than we can imagine are the greatness and grandeur that await us hereafter. The will, the spiritual inmost, is master of the nerve-aura. While in the body, can call it all off from the nerves of sensation, until no sound or light can be cognized, and then send this fine subtle force and essence, up through the skull and integuments, up, up, far away, until it blends with the atmosphere of other souls, either on earth or in Summer-land. This is "mental sympathy," psychometry, clairvoyance. * * * Illustrate: And when the inmost spirit withdraws from the body, this nerve-aura, a portion of it united with similar elements in the atmosphere, constitute the spiritual body. And it is still more subtle, refined, lucidiform, after the resurrection than before. Now if it can be called off from its accustomed channels while in the body, and extended like a delicate line of light, from person to person, miles or thousands of miles apart, why can it not do more after it gets out of its physical and cumbersome vessel? It can by will, will trained to mental concentration, spin out a delicate line of living essence, until like a thread of gold it shall touch the far Pleiades at Orion, and thus bind the two worlds together like the bonds of a mental sympathy, a telegraphic wire of lifeforces. Instances. * * * Hence after dis-fleshed, it has far more power over its form of force, soul, form of motion as light is. Why, then, can it not alter its form at will, when loose under certain laws of use and beauty?

In the great moments of genius, when the whole spirit is absorbed in discovery of some new truth, under the influence of some transcendental idea of beauty, or of poetry, or of music, the hands and feet become cold; the soul-force is in the ideal centers, at the very portals of the inmost spiritual nature. Emotions of intense nature often make the body cold. Why? Because the force of the mind is called into the spiritual nature, and leaves the form cold. First stage of the resurrection,—the same thing to greater extent takes place in death. Angels are seen by nearly all "death beds." The soul knows its kindred, ask the gates of life to open on the spiritual side. Ah! how blessed it is to know these things for one's self.

(To be continued.)

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Notes from the Lecture Field.

BY DR. J. L. YORK.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

For the benefit of numerous friends scattered throughout this State and the West, as well as your general readers, we send in a few notes relating to our work in Michigan. Most certainly we are the creatures of circumstance, as my prolonged stay in this State proves to me, and what was intended as a visit of a few months at most, has been extended to more than a year.

Our work in this State has been a success financially and otherwise, and the best work in our lives has been done every hand given back to our heart a bountiful harvest of gladness. Our time has been constantly occupied since our arrival here and for the last six weeks we have spoken almost every night upon the living issues of the day; and don't you know, Bro. Bundy, I am glad I live in this age of mind, and as the struggle grows more intense between despotism and liberty, my hope is brighter to know that the army of the free grows larger every day. To be swept along in this overwhelming tide of quickened activities of mind and spirit and not to feel new responsibilities, is to suffer loss.

Now is the time to work with tongue and pen and with that more mighty than all other instrumentalities, living deeds of right action! All fruit falls easily from the tree when ripe, and if ever there was a period when men and women, old and young, were ripe to receive the truth, it is to-day. Don't fold your hands to rest on laurels won in other days, but lend a hand to help—that's the word, help! What a charm there is in that word help. The world wants our rescued men and women want help to get out of bondage through fear of death, hell and the devil. Men and women need help to break away from superstition in all its forms and induction into higher life through knowledge, not faith. The masses of our people want help to redeem them from the curse of gold, in its perverted use, which, like a mildew of unrighteousness, eats out the life of honest toil and creates a money power that lays tribute upon the last pound of flesh and the last ounce of blood, crippling the industries of a whole country, that millionaires and monopoly may rule—corrupting the channels of legislation, and riding with whip and spur over the natural rights of men in the name of a Republic. Men and women need help to lift them away from every form of intemperance and excess, to drive the gaunt wolf of poverty from the door and bring in peace and plenty.

The world needs help to catch a glimpse of the life that lies beyond, and the good angels who are watching and waiting at our fireside to minister to us with helping hand. What a divine mission and ministry is helplessness, that is laid upon us all—how like a crown of glory it lays up treasures in Spirit-life!

Don't forget that Jesus the loving Nazarene, could not raise Lazarus, until they rolled away the stone, nor make wine, until they filled the pots with water. So also Spiritualism and Liberalism can not prosper, unless it have helping hands to roll away the stone—open the door to let in the truth! How those iceberg letters some people write in reply to the workers' call, to open the door for lecturers, chill the heart! One live person in any town can open the door, if he will for a worthy worker in the cause of truth; and my experience is, that one live woman full of a spirit of helplessness, is better than ten half-dead men. Open the door, dear friends, for work during the lecture season, and let the good work go on.

Michigan is certainly not second to any other State, in means, mediums and workers in the liberal field. We recently met at Longburg, a Miss Sprague, a good medium and true woman, loved and respected by all who know her. Her phase of mediumship is very interesting and is both physical and mental. When under control, she seems to write with her finger upon the cover of a book, and at the same time gives utterance to the impressions she gets from her spirit friends, often giving remarkable tests. We have also had the pleasure this week of meeting Mrs. Ole Child, who sang for us at the last convention at Grand Rapids, the report of which convention sent to the JOURNAL, was so very "meagre."

