

Religio-Philosophical Journal

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

TERMS OF SUBSCRIPTION: One Copy, one year, in advance, including postage, \$3.15

RELGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO, ILLINOIS.

In making remittances for subscription, always procure a Post-Office Money Order, if possible. When such order can not be procured, send the money in a Registered Letter.

LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the coming year, without further reminder from this office.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of

LOCATION 20 and 22 LaSalle street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., JANUARY 25, 1879.

A Shepherd Afraid of a Wolf

One would think that of all men the faithful, sincere Christian clergyman would be most eager to investigate the phenomena giving evidence of supersensuous powers in man.

Especially in these days, when men, trained in the physical sciences, are coming forward one after another to throw doubt, by their speculations, on the fact of another life beyond the present—to rule out spirit and Deity, and make blind, objectless matter the all-in-all in the universe,—one would suppose that any person, claiming to be a religious teacher, and making it his duty to qualify himself to answer all antagonists, would solicit light from all quarters, even the most unpromising and humbly, but courageously explore all sources from which a ray of truth may emanate.

Such, however, are not the views of some who set themselves up as shepherds in the spiritual sense. The Rev. Wm. H. Strout, a Methodist clergyman of Lockport, Ill., writes us as follows, under date of Jan. 6th, 1879:

"Please do not send me any more of your papers, and I will admit all the phenomena you can prove—only while you call it Spiritism, I shall call it demonism—that's all the difference. Respectfully, W. H. Strout."

There would seem to be some little inconsistency in this polite message. Does Mr. Strout mean to say: "I will admit all the phenomena you can prove, only don't send me the proofs by sending me your paper?"

So, if our facts are proved, they mean demonism, and not spiritism, according to the estimate of the Rev. Mr. Strout! A theological teacher ought to know that the Latin word demon means simply a spirit; and that it is modern conventional usage only that has given the word the added meaning of an evil spirit.

Is it nothing in these days, when a Sadducean philosophy seems to be undermining all religious convictions, to prove that there are such entities as spirits in the universe, even though they be bad spirits? Is it not a fair inference that there may be also good spirits, though the latter may not be privileged to communicate with such poor mortals as do not have the title of Reverend prefixed to their names?

This demonophobia, in which Mr. Strout would find his excuse for not manfully facing the facts, what is it but the refuge of intellectual cowardice and laziness? Are there not many thirsting and anxious souls to whom the proof even of "demons" would be an awakening and a joyful fact? If evil spirits may encamp about us, may we not rightly hope that the good are not far off, and may sometimes intervene to guide and to guard?

Such an excuse as that offered by Mr. Strout for dodging the stupendous and pregnant facts of Modern Spiritualism, cannot be admitted as coming with any force or propriety from a Christian clergyman in the last quarter of the nineteenth century. If there are "demons," then it is directly within the line of his professional duties to find it out; to trace the mischief that they are doing; to analyze the phenomena and to keep his flock informed as to what is going on in the world of spirit as well as in the world of matter. Plainly this is the duty of one who sets himself up as an ex-

pounder of spiritual truth. There is no escape from the conclusion. We hope, therefore, that the Rev. Mr. Strout, instead of shutting his eyes and crying out "Demonism!" "Send me no more papers!" will manfully gird up his loins, put on all his intellectual and spiritual armor, and go forth to meet the powers of evil, and help baffle their malignity.

We have had enough of these pusillanimous shepherds. It is time that they realize that this is not the age for skulkers, that the intellect of all vigorous thinkers is fully aroused, and that those teachers who would keep pace with it must come forth from their closets and their cushions, and prepare to struggle, not with chimeras, but with proven facts.

The demon that is doing most harm in the world is the demon of intellectual laziness, Pharisaism and pride; the demon that would lead a man to rest content with his immature opinions, as if they were the perfection of all possible truth, and to give the cold shoulder even to facts that threaten to disturb his torpor. If the clergy of America expect to retain their influence, and promote the religious culture of the people, they must not raise the demonic bugbear, but come out manfully and grapple with the live questions of the hour, even though a legion of "demons" stand in the way of their manifest duty.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

1. An honest and consistent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such cases.

3. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and set up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, especially if it indicate the possession of knowledge only to be obtained by abnormal means, e. g. by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion, but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zoellner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

8. Where several investigators are present, it often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

Asking Aid from the Public.

