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ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Dwells at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXV.

{JNO. C. BUNDY, Editor.}

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NO. 25

THE SIGNS OF THE TIMES.

Starvation in Skeleton Forms—The Unfortunate Tramp—A Charitable but not a Just People—Giving the People Employment, Etc.

An Address delivered by Mrs. Nellie J. T. Brigham before the First Society of Spiritualists, in New York City, on Sunday, December 30th, 1878.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matthew xvi, 3.

Taking a subject like this, at this time of all others in the history of this world, it seems most significant. If in the early dawn the sky is red, it is said you may expect a day of storm, of cloud; but if the sunset gives its rosy hues to the western heavens, you may look for a pleasant day to follow. What do we see to-day; what in the sunrise, or what in the sunset? There are certain natural predictions, and it requires no great, wonderful, inexplicable spirit of prophecy to lead us to understand the many things that lie just above us, in the pathway of our experience. No spirit, prophecy, we say, is needed. We know, in olden times, it was said of those who were best versed in the art, they could take the human hand, and from the lines on the palm, read the history of the person—past, present or future. So the geologist has looked upon the earth, and read its lines along the rocks, and read the history of its past; and from the past and the present he judges something of its future. So the psychometrist understands, that all through this life there are impressions that you are making upon all your surroundings; you may not be able to read them clearly, either for yourselves or for others; but there are those whose perceptions are clearer than others, who can read more of human history, and reach further into the time that lies before you: this deeper insight, that which it is said the French call the sixth sense—intuition, shall read them, and understand better the history of humanity. So we take the world mentally, spiritually speaking, and as the past and the present speak to us, we learn from both of the future; and it is no mystical gift that comes to us now, to enable us to read the signs of the times. You know that a bud is a promise—one of nature's promises, a promise of a flower. You know that an egg found in the wonderful nest of a bird, is a promise, a promise of future flight, perchance of music that shall thrill the coming summer hours. So, to-day, we find promises in nature; they are not all promises of song and beauty; not all promises of fragrance and tenderness, or blossoms of peace and bliss. Some promises have bitterness and discord in them, but whether sweet or bitter, whether musical or discordant, be sure that those promises will be every one of them fulfilled.

First, it is better to look upon the dark side, and afterward to look upon the bright side? We believe it is always better to give humanity the perfect stimulant of encouragement, to bring the good and noble effort out of their lives, than to depress and paralyze them with dark and sad forebodings; and yet, friends, would we say to you this is all pleasant, and would we say to you the future is all of songs and flowers? Why, then, we might stand side by side with the one who believes in happy immortality and say, the spirit-land is the Summer-land; there is wonderful beauty, music, rest and bliss over there. Immortality is true. It has music, and it has discord; so you need not think that to lay down the burden of this life, is to rise like the singing bird in its freedom. Why, friends, if you passed out of this life, and should find yourself in heaven by mistake, there are some of you here, in place of bettering your own condition, would find your greatest sorrow and suffering. Whatever you receive hereafter must be merited—earned—but the possibilities of that merit and improvement are not all fled; are not all destroyed when you lay down the work of earth to take up the task of another life.

To look then upon the dark side first, the dark of this great matter in the signs of the times, we see before you, and very near to you, a condition of strife, discord and trial. Why, even now the eclipse, if we may so call it, has begun, and the dark shadow is falling over the land. Do you not see it? "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Let man forget the rights of brother man; let man in his ignorance, go on in the path, he has chosen, and will he not remember at last, that society is a wonderful and complicated affair, and that you cannot injure one man without you injure the whole in a certain way.

True, you have been taught to labor for the greatest good of the greatest number. It is also true, that human selfishness, when it has pronounced to itself what is the greatest number, has generally settled upon this definition: the greatest number, is number one! Now, with this idea, narrowing and bringing man into the inclosing meshes of selfishness, society has suffered, until to-day you look around you, and there are certain problems you can scarcely understand, can scarcely deal with. For instance, a certain number of persons combine their efforts, their power of planning and arrange-

ment of their capital, and they establish a certain work, and cause a certain number of persons to be provided with employment. Day by day from each laborer comes a little, a very little, of this accumulated treasure, to those who have started the great work, until like a snow-ball that starts at the mountain top, it accumulates as it rolls, until it has finally reached the valley; so property is accumulated day by day. When the snow-ball begins to melt a little under a change of circumstances, different days and different times, then they say they must stop this, and stopping it they stop the production; the labor which it has given to so many hungry ones; the bread of their physical lives, and they say, "We have a right to do this; that is ours; if we refuse to divide it with those who toiled for us, we have a right to do it." A right to do it! In one sense, yes; but in another, the terrible wrong rises up until its shadow is over city and country alike. What a shadow it is! Looking, you can see the shadow of a monument, of a building, of a church spire, of a mountain; but the shadow that is over the people to-day, the working people, is starvation in skeleton form—hunger, that terrible shadow of starvation, and can ye not discern the signs of the times?