This lady presents a highly interesting phase of mediumship, making her the favorite wherever her smiling face is seen or soul-inspiring songs are heard. I will give you in a few words description of her development and spirit influence, which control, as nearly as possible as I received it from her own lips. She is a married lady, well connected, below medium height, not handsome, but genial, bright and winning; naturally gifted in song and a music teacher by profession. Remarkably sensitive by nature, she is at once a fit instrument for spirit control. The poetry and music of her songs are given to her at once. She hears a band or singers, as if in the air, and sitting down immediately at the organ, she repeats in a flood tide, as if joining in song with her spirit band, the most beautiful music we ever heard. The volume and scope of her voice is truly wonderful. The tone of her voice is rich, rare and tender. The style of her entire performance, is at once grand, instructive and unique.

Now, Bro. Bundy, lest I exceed the limit of your space, I will close by saying that the work goes bravely on. I could wish that the hearts of our people might be warmed into life towards our lyceum interest which seems to be nearly dead in this State.

Mrs. Morse is yet in the State working, we believe, with acceptance to our people. Mr. Tverman, of Australia, has recently visited several points, giving general satisfaction. It gives me pleasure also to say that the project for organizing a Camp-Meeting Association of the Spiritualists and Liberals of this State, (where Spiritualism and Liberalism may build a lasting monument and objective point) in the hands of committee, begins to take definite shape. A beautiful spot has been found centrally located, fifteen acres of land adjoining one of those bright, clear, little lakes for which Michigan is noted, with railroad communication second to no other in the State.

The committee composed of such men as S. L. Shaw, J. Butler, J. G. Wait, Mr. Burdick, J. M. Potter and others, mean business. They met at Lansing on the 20th of this month, to decide on location, and take steps looking to the legal existence of such association, so as to place the whole matter in definite form before the yearly convention, meeting at Lansing in March next, the better to facilitate the sale of its stock on that occasion. Get ready, dear friends, to lend this grand enterprise a helping hand when the stock shall be placed upon the market. This is not an individual enterprise, but of the entire body of Spiritualists and Liberals in the State, to build a home around which tender memories may cling while we live, and to transmit to the children when we have passed to higher life.

We have just learned by letters from California, that Mrs. Josephine Walcott, of Santa Barbara, the highly gifted poetess, has taken the field as a lecturer in the cause of Spiritualism and reform. We hope this talented lady will meet with the abundant success that her genius and talent so richly deserve, and may God and good angels speed her on in her work, for we need the service of the good, the true and faithful.

My address will be at Ionia, Mich., during the winter; my engagements are full up to January 1st, but open thereafter for active service.

CHRISTIAN SPIRITUALISM.

Gen. Edwards' Views on the Subject.

We concede that the human race has been benefited by the various church organizations in the advancement of education, refinement and good morals, and that grew out of the fact of compact organization. In the main facts Jesus Christ sought to establish Christianity; it is a failure. The design of Christ was to establish upon earth a spiritual kingdom. It was to teach mortals; it was the spirit they were to live for, and not the flesh; that in the primary department of short-lived existence, there was but little to render the human family enduring happiness and contentment. The gate to the home of Jesus Christ, was to direct the human mind and heart to the great spiritual life that was never to cease.

The Christian churches have come far short of the high privileges Jesus Christ intended, and all that has resulted through the church-dogmas of men, substituted in lieu of the simple spiritual teachings he presented. The Christianity of the churches is a false Christianity, for it assumes the total depravity of man by the fall of Adam; 2nd, that man of himself possesses no merits for salvation, and can only be saved through the vicarious atonement; 3rd, to be saved at all, man must be born again by a change of heart from nature to grace; 4th, that Jesus Christ is God, to be worshipped as such; 5th, that the Bible record is the infallible word of God, and must be worshipped as such, notwithstanding with all its great truths and inspirations, there abound thousands of palpable contradictions, absurdities and obscenities. The spirit phenomena occurring through Jesus and his disciples, and the gates set down as mere superstitions because they say the phenomena occurred only by the suspension of natural law, and these laws could not be suspended unless God ordained and permitted certain individuals to do so, therefore, there are no such things as phenomena or signs and wonders occurring since the days of Christ's immediate followers.

Now, when we come to measure all of the foregoing propositions by the standard of the spiritual philosophy, as Spiritualists, we do know they possess no foundation in truth. Christ, the controlling spirit to the medium Jesus, declared that all the phenomena occurring through his medium and the disciples, should accompany all true believers in the coming centuries. Not only the phenomena then produced, but even greater. Have the Christians believed and followed the rule laid down by Christ? Let history answer.

In the whole range of English literature, there is not to be found anything to compare with the biting sarcasm in the philippic Jesus Christ hurled against the priesthood and branches of his day, as is contained in the 23rd chapter of Matthew. That denunciation is applicable to the priesthood and churches of to-day. Christ controlling the boy medium Jesus when he was only twelve years of age, confounded the learned Doctors of Divinity in the temple, and so it is done to-day in innumerable instances.

The so-called Christian churches of the past centuries, have founded upon the rocks and sands by treating the Bible record as the word of God. Paul was the most learned of all the apostolic writers; sometimes he wrote and gave his opinions in his normal condition as a man; at other times he gave the opinion of the spirits who controlled him at the time; that we call inspiration. It was then as it is now—spirits disagree in opinion upon most subjects treated upon. Paul and Martin Luther claimed "justification by faith," but James placed it on the ground of right action, and so did Jesus Christ, and so does the Harmonial Philosophy.