Each year we receive a number of requests from those who have been so unfortunate as to lose their property, and from others who have never been fortunate enough to have any, urgently demanding that we open our columns as a medium through which they can appeal to the public for help. These good people never dream, apparently, that there is anything presumptuous or out of character in their request.

We only wish we had a "Big Bonanza," or a "Comstock," from which we could satisfy these good people, but as we have not, and do not believe in using the JOURNAL for the purposes required, we beg that these requests may not be sent us in the future. There are rare exceptions like Bro. Peebles' case where asking for assistance in this way, may be permissible and all well enough. If a man or woman has worn out in the public service, or made some great sacrifice for the public good, then the public owes them a debt. We know of several for whom a fund ought to be raised; lecturers and mediums who, in days gone by, have made many hearts leap for joy, with the new-found knowledge of continuous life and spirit communion, and who are now eking out a precarious existence. There should be a large and permanent fund raised for this specific purpose, and only the interest thereof used from year to year.

Those Hints.

Some months since we published a few suggestions intended to facilitate accuracy of observation and certainty of genuine manifestations. These suggestions were prepared with much care and thought by some of the most able and experienced Spiritualists, and met with general approval. Since their first publication, we have been constantly in correspondence with those best able to advise, both in this country and Europe, seeking to perfect them still further; as the result, we have made a few unimportant changes in the language to meet objections raised, but substantially the "Hints" remain as first published. Among others who have endorsed them, are Prof. Wm. Denton, Samuel Watson, W. E. Coleman, G. J. Stebbins, Dr. N. B. Wolfe, Mrs. E. L. Saxon, Hudson Tuttle, Stainon-Moses, of London; Lyman C. Howe, Mrs. Mand Lord-Mitchell, Mrs. R. C. Simpson, Dr. D. P. Kayner, Prof. Milton Allen; Mrs. O. A. Bishop, Mrs. H. H. Crocker, and Mrs. Kate Blade. The last ten mentioned are themselves mediums.

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made, or are really spirit phenomena. Recent events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and in fact every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists in the study of Spiritualism, though there will of necessity be differences of opinion.

Flower Manifestations.

So much uncertainty usually attaches to this phenomenon, that we take unusual pleasure in publishing well authenticated accounts of its occurrence. In December a séance was held at the residence of Messrs. Tuttle and Lewis, on Ashland avenue, for the benefit of the Peebles' Fund. As the Society for which he was lecturing, felt anxious to assist, and was too poor to do so, this plan was hit upon, and Mrs. Simpson, of 24 Ogden avenue, was invited to give her services.

In the presence of a parlor filled with friends, and in bright gas light, under strict test conditions, fresh flowers were brought to several in the room. The delight of the recipients was unbounded, and all present felt that, unlike many entertainments for charitable purposes, this one had been worth far more than the admission fee.

Rev. Charles Caverno's Rejoinder.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: I intended to reply to your comments on a note of mine to you, published in your issue of the 25th ult., at once, but have been compelled by other duties to delay.

A careful re-reading of your editorial this morning, however, makes me less desirous to say anything further on the matter than I had been before, because in the main your comments are satisfactory to me.

That I went beyond the letter of your enquiry in what I wrote, is true enough. That any wit of mine, either natural or acquired, escaped me in this course, I deny.

I deliberately took the step for the very purpose of securing such an answer as you made, or such answer as you might feel warranted to make. That you make the answer you do, is a matter of devout thankfulness to me.

I did not mean—I do not think my language so committed me—to charge all Spiritualists with laxity of morals. That I did want to know whether some very glaring cases of immorality, which I knew to be defended as warranted by Spiritualism, were representative of the system or not.

If you say such cases are simply barnacles and not of the timber of your ship, I am glad to be apprised of the fact, and you doubtless are glad of the chance to enlighten me.

It is, perhaps, to my discredit that I did not know better the unrepresentative character of these cases. It is cheering and invigorating to have you state as powerfully as you do, that the force of the large body of those who believe in Spiritualism is to be counted on the side of the grand old morality of Christianity, in which Goethe says, "The race has a culture-conquest, which it is at no price to give up." We are making brave headway when Spiritualism casts its barnacles.