Then the State says, do something to stop this matter. What shall they do? They enact laws to prevent the journeying of that most unfortunate class called tramps. Why, friends, if Jesus of Nazareth should come back on earth, journeying from place to place, having not where to lay his head, speaking to the Christian people, it is just possible that there are those who might apply that term even to him. [Sensation.] Is it not dreadful to cause persons to come in to that path, where this name must be given to them? You say, what can we do with these things? What can you do? By individual effort, by opening your eyes, by remembering that society has a certain demand on you, by your effort individually and in combination, see if there is not something of kindness, some good thing you can do.

Some say, are we not a charitable people? Look at our charitable institutions. Certainly you are charitable, but you are not just. [Murmurs of approbation.] Justice is better a thousand times than charity, that is, when it comes first; justice should have power to provide employment, day by day; as you read of old, Heaven scattered manna—not giving it all at one time, for you know it was furnished to the Jews, who might have hoarded it and made money out of it; it was given day by day, and so there are persons of executive ability, with power, who can provide work, scattering this manna and affording employment to them. When at last the sky is darkening—and far and wide we hear the moan that comes most sadly, with sad and pitiful tone, from lips that are thin and white with starvation—we see hard times; and when this time comes, why would it not be better for those who have derived good from the people, to give a little of that good back to the working members? Remember that he who gathers riches for himself alone, is in a certain way selling his soul, and we might say, that he who bought it had the worst of the bargain. Those who gather to aid others are noble.

Friends, do you know that the best kind of a monument a man can build for himself before he dies, is not built of marble; it is not a granite tomb—even if the people will allow his body to remain there; [sensation.] It is not in some great building with expensive altar, but it is in some noble charity; that is the best monument. Providing employment is a true charity; it gives to the people self-respect, and makes them feel they are deserving men and women, and they do their work, and so society is improved.

The time is coming when these great combinations of selfishness shall be broken; the time is coming when capital shall have, through all its body, the love of humanity; when capital and labor shall not be so far apart, but when justice and kindness shall meet together, and shall dwell together forevermore. You know how that time will come. It will come through trial and through strife. It is just what the country is wading through. One says, what we are suffering now is the result of what has gone before. That is true. He says we are now reaping the last fruits of the war. Are you? How is it with other countries? Look across the water and see; you don't stand alone.

We tell you there is a question that has come down to all lands, and to all people to-day, and there is one thing true, the nations have a prayer of sympathy and affection in this matter now. What of the trial, what of the strife, what of the difficulty which we have passed through, or are passing through, or those which lie before us in the near future? We believe it is a legacy of human selfishness. We do not mean by that a certain leveling all through society—not in that general leveling of which the communists speak; although like many an error, they may have a fragment of truth in their teaching.

You cannot have an entire level in earthly things. To do that, you would have to have all members alike. We have to give the people a certain development, a certain moral and spiritual nature, which would bear a marked similarity throughout all. You find this can never be done, and it is not best it should be done. Where a person is strong in things aside from property, does

he not feel that because he has that strength, he ought to be kind to the weaker? Those who have strength ought to give to those who have it not. Those who have knowledge should use it for the benefit of humanity. Some persons may have been represented in the past as being picked out of a shark, or an adder, or a butterfly; but, friends, it is better to believe that human beings are represented by true manhood, and true womanhood, for in that lies the true original, the true divinity. So the signs of the times, through toil and through strife, are pointing to better days, when men's monuments shall be in the good they have done, in the employment which they have furnished, in the kindness which they have exhibited, sending all their endeavors out for the helpfulness of humanity. Oh, friends! what is a church for, if it is not to bless humanity; what is government for, if it is not to bless humanity; what is knowledge for, if not for the good of the greatest number?

You are drawing near the time when through trial you will learn to have a better understanding of the olden matters; that honesty is the best policy; you will learn that men should not say to you if dishonesty was the best policy, they would be dishonest, but the time is coming when you will love the truth for the truth's sake; when you will do right, but not for the reward; when you will not hear the saying that has become so common among the people, "It pays." But you will do good because through your whole heart you love the good. But in these things, in the strife through which the country is passing, the dark days resulting from the shadow of hard times—before we find the tangled places in this great skein made straight by helpful hands, we must wait patiently. In the days that are coming we find the great valleys as they seem to be in society, filling up, and the people shall not stumble as they have done, but shall help each other. The signs of the times speak to us, and we know that better days are coming.