The facts are, the system of theological salvation has been based upon a dreamy faith, the imagination creating a thousand kinds of heavens and hells, as the final receptacle of the spirit. Christians have had no knowledge whatever of the final destiny of mankind, only as they gleaned it from the Bible, and from that standpoint it is all darkness and discord. They have given us when we pass to the higher life, wings of either bats or birds, and placed harps in the hands of the redeemed, to play and sing the song of Moses and the lamb forever.

There did not exist before the day of Jesus of Nazareth, a single individual, nor has one appeared since then, by and through whom as many different phases of spirit manifestations occurred, as through his mediumship, and none so powerful,—especially the resurrection of his spiritual body, and for all that power, Jesus was indebted to the spirit of Christ, controlling his organism. Therefore Jesus Christ being the greatest spiritual leader of man, it is consistent as well as an honor to do so, as "Christian Spiritualist." Christ controlling Jesus taught by parables. His immediate disciples were ever interrogating the Master as to what he meant; and so it has ever been among the learned doctors. I have never had the foggy and misty cleared away, until I became conversant with the dwellers of the higher life.

I am no propagandist, nor proselyter, but I will declare the whole truth as I understand it: That the Harmonial Philosophy is based upon immutable truths. It opens up the only door between heaven and earth

Continued on Third Page.

Woman and the Household.

BY HESTER M. POOLE. [No. 151 East 51st street, New York City.]

We send forth this modest venture of a Woman's Department, with a cordial greeting to all the sister readers of this sterling paper; may their name be legion! That great army which form half our population, the wives, daughters, sisters and mothers of American citizens, have few avenues through the press, and yet dear to our hearts, is all that affects the private home or the public weal. We believe that in the feminine nature lies enfolded, the hope of the race. Thanks to the great spiritual movement, which is woman's best friend, the laws which govern soul and its development, are being understood. We have learned something of our dual nature; of masculine and feminine forces, which combined, originate all life; we begin to see that these harmoniously related, underlie progressive civilization. We learn that society, like soul, is double in its nature; that masculine intellect alone, which has hitherto been dominant, is cold, selfish and aggressive, and must be warmed and vivified by those spiritual, intuitive qualities which are essentially feminine, are the seeds of righteousness, are planted whose fruitage and leaves shall be for the "healing of the nations." Divided most unnaturally in the past, have been the interests of man and woman. He has gone into activities which have rendered his perceptions keen, and his intellect broad; she has trod the petty round of details, which, while involving the affections, has allowed no scope for generalization, and little discipline of the reason. Effects alone, could be dealt with by either nature, while man was swayed by cold intellect, and woman by blind affection. And so society has groped, lame and distorted, down the centuries, making cruel mistakes; perpetuating evil, and then palliating its effects. But, finer and higher issues are evolved day by day. Upon our platforms, inspired by the spirit of the age, societies are springing up wherein women are seeking to strengthen themselves by solidarity. The professions are invaded, and soft voices minister acceptably at the altar and beside the sick. She has even dared the forum, and proved that Portia is more than a romance. The ferment and seething of the hour is obliterating landmarks, and confounding precedents. What is our duty, oh, my sisters! in this transitional period? We cannot stand aloof and insist upon the old order of things, for behold! the heavens are spanned by a bow of promise, and signs and wonders are in all the land. It is certainly our business to keep abreast of the age; to find the direction of the flow of those divine currents which are manifest in the laws of body and of soul, in healthy and reasonable inspiration, and to work according to the feminine method, from the centre of things to their circumference. Only thus can wrong be righted; only thus can truth be won. Woman is pre-eminently by constitution the conservator of peace, purity and holiness or wholeness; the centre of household; the queen regnant of the home. The advancement of woman, then and with it that of the household, is the object of this department. May the hand which pens these words be palsied, ere it gives expression to aught which shall fail to try to dignify and ennoble woman, elevate home interests, rebuke evil, inculcate morality and purity, and aim to help forward that good time when united love and wisdom shall rule this earth. Now that winter approaches and nature ceases to attract, the household clusters again about the fireside, and woman becomes a strong centripetal force. The amenities of life abound—sweet friendships flourish, and around the hearthstone twinkle. The quip, the crank, the wreathed smile, amid the frolic of children, the games of the young and the cheerful discourse of their elders, we will let the season chill no ardent sympathy with progress, but will find in books, the companion with the visible and invisible wise, a substantial recompense for all that summer steals away. Sorosis is an incorporation of women, for the purpose of rendering them helpful to each other and useful to society. It encourages a liberal interchange of thought upon all subjects that pertain to its objects. At its social meetings, congregate artists, editors, poets, philanthropists and ministers of liberal churches with a large proportion of those whose private lives, unknown to the world, are replete with the fragrance of gentle influence and good deeds. The first fall meeting was held on Monday, October 7th; present about eighty members and guests. After a pleasant social reunion, lengthy opening exercises and fine music, we listened to the paper of the day, by a member, Prof. Maria Mitchell, from Vassar College, who told of the haps and mishaps of fine ladies, including herself, who took telescopic observations and photographs at Denver, during the last solar eclipse. Mrs. E. Smith exhibited many beautiful agates, which she had recently brought from German mines, and told how they were cut and polished. After a humorous poem by Mrs. Berholz, upon Science, the chairman of the committee upon that topic, Miss Fuller, introduced the discussion upon that question: "What is the relation between the value of Science to the spiritual nature of man?" Many excellent things were said and written, but Sorosis took an interlude long enough to send \$150 to the sufferers by yellow fever. Altogether, we came away feeling amused, interested and benefited by the meeting. The American Woman's Suffrage Association met at Indianapolis, November 12th, with delegates present from thirteen states. Among other letters read, was an excellent one from Wm. Lloyd Garrison. Eliza R. Branson, who recently died in this city, from cancer, willed her body to the New York Medical College for women, and then directed that her "skeleton be preserved and mounted for the use of said college and students." She bore a long illness with heroism, and by the sweetness of her nature won the affections of all who knew her. Mrs. Charlotte B. Wilbur, who will be remembered as Lottie Beebe, one of the first lecturers on the progressive and spiritual platform among our women, has been spending a delightful autumn in the island of Jersey. She recently gave a lecture to the inmates of the female penitentiary there, upon the "Sovereignty of Labor," and received a vote of thanks and a basket of fruit from the Directors. There are about 530 women physicians in the United States.