I grant that these immoralties have no necessary connection with the facts of Spiritualism. The facts asserted may be true, no matter what may be the moral states of those who uphold them. A philosopher could make this distinction. But popularly it would not be taken.

Christianity did suffer in popular estimation because of the false attitude of professors numerous enough to give the impression of representative character on many of the matters you mention. Again, I see no necessary antagonism between the facts of Spiritualism and orthodoxy. And what has surprised me is the ready assumption on both sides that there is some necessary antagonism.

I have no "theological predilections" which foreclose my mind to the facts of Spiritualism. I have no prejudice, theological or otherwise, against those who hold to the possibility of communication with the spiritual world. I am not yet convinced of the actuality of such communication. But now that we are comparing views and attitudes, I must say that I am unable to account for the assumption, which all Spiritualists with whom I have been acquainted seem to make, to-wit, that I am so prejudiced.

I do not think that my Sabbath services tend to idiosyncrasy or immorality, but I find that it is only necessary for a man to get a tincture of Spiritualism, to become convinced that he has a call not to hear me preach.

Now can you tell me on what meat it is that this our Caesar hath fed that he hath grown so suddenly great? C. CAVERNO.

Lombard, Ill., Jan. 5th, 1879. We give place cheerfully to the frank and liberal letter of Mr. Caverno. His first brief reply seems to have been of a tentative character, intended to draw us out, and make us define our position. Having done this, he now admits that the immoralties charged upon Spiritualism have no necessary connection with it.

He says: "I see no necessary antagonism between the facts of Spiritualism and orthodoxy." If he would substitute for orthodoxy the phrase, the religion of Christ, we would be swift to admit the truth of his remark. The orthodox notion of the resurrection of the physical body is as directly opposed to the teachings of Spiritualism as it is to all the facts of positive science. There may be some other orthodox notions which, if Spiritualism does not disprove, it at least regards as not in harmony with its general facts; but on this point opinions may vary. Most of the early fathers of the church and the Christians of the first three or four centuries, were evidently Spiritualists after the modern type. That is, they believed in our phenomena. Tertullian was evidently acquainted with them, and believed that the soul-body was an electro-luminous organism, a refined, ethereal materiality. Luther, Melancthon, and even Calvin believed in our phenomena. Orthodox Catholicism, even at this day, admits them, and the traditions of the church are full of well-authenticated accounts of instances of levitation, clairvoyance, stigmata; apparitions, etc. So it would seem, that orthodox Christians have been at the same time confirmed Spiritualists, notwithstanding the inconsistency of associating it with a quasi belief in the resurrection of the earthly body.

If Spiritualists are not attracted by the preaching of the Rev. Mr. Caverno (which if we may judge from his writings appeal to all cultured thinkers) it must be, not because of their Spiritualism, but because they have been so much under the influence of modern scientific thought, that they do not regard Christ as the incarnate Deity, but a human being spiritually endowed above other men.

"Upon what meat doth this our Caesar" (the modern Spiritualist) "feed?" Such is Mr. Caverno's question; and the reply is very simple. If he is an earnest, truth-seeking man, not lacking in the emotional and the devotional faculty, the modern Spiritualist will find his intellectual food in the thoughts of all great thinkers, whether Christian or anti-Christian. He will get light from Julian the Apostate, as well as from Constantine the devotee; from Plato and Socrates, as well as from Pascal and Butler; from the Brahminical writings, the Vedas, and the Koran, as well as from the Hebrew and Christian Scriptures; from

Shakespeare and Shelley, as well as from Watts and Montgomery. In short he is an eclectic like the honey-bee, and will seek his food wherever, sweetness (or truth) can be found. If he does not seek it under the Rev. Mr. Caverno's pulpit, we do not doubt he makes a mistake, and will be a loser thereby; but his range, it will be seen, is very wide, and indeed he does not even hesitate to take these lines as his motto:

Search where thou wilt, and let thy reason go To random truth, even to the abyss below.

His confidence in immortality having, almost the force of absolute knowledge, he is not open to that objection brought by Mr. Leslie Stephen, one of the leading atheistic writers of the day, against our church-going people. The only remarkable fact about the modern sentiment in respect to immortality (says Mr. Stephen) is "The degree in which the language used by believers betrays the absence of reasoned grounds of conviction and the vacillating and indefinite nature of the conception attained."