In science and philosophy there is everything encouraging; the signs of the times are full of encouragement. In the past men were afraid of progress, science and philosophy, for it seemed to them that their new ideas were upsetting all that which they revered; all that which was best and holiest in the Bible, in religion and in the church. Why, they seemed to think that if their religion was questioned too closely, that it was a bar to the progress of humanity. That was simply because of the ignorance of the people, and now, although geology lives, we find the Bible is not quite cast aside, but the spiritual truths are taken out, and it is no longer a dead law, but a living principle. We tell you that science and philosophy have a right to interpret the Bible, and make it useful as it is to-day. The signs of the times are full of promise, and truly it is like the rosy sky at sunset—the promise of the radiant day that is coming. Think how this century has been pressed and crowded full of inventions and discoveries. We have had the strength of all of that which has preceded it, the inspiration, the stimulus of all that has gone before.

Humanity is awakened to-day, and although truth after truth, discovery after discovery, invention after invention, come to you, the people take these things and put them to a practical use. In the signs of the times we see fair promises for the future. In the days that are coming, it may seem to you nothing can be given to you, better than that which you have to-day. We see and hear of the principles of light and heat, motive power in thousands of things, the work which science and philosophy showed you. See how labor is performed to-day; how through machinery man is saved from very much hard work. Does it seem to you that these things can be improved? There is need of improvement. Steam is a great helper for you. Wherever a little brook or creek is, all along the pathway of that stream, men can put a dam there; they can build a mill there, and they do it. No one thinks they are doing an injury by this, and so all the way down the streams are made the servants of man. But there comes a time when skies are dark, rain falls, snow melts, and the streams are filled and overflowing, and the dam breaks and the mills are carried away, and thousands of people are compelled to stand still for want of work; time after time has this story come to you, the story of broken reservoirs, of dams giving way. Can we not in some way change this? The time is coming when these injured people will take this matter in hand. You know geology long ago had its wide river dammed in a theological way.

On every side there is improvement; you can see where it is taking step by step as you think of the past. All over the land you find the works of improvement; where you find the school-house rising, you find one of the good and beautiful signs of the times. There is a new era in instruction, and instead of cramming the children, as it is called, repeating like parrots, they are taught to think, reason and understand. In all these ways the signs of the times are full of promise, of beauty; of good, of usefulness, and if you go one step further, at last you will find that there is change, there is progression, even in that which men thought there could be no progression—religion. Take it as a whole, and you will find there is nothing in all the world that is called religion, but what deep down in the interior, you will find there is truth; there

is no church without it; no religious system is without it. It is upon the truth that the whole world is building, and upon which all religion rears its structure. The great error of the different churches is that they have insisted and believed themselves to be perfect while their work was faulty. For instance, the Jews looked upon their faith as the true faith, and it is the same with all those outside the Christian faith. The Catholic church has nothing added to it, nothing whatever, for its religion was perfect; when at last its ideas were sent forth, they believed the whole work was done; there was nothing more to be accomplished; it was infallible—it rested upon that. So each church, in its creed, in its expressed belief, claims there can be no further addition to it.

To-day we take the creeds of the different churches, and ask how are they to keep down to the level of that creed? You can see the progress of humanity, and in that progress you can read the signs of the times. You have noticed, perhaps, in speaking of these creeds, how the ideas of the people are growing. Go through the land to-day and ask in your thought and in your investigation, "How many people believe in total depravity?" The idea of total depravity—that mother looking at the little babe in her arms will believe it is totally depraved? In looking into the clear heaven of its eyes, she can learn something of God, and her soul has a diviner feeling than it has ever had before through the clear sun of her child's eyes. She don't believe quite in total depravity. In the days when the theory of eternal torture, hell, liquid hell, the lake of fire and brimstone—in the days when this doctrine was taught most, there was scarcely any one who believed it applied to them, but it was for their neighbors. Hell was not for them, but for others. Hell was not for their son—it was for another man's son. Take the Athanasian creed, as it is called, and look it through—how many persons believe in these things, that those persons who die without believing the Athanasian creed cannot be saved? There are wives who repeat the creed. Do they believe their husbands are lost through all eternity? Love pleads for them, and they find the gates of heaven wide open for those they loved the best. They have gone beyond the creed, and it is acknowledged to be so.

Of late, when certain discussions were held by religious elders, certain questions raised, they have said, true we do not all believe these things. One says if we do not believe them, is it not wrong to repeat them? One says, No, we must have the old creed. If we change it, we would admit by that we had been wrong; religion should never admit that it has been wrong. Is it not better to admit you are wiser to-day than you were yesterday, than it is to cling to the olden expressions?

Did you ever notice how the ice goes out of the rivers in the spring? You may find a thick coating of ice over the water; there is a little place where, between the shore and the solid ice