A clergywoman, Mrs. C. N. James, is settled over the Liberal Unitarian Church, in Brooklyn, Conn. Mrs. Celia Burleigh was the pastor there, when attacked by her last illness.

The Royal Humane Society of England has awarded a bronze medal to Mrs. Roebuck, as a handsome testimonial to her sister, Miss Bond, for saving three sisters from drowning, at the peril of her own life.

IDA ESTELVA HUTCHINGS. A YOUNG WOMAN WHO IS EXCITING THE WONDER OF THE CREDULOUS.

The Remarkable Story which a Fond Mother Tells of her Daughter's Gift of Song—Impressing a Reporter with Some Specimens—One Story Told of the "Gift of Healing."

Twenty-two years old, medium height, slender without being slim, eyes almost black, hair of luxuriant growth, and deepest golden hue, complexion perfect—Ida Estelva Hutchings. Such is the picture and such the name that goes with it, of the new medium whose remarkable powers have convinced unbelievers, confused disbelievers, and astonished all, of whatsoever belief regarding Spiritualism, who have been permitted to be witnesses of the manifestations made through her. Yesterday forenoon a reporter for The Sun knocked at the door of the apartments where this spirit-possessed young woman lives with her father and mother, and was received by a pleasant-looking woman in morning attire. As he entered he caught a glimpse of the receding form of a younger woman, also in a morning wrapper. "My daughter will return in a moment," Mrs. Hutchings said, and then she proceeded to occupy that moment with the story of how the young woman's wonderful powers first manifested themselves. In March last they were living in East Fourth street—father, mother, and daughter. The daughter was in rather delicate health, as she had been from her birth, and was leading a very quiet life, going out only a little, and occupying her time with the creation of trifles in wrought or embroidered, or reading such light literature as she found adapted to making the days pass pleasantly. By reason of her lack of strength she had studied little, knew nothing of the languages, music or the higher ranges of standard literature, took no interest in any of the "isms," and was rather an uninteresting little body. One day while the mother was on a couch, half asleep, she heard some one singing in the adjoining room. The words were of a language unintelligible to her. The air was one she had not before heard—of singular sweetness and of peculiar movement. Between sleep and awakening, she listened, and did not stir lest she should find that she had been entranced by the music that is heard by dreamers, but never produced by mortal agencies. The song, with its strange rhythm and unintelligible words, did not cease when the mother arose and stepped to the threshold of the room whence came the sound, but standing before the dressing case and smoothing the braides of her shining hair, she beheld her daughter, and from her throat were ascending the notes which had roused the mother from her half sleep. "I could not believe my senses," said Mrs. Hutchings, "and I exclaimed, 'Why, Ida, what are you singing?'" The daughter was not less startled than the mother when the latter's voice broke the spell, and she answered, "I don't know, mother."

Then she strode across the floor, and, assuming the attitude of a tragedy queen, began speaking in a strange language, with the manner of one under the influence of an intense passion. The mother was alarmed by her daughter's strange conduct, and went down stairs, as she says, because she did not know what else to do. In a few moments Ida came to herself, so to speak, and felt as though she had just been deserted by some presence which controlled her. She was alarmed, and hurried to her mother's side. Every day thereafter Ida had this feeling of being under the control of some mysterious power. She spoke in strange tongues, and sang songs that were new to her. She suddenly broke forth in song resembling the wild melodies sung by Northern races; then, posturing with the grace of an opera queen, sang a most difficult passage, which might have been taken from an opera. Intimate friends of the family were informed of these strange manifestations, and were astonished to see them. Three or four days after the first manifestations the daughter suddenly arose and began walking the floor. She turned to her mother, and said that she felt as if she were going to "get a poem."

"From where? From whom?" asked the mother. "I don't know," was the reply, given in an uncertain tone; "but it seems as though Mrs. Sigourney wanted to write through me." Then Ida began slowly reciting, while her mother wrote the words, line after line. Such is the story which Mrs. Hutchings told in the "moment" occupied by the young woman in making her toilet. Miss Ida stepped forward and apologized for the length of the "moment"; she was compelled to take for substituting her morning robe for a neatly fitting dress of dark material.

She arose and walked half way across the room, pressing her forehead with both hands. Then she turned about to face her two auditors. Her manner and looks were entirely changed. She seemed unconscious of their presence, and was apparently looking into the faces of a waiting multitude beyond the walls of the room. Then she began:

When the battle rages, mother, And the surges onward roll, Thinking of the crown of glory, The redemption of the soul.