We fear there is some reason for this objection; but it has no force if applied to the Spiritualist. May it not be that one motive which leads the latter away from orthodox churches, lies in the fact that he does not treat the great truth of immortality there treated in a way in harmony with his own high convictions; that the associations brought to the subject of death are not such as are congenial with his feelings and his knowledge; and that the views even of the Supreme Being are not strictly such as Christ most dwelt upon; which other great spiritual teachers have held; and to which the broad facts of Spiritualism offer nothing in the way of dissent.

Significant and Encouraging.

The justness of criticisms of this paper, together with those of Prof. Denton, Dr. Buchanan and Epes Sargent, which we have published, seems at last to have been acknowledged. We notice with pleasure that in the heading to the last lecture of Mrs. Richmond, printed in the Banner, the name of the distinguished spirit purporting to control is omitted. The same feature is noticeable in a lecture which her friends have printed here, and the announcements in the Sunday morning papers lately read: "Mrs. Richmond, trance lecturer, will speak," etc. We congratulate the medium and her advisers on this display of their good sense and reason. This step, like many others which have finally been taken by the Spiritual press, and some of the mediums, indicates progress. The JOURNAL has been strenuously opposed, when it has from time to time pointed out the weak places in the conduct of the great Spiritual Movement; but we have the satisfaction of seeing its suggestions adopted one after another. In time, we think all Spiritualists will see that the course of the JOURNAL has done honor to the wisdom of those both in this and in spirit life who assist in directing its policy.

A Word to Healers in the State of Illinois.

A movement is now on foot to procure the repeal of the odious Medical Law of the State of Illinois, which clothes a "Board of Health" with more than autocratic powers. This will involve a considerable outlay for printing, postage and incidentals, and the Finance Committee have decided to make a call upon all interested in its repeal, to assist in defraying the expenses. There should be no delay in this matter. Healers and Spiritualists generally, who desire to retain their civil rights, should take hold of the laboring oar now, to prevent their abrogation by the insidious workings of this law to deprive them thereof through an irresponsible Board of Health, clothed with arbitrary power to operate for the emolument of a few builders of colleges at the expense of the people's right. Remittances for this purpose may be sent to the editor of this paper, and they will be duly acknowledged. You have no time to lose and should do all you can.

"We Want Fuller Information."

Mr. S. B. Nichols, president of the Brooklyn Conference, furnished our Boston contemporary with a letter similar to the one published in the JOURNAL last week, giving full details of the Oakley-James exposure.

The editor of the Banner declines to publish the letter, but mentions it in an obscure way, and says, that with Mr. Roberts, "we want fuller information upon the subject." This flippant and supercilious way of treating the Brooklyn people is exactly in harmony with the course pursued towards the Lowell friends some months ago, and is characteristic of a partisan organ, but not of a newspaper. Such a policy may be the proper one to build up a strong and bigoted faction, but we hardly think it calculated to advance the great interest of Spiritualism.

DEVOTIONAL SPIRITUALISM.—In reply to a number of letters complaining that we sometimes omit this feature of the JOURNAL, we would say that the crowded state of our columns is our excuse, and we hope hereafter to avoid the omission of what has come to be looked forward to by many as the most valuable portion of the paper.

Petition for Repeal.

We will send to every applicant, a blank petition to the Illinois Legislature, praying for the repeal of the odious medical law. Every citizen who loves his civil and religious rights should sign it.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Awakening, or the Angel Visitation.

BY MRS. E. H. HUGHES.

That wild-glad dream of love is over, That hollow hope forever past, Yet 'round its ashes there doth hover A charm too beautiful to last.

Soft as the balmy dew of even, These bright ones fitted to and fro; My cup of bliss was dashed and riven, Ah! then they came to soothe my woe.

Be earnest, work with firm endeavor, Where vice its victims doth control, Till every kindred tie dissolve, And peace emancipates the soul.

Methodist Divines vs. Spiritualism. The great Methodist church owes its existence primarily to the phenomenal element of Spiritualism.

But who are the men engaged in this business? First, there is Dr. Alfred Wheeler, of the Pittsburgh Christian Advocate.

Dr. Edwards is an entirely different type of man. Edwards never writes well on any subject. He is a man of little culture and less force.

As an old Methodist, the writer knows what he is talking about, and is bound to tell the truth now that he has become a Spiritualist.