She spoke in a voice remarkably strong for a person of her size, uttered her words with great distinctness and accompanied them with gestures of marked appropriateness. It may be noticed that the sense of the above quatrain is incomplete, the next four lines being necessary to its completion. The concluding four lines of the poem are the finishing of a sentiment introduced in the four preceding them, and are as follows:

When the angels sing their anthems, Praising God both day and night, For the riches of his mercies, And the power of his might.

The poem she made two syllables of the word "power" in the final line—thus making the metre perfect—while she made only one syllable of the same word when she sat in her chair and "lined" the verse for the reporter. After she had finished reciting the poem, her usual appearance returned like a flash; she bowed slightly, blushed, and looked a little confused, and returned to her seat.

The mother went on to say that Miss Ida frequently received "impressions" from "Inskaba," a dusky maiden of the forest, and while she was speaking the daughter's face began to take on suggestions of Indian physiognomy. A minute sufficed to transform Ida Hutchings into the mysterious "Inskaba," and she began talking in a broken English very closely resembling that in which the remnant of the Oneidas cautioned the small boys against pulling the wool off from the ribs of the Woolly Horse.

Returning to the subject of poetry, the medium said: "They are all the time giving me poems. Two or three months ago Bryant gave me the title of a poem. It was 'Looking Upward Through the Shadows.' Last evening a friend who was here asked me if I couldn't get some of the verses, and in about ten minutes I received these two, which seem to belong somewhere along in the poem:

"Looking upward through the shadows, Though the eyes be veiled in tears, Though the heart in deepest sorrow Trembles with its fears."

"Looking upward through the sunlight As its beauty fades away; Waiting through the hours of darkness— Waiting for the perfect day."

She also gave a sentiment which she said she received from Bryant: "The interest that God takes in man is the interest that man takes in himself."

It is pretended that the medium possesses in a highly successful degree, the "healing power," and the actor, Joseph Murphy, is instanced as one who has been relieved of pain by the touch of her fingers. But her singing is considered the best evidence of the validity of her claim to be the recipient of impressions from those who inhabit the world beyond. She says that she knows nothing whatever of music and has no voice for singing, and her parents testify to the truth of this assertion. Her voice is certainly not strong when she is not under the "influence," but when she goes into a trance and sings she displays powers which are really remarkable.

"Will they sing through you to-day?" asked the reporter, the "they" being the collective term for whatever tutelary goblins might be lurking in the surrounding atmosphere. "They have never yet refused me," replied the medium. "Please start them, then." The mediumistic Ida walked the length of the room, and then, turning about, began singing in Italian. Her voice ranged easily from the lower notes to those which the queens of song are proud to sing. The higher notes were clear, and were taken apparently without effort. The passage was a very difficult one, and as far as the reporter was able to judge, was executed with skill. But the strangest exhibition of vocal power was when this slight girl of not more than ninety pounds' weight broke out in a strong baritone and sang a passage from an opera in a voice that would have been mistaken for a man's by a person standing where he could not see the singer. A pretty song of her own, which she says was given her by the spirits, has the title of "Kipple On."

And so, too, the reporter might "ripple on" indefinitely concerning the strange things he saw and heard in his afternoon with the new medium. She attempts nothing in the way of rappings, table-turnings, and the like; but professes to be under the influence of spirits, who speak and sing through her in such remarkable ways as to exclude the possibility of her doing these things unaided by spiritual assistance. She says that she frequently feels the touch of spirit hands by day and in the night, but is resolved not to go into materializations, rappings, or anything which requires the use of a cabinet or other apparatus.—New York Sun, Nov. 3, 1878.

Partial list of Magazines for December, 1878.

Scribner's Monthly, (Scribner & Co., New York) Contents: Bird Architecture; The Great Dead Wood Mystery; Song; Sleep; He Playing She; Hawthorn's; The National Bank Circulation; The Cricket; My Look at the Queen; An Irish Heart; Dawn; Eve; Dora D'Istria; Caribou Hunting; Falconberg; The Douglas Squirrel of California; The Cliff Dwellers; Art at the Paris Exposition; Under-graduate Life at Oxford; Through the Trees; Are Narrow-Gauge Roads Economical?; Topics of the Time; Home and Society; The World's Work; Communications; Culture and Progress; Bracabrach. The illustrations add much to the beauty and interest of this number.

The Popular Science Monthly, (D. Appleton & Co., New York) Contents: Edison's Telephonic and Acoustic Inventions, by Geo. B. Prescott; Fever-Factories, by F. L. Osmond, M. D.; Education as a Science, VII. The Emotions in Education, by Prof. A. Bain, L. D. D.; Explosions from Combustible Dust, by Prof. L. W. Peck; Prof. Huxley before the English Copyright Commission; Strange Animal Friendships; The Science of Easy Chairs; Language and the Emotions, by Dr. Chas. Waldstein; Biology and "Woman's Rights"; Animal Intelligence, by Geo. J. Romanes; Sketch of Dr. Peterman (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas, (Scribner & Co., 743 Broadway, New York) Contents: Frontispiece; Coming Home; Wild Becky; "I Wish I was a Man"; "I Wish I was a Woman"; "A Muchacho" of the Mexican Camp; The Peterkins Decide to Study the Languages; The Nabob and the Trout; A Jolly Fellowship; Can You? Chicken Lizzie; The Student; King Alfred's Lantern; Two Cheshire Cats; Italian Fairy Tales; Snakes and Birds; The Leaves, the Flowers, and the Swallows; Paul Jones of Overlook Mountain; A Wise Man Built a Flying Machine; The Microscope, and What I Saw Through It; Mistletoe-Gathering in Normandy; The Smiling Dolly; The New Clothes; A Day with the Ponies; Half a Dozen Housekeepers; Elizabeth's Rosen; For Very Little Folk; Jack-in-the-Pulpit; The Letter Box; The Riddle Box. This number is profusely illustrated, and highly entertaining.

The Journal of Speculative Philosophy (W. T. Harris, St. Louis, Mo.) Contents: Christianity and the Clearing-up; Schiller's Ethical Studies; Jacobi and the Philosophy of Faith; Hegel on Romantic Art; Statement and Reduction of Syllogism; Notes and Discussions; Book Notices.

whereby our angel friends descend and ascend, and embraces all mankind within its folds, coming under the law of a just compensation, and progression ever upward and onward. It is as kind and gentle as the Christ spirit, all resting upon the bosom of old Mother Nature, and ascribing praise and glory to the Infinite Father of us all. Washington, D. C. *Does not Gen. Edwards mean "physical" instead of "spiritual"? It seems as if the former would be the proper word.]

Dr. Hunter. The special treatment of Diseases of the Organs of Respiration—embracing the Head, Throat, and Lungs, has been practised by DR. ROBERT HUNTER for nearly thirty years. His system consists of the inhalation of remedies directly into the Lungs and Air-passages, combined with such tonic and alterative treatment as the complications of the case may require, and is unquestionably the most thorough course of Local and Constitutional medication ever applied to the cure of these diseases. His success is attested by thousands. His office is at, 103 State Street—corner of Washington—Chicago where he can be seen or addressed. 24-26 25 25

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ANNOUNCEMENT. THE VOICE OF ANGELS—a semi-monthly paper devoted to searching out the principles underlying the spiritual philosophy, and their adaptability to every-day life. Edited and managed by GEORGE W. FOSTER, now in its third volume, and published by No. 5 Dwight St., Boston. Price per year in advance, \$15. Single numbers, \$1.50. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. 23-24-25

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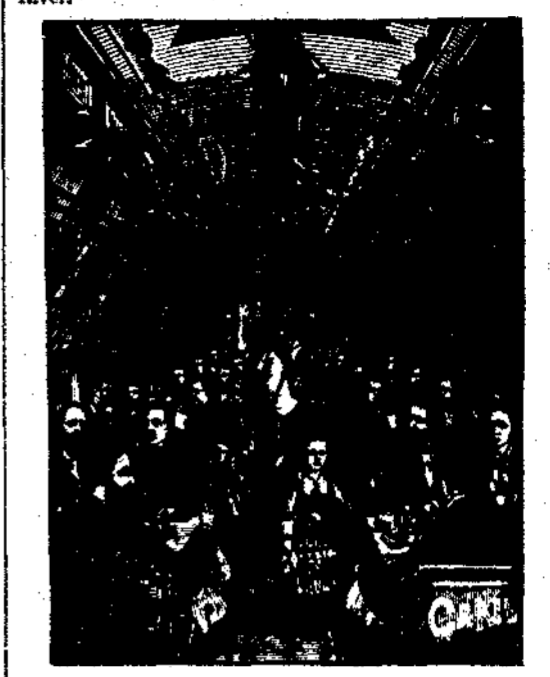
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NEW YORK. "M. A. (OXON)," ON PSYCHOGRAPHY, ILLUSTRATED WITH DIAGRAMS. SYNOPSIS OF CONTENTS: List of Works bearing on the Subject. Preface. Introduction. Psychography in the Past: Goldenrod-Crookes. Personal Experiences in Private, and with Public Psychics. General Corroborative Evidence. I.—The Attraction of the Senses: 1.—Of Sight—Evidence of—Mr. E. D. Bennett, a Material Reporter, Mr. James Burns, Mr. H. D. Jencken. 2.—Of Hearing—Evidence of—Mr. Sartorius Cox, Mr. Geo. King, Mr. R. H. Wiegand, Canon Stone, Baroness Von Veit, G. H. Adelman, W. P. Ashhead, E. H. Vetter, J. L. (Sullivan), Mrs. Easton, James O'Garrett, John Wolfenb., H. B. Storer, C. A. Greenleaf, Public Committee with Watkins. II.—From the Writing of Languages unknown to the Psychist: Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackburn (all ill); Dutch, German, French, Spanish, Portuguese (Hague); Russian—Evidence of Madame Blavatsky (Watkins); Romance—Evidence of T. T. Tymoczko (Watkins); Chinese (Watkins). III.—From Special Tests which Preclude Precious Preparation of the Writing: Psychical Congresses Contrasted; Stated before the Research Committee of the British National Association of Spiritists; Stated before C. Carter Blake, Doc. Sci.; Evidence of—Prof. J. P. Moore, W. H. Harrison, and J. Seaman (Stade); Writing within States securely screened together—Evidence of Mrs. Andrews and J. Smith; Dictation of Words Within the Time of the Experiment—Evidence of—A. H. Wallace, E. R. G. S., Hensleigh Wedgwood, J. P. Rev. Thomas Colley, W. Oxley, George W. D., D. C. High Side Industry; Writing in Answer to Questions from a Closed Circle—Evidence of Mrs. Adelman; Statement of Circumstances under which Experiments with E. W. Moore were conducted at Kenilby; Writing on Glass Covered with White Paint—Evidence of Benjamin Coleman. Letters addressed to THE TIMES on the Subject of the Production of Henry Slade, by Messrs. Joy, Head, and Prof. Barrett, F.R.S.E. Evidence of W. H. Harrison, Editor of the Spiritualist. Summary of Facts Narrated. Deductions, Explanations and Theories. The Nature of the Force; Its Mode of Operation—Evidence of C. Carter Blake, Doc. Sci., and Conrad Cooke, C. E. English edition, cloth, 152 pp., Price, \$1.25, postage 10 cents. *For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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CHICAGO, MARCH 19TH, 1877.
TO READERS AND SUBSCRIBERS.