The Egyptians believed that every spirit passed at death to Amshu, the disc region of the underworld, in which an account was solemnly taken by Osiris of its actions and words.

Medicine for the People.

BY J. STOLE, M. D.

Let "Young Physic" step to the front, and boldly and fearlessly proclaim its principles. The war inaugurated by the old-school against medical freedom should be fairly and squarely met by the people.

In the spirit of American freedom, the state of Illinois has no right to say what kind of a physician the people must employ, or what kind of medicine they shall take, any more than what they shall say in their prayers, or what they shall eat or read.

Once more, all who teach the people physiology, anthropology, or physical and mental hygiene, by public lectures, in connection with the profession of medicine, unless endorsed by some medical bigot who presides over some society of "regulars" as their president, are decreed by them, and those who ape their sayings, as unworthy of support.

This same spirit of "I am right and you are wrong," is at this present time so largely manifested by both the orthodox churches and the arrogant self-styled orthodox school of medicine, that on last Thanksgiving day a Rev. Dr. Rice said in his sermon that "those who do not believe in the immaculate church of Jesus, have no right to enjoy turkey dinner that day."

Infallibility is what they claim; To force it upon the people is their aim. The highest aspiration of the true gentleman and lady of a republican country, is a fair and open field in the investigation of all departments of doubt, ever willing to adopt the new to-morrow if that of to-day is found to be false.

It is evident that the "regulars" dare not meet our representative men and women in open field for the race for the principles that the public will patronize and sustain in practice.

The object of the old school is to keep medicine a secret, to again lock it up as of old, and, if possible, to connect medicine, religion and state, and thus establish an aristocracy which will keep the working man from rising above a menial position in society.

EDITOR JOURNAL.—The New York State Liberal League Committee are making arrangements to get a full and complete canvass of the State for signatures to a petition, of which the following is a copy:

Will you, Mr. Editor, allow me to request, through the JOURNAL, each of your subscribers who reside in this state, to assist us in this work? Headings to petitions, like the above, on application to me, will be supplied to any one desiring them.

THE WOMAN'S CHURCH.

Official Announcement by the Council.

The introduction of this new organization to the public requires a brief explanation of its origin and purpose. A group of ladies (about thirty in number) belonging to the scientific and religious association, founded by Prof. Buchanan, called the "Psychometric Society," having become deeply impressed, not only with the higher religious and scientific truths developed by the society, but with the duty and necessity of living up to the highest dictates of wisdom and religion, have agreed to co-operate and sustain each other in an advanced movement for realizing, if possible, a higher, purer and wiser religious life.

The doctrine of divine wisdom and love, embodied in the philosophic lectures of Prof. Buchanan, point to a higher condition of humanity than the world has ever seen, which, we believe, is not visionary, but practicable and capable of being partially realized at this time.

The object of the Woman's Church is to embody religion instead of the Divine Spirit instead of the human dogma. All churches heretofore conducted by men have been churches of doctrine, developing doctrinal differences, resulting in discord, sectarianism, hatred and war.

The members of the Woman's Church extend the hand of love and friendship to all denominations of religion, as they believe in duty, and also to all who are lost in darkness and doubt, but who seek to find the road that leads to happiness here and hereafter.

Missionary Work. Perhaps it may be interesting to Spiritualists, and instructive and convincing to those not familiar with the grand principles of our glorious philosophy, to give a few jottings of travel and labor, since my report last summer.

Perhaps it may be interesting to Spiritualists, and instructive and convincing to those not familiar with the grand principles of our glorious philosophy, to give a few jottings of travel and labor, since my report last summer.

At the coming convention which takes place in Mead's Hall, Lansing, Michigan, from March 20th to the 24th, the Executive Board desire to make it the most important and interesting session ever held in the state.

At the coming convention which takes place in Mead's Hall, Lansing, Michigan, from March 20th to the 24th, the Executive Board desire to make it the most important and interesting session ever held in the state.

At the coming convention which takes place in Mead's Hall, Lansing, Michigan, from March 20th to the 24th, the Executive Board desire to make it the most important and interesting session ever held in the state.

Michigan State Convention of Spiritualists and Liberalists.

Notes and Extracts.

At the coming convention which takes place in Mead's Hall, Lansing, Michigan, from March 20th to the 24th, the Executive Board desire to make it the most important and interesting session ever held in the state.