Location
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Ever since the year 1843, certain phenomena have been common, for which a large class of investigators can find no other solution than the Spiritual. We do not regard these phenomena as peculiar to our times; they have occurred in all ages of the world's history and among all the tribes of men on all inhabited parts of the earth's surface.

Indications of supersensual intelligence, manifested in clairvoyance, prevision, mind-reading, and a display of knowledge greatly transcending the normal capacities of the supposed medium for the said display.
Physical phenomena, such as the independent movement of objects, playing on musical instruments, materializations of hands, and even forms, visible and tangible, and often recognizable as simulacra of departed friends; audible, distinct, and consistent speech under conditions where imposture is believed to have been impossible; speech proceeding sometimes from visible forms, and sometimes it would seem, from invisible.

Itself. If our modern mediums have been lifted into the air, so were St. Francis d'Assisi, St. Therese, and many other Catholic saints.

In Germany the subject has begun to attract the earnest attention of philosophers and men of science. Immanuel Hermann Fichte, son of J. G. Fichte, the contemporary of Kant, and one of the greatest of Germany's great names in the field of philosophical research, has, in the last edition of his "Anthropology," emphatically expressed himself in favor of our facts and our hypothesis.

Professor Franz Hoffman, of Wurtzburg, Germany, editor of Baader's philosophical works, writes April 5th, 1878: "The force manifesting itself in so-called mediums, of producing ideas, can be a spiritual one. Either the ideas written down by the medium emanate unconsciously from the inner self of the medium, or from other spiritual beings. A fusion of both may take place, with either of the factors predominating. By far the majority of cases point as their cause to spiritual beings beyond this world, and mostly to departed ones from earth life."

But if well-authenticated facts are wanted they can be supplied to an extent, at which those not familiar with the subject, cannot fail to be astonished. The only way to get rid of them is to assume, as several so-called men of science do, that all such facts must be rejected on a priori grounds as impossible, whatever the amount of testimony in their behalf.

Belief in a future life is waning and dying out on all sides, except among Spiritualists and those sects that admit the reality of spiritual phenomena. Science is regarded by many as not science unless it assumes the confident tone of an extreme Sadducean Materialism. Our young men widely feel the influence of all this.

Under these circumstances, it is wise for those who still hold to a belief in immortality, to discourage those investigations into objective and supersensual phenomena which promise to throw such light upon psychology as shall make it veritably a science; and that shall prove that the great seers of the past, with the "babes and simpletons," who accepted their report, and believed that their loved ones had only "gone before," to be parted from them but a little while, were right in their receptive attitudes, their intuitions, and their hopes?

We respectfully ask you to give us your views on the questions here raised; and to show us why, if our phenomena are genuine, as we hold them to be, investigation into the laws accompanying them, and the deductions legitimately drawn from them, should not be prosecuted with all the zeal and diligence we can give to a subject so fraught with the most momentous issues?

Liberal Leagues.
In another column we publish a letter from Mr. H. L. Green, on the Liberal League. As he states, there was a division into two leagues at the late Syracuse meeting—some seventy going with the old society and some fifty with the new.

There is a tendency among some of the readers of the Comstock Law, to praise writers of bad books, who are unjustly persecuted. E. H. Heywood, for instance, we believe, should not be imprisoned for the expression of his opinions, yet we see all need of lauding a man who is an avowed advocate of the wretched and unnatural "social freedom" theory.

The leading idea of the Liberal League—the taxing of churches, the ruling of the Bible and sectarian prayers out of schools, and all minor steps for equal right of conscience and separation of Church and State—is good, and all right thinking people can unite on it.

For the separation of church and state, for practical reforms, and for mutual statement of opinions in the spirit of mutual respect, Spiritualists can well unite with either orthodox or materialists, but so far our experience with liberal leagues and free-thinkers' conventions, has not been encouraging.

Woman and the Household.

In response to a long continued and widespread desire that the JOURNAL should devote some space to such subjects as appropriately come under the above head, we thus week make a commencement, as will be seen on our third page.

While we intend that every column in the JOURNAL shall be of interest to women, yet the setting apart of a small place in which may be made a weekly record of woman's wants and progress, will no doubt be hailed with pleasure.

The Faith of Jesus.

Mr. O. B. Frothingham preached in the Masonic Temple, New York, on the "The Faith of Jesus." Among other things he said that an obvious distinction must be made between faith and belief. Belief belongs to the region of rational criticism; faith to conscience and conviction alone.

Christ's character was simple and sincere, without spot or blemish. He did not preach one gospel and live another. There was an entire agreement throughout between the man's character and ideas.

A Timely Reply.

Ingersoll, in one of his lectures, having said that this life was all he could attend to, illustrating by saying, if he had a farm he wanted it here on the earth, and not in the clouds, Hudson Tuttle replied: "I, too, want my farm here on earth, and not in the clouds, but I want the clouds also. I want the clouds to distill the soft dew, and to bear on their broad shoulders the life-giving rain to my growing grass and grain, and slake the thirst of my herds and flocks; I want the clouds to spread their protecting mantle over my fields against the scorching sun of summer; and I want them to bring the soft snows to protect against the bitter frost of winter. I want the clouds to beautify the sky, and reflect in loveliness the rays of the rising and the setting sun.

Canada's commercial maritime interests already rank the fifth among the nations of the world, surpassing those of France, Spain, or Germany, and are increasing at the rate of 50,000 tons per annum.

Beecher on the Bible.

In one of his late sermons in Brooklyn, N. Y., he took the position that the books of the Old Testament were suitable to the child-like requirements of that time. If the sun was declared to move around the earth, in the early age, science which now taught that it stood still was not to be discarded because it did not conform to the Bible.

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

Dr. C. P. Sanford is again in the field for the fall and winter campaign.

Prof. Wella Anderson of 18 Ogden Ave., is again at home and in better health than for years.

Rev. John Teyerman has just finished a successful course of lectures at Detroit, from whence he goes to Buffalo, N. Y., where friends can address him until further notice.

Captain Gray, of St. Louis, an account of whose development we published some time since, is making highly satisfactory advancement and getting fine manifestations.

The editor of The Magazine of American History announces that the February number will be exclusively confined to unpublished Washington matter, comprising original documents, letters and notes.

J. Pritchett, a prominent citizen of Dana, Ill., has had very interesting and convincing manifestations, through the mediumship of Mrs. Simpson, of 24 Ogden Ave., of the same nature of which a lengthy account was furnished a short time since.

It is very certain that, in John Wesley's conception of Christianity and of Methodism, conduct and experience were the chief things, and a formal creed entirely secondary.

Ex-Register Hibbard, so long known in this city in connection with bankruptcy proceedings, attended Comstock's matinee the other day and subscribed twenty-five dollars towards the support of the society then formed for the suppression of obscene literature.

W. F. JAMESON'S APPOINTMENTS.—Six lectures just closed in Bushnell, Ill., Nov. 13th, 14th, 15th, 16th and 17th; five lectures in White Hall, Ill., Nov. 21st, 22nd, 23rd and 24th; seven in Havana, Ill., Nov. 26th, 27th, 28th, 29th, 30th and Dec. 1st.

In this city last week, Mrs. Anderson and daughter were tried by the authorities of the Methodist Church, of which they were members, for leasing a lot on which was to be erected a building to be used for a beer saloon.

FREE! Recollect the JOURNAL is sent free for the remainder of 1878 to all new, yearly subscribers.

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

Work for Humanity.

BY MARY DANA SHINDLER.

O my brother! O my sister! Pause awhile, and ponder well, Listen to the starving people, Hear the mournful tale they tell...

Professor Zoellner's Experiments with Dr. Slade.

The Spiritual Reporter of Manchester, publishes the following extracts from a work by Herr Zoellner, Professor of Physical Astronomy at Leipzig University...

A Spiritualistic Possession.

James Emerson, at Willmsett (Chillicothe), has a young woman visitor at his house who, in spite of her disbelief and that of her relatives in Spiritualism...

MOLLIE FANCHER. A Doctor of Divinity's Account of Her Marvellous Condition—Twelve Years without Food—Her Supernatural Powers of Vision.

The interest that has been aroused recently in this city in the remarkable case of Mollie Fancher, will insure an eager perusal for the following letter from Dr. West, principal of Brooklyn Heights Seminary...

Extracts of Letters From a Spiritualist to an Orthodox.

BY J. F. SMITH.

Dear John—Your very interesting extract received. Nothing surprises me. I am not prepared to believe hearsay, but to see anything...

The Double.

Speaking of the "double" in a late issue, reminds me of some of my experiences. About five years ago I resided in Brooklyn...

Cometh a Blessing Down.

Not to the land's expansion, Not to the miser's chest, Not to the princely mansion, Not to the blazoned crest...

A Romance of the War.

A gentleman well acquainted with Col. Realf, and a admirer of his poetry, relates a story told by him while the two spent a night in conversation...

Meeting of Spiritualists.

The eleventh Annual Convention of the State Association of Spiritualists of Minnesota, met in Fletcher's Hall, in Farmington, and was called to order at three P. M., by the President...

THE LIBERAL LEAGUE MOVEMENT. A Word to the Journal Readers.

As you are aware, there is a division of the National Liberal League, and we have now two National Leagues in place of one...

The Non-Mormon Women of Utah Appeal to Their Sisters Throughout the Country.

The following was lately adopted at a meeting of non-Mormon women in Salt Lake City: To Mrs. Rutherford B. Hayes and the women of the United States...

Cometh a Blessing Down.

Not to the land's expansion, Not to the miser's chest, Not to the princely mansion, Not to the blazoned crest...

A Romance of the War.

A gentleman well acquainted with Col. Realf, and a admirer of his poetry, relates a story told by him while the two spent a night in conversation...

An Honest Exponent.

The spiritual philosophy of the future life, or Spiritualism, as it is called, is a subject claiming the attention of inquiring minds in all parts of the world...

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