To aid us to accomplish the success, we shall hope and expect the hearty co-operation of all Spiritualists and Liberalists throughout the State as individuals and societies.

We are also to invite the friends throughout the State that have spirit paintings, or other works or phenomena purporting to have been produced by spirit aid, to bring such works, paintings, etc. for exhibition the days above named.

We have also secured the services of Wm. A. Fuller, of Jackson, who will act as stenographer during the session. Last, but not least, a memorial service of Geo. W. Winslow, of Kalamazoo, will be held on Sunday from 10 to 12 A. M.

What Shall It Be Called? The antagonism of language used by Spiritualists, ought to be corrected, and a uniformity, so far as possible, be adopted.

Uniformity of language is desirable, and the sooner Spiritualists can adopt uniformly, the better. For myself, I should prefer to begin at the base of the pyramid, and go upward to the apex. Thus: body, soul, spirit, the body being the external of the man upon the earthly plane, and the soul the outward or external upon the spiritual plane.

At the coming convention which takes place in Mead's Hall, Lansing, Michigan, from March 20th to the 24th, the Executive Board desire to make it the most important and interesting session ever held in the state.

At the coming convention which takes place in Mead's Hall, Lansing, Michigan, from March 20th to the 24th, the Executive Board desire to make it the most important and interesting session ever held in the state.

At the coming convention which takes place in Mead's Hall, Lansing, Michigan, from March 20th to the 24th, the Executive Board desire to make it the most important and interesting session ever held in the state.

Notes and Extracts.

Notes and Extracts.

Luther frequently displayed the power of prevision. He was also a healing medium. Each soul is itself the production of the Infinite Mind or is self-created.

Next to the Hindus, the Egyptians were the most distinguished for their attention to religion. A medium in a trance is no more answerable for his actions than he or any other man is answerable for his dreams.

The Vedas, represent souls "as emanations from the Supreme Soul of the universe, a portion of the Divine essence."

The Berlin doctors treated Bayard Taylor for dropsy when his complaint was one of the kidneys. Yet Berlin is the place where young American physicians are most anxious to finish their studies.

Scientific theories are never meant to be a true explanation of facts, but are only devised as being the most convenient method found (for the time being) for connecting them together and subjecting them to calculation.

Scientific theories are never meant to be a true explanation of facts, but are only devised as being the most convenient method found (for the time being) for connecting them together and subjecting them to calculation.

Scientific theories are never meant to be a true explanation of facts, but are only devised as being the most convenient method found (for the time being) for connecting them together and subjecting them to calculation.

Scientific theories are never meant to be a true explanation of facts, but are only devised as being the most convenient method found (for the time being) for connecting them together and subjecting them to calculation.

Scientific theories are never meant to be a true explanation of facts, but are only devised as being the most convenient method found (for the time being) for connecting them together and subjecting them to calculation.

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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our list, at regular rates, and on receipt of the money, with each order, as may be desired. If sent by mail, one-fifth more than the regular price of the book will be required to prepay postage. The patronage of our friends is solicited, and we are glad to receive orders by postal orders when practicable. If postal orders cannot be had, register your letters.

Orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'Life Beyond the Grave', 'Mental Cure', 'The Voice of Nature', 'The Ethics of Spiritualism', etc., with their respective prices.

Table listing various books such as 'Beyond the Veil', 'The Voices', 'The Ethics of Spiritualism', 'Moral Philosophy', etc., with their respective prices.

BEYOND THE VEIL. A very attractive work of this title has lately been issued. This profound philosophical book is a very popular character; and notwithstanding the grave truths it touches, its pages have been pronounced as a romance—be it what it may, a fairy tale, the work of a chief inspirer, it has cloth, with steel-plate engravings of Dr. Randolph, price \$1.50. Postage free.

Business Cards. FRANK BAKER & W. OSGOOD, NOTARY PUBLIC. BAKER & OSGOOD, ATTORNEYS AND COUNSELORS. Agents Wanted. \$7 A DAY TO AGENTS...

Physicians. THE MAGNETIC TREATMENT. Alfred Heath, Clairvoyant, Medical and Business. Psychological Practice of MEDICINE. Would You Know Yourself. NERVO-VITALIZER. "ELECTRICITY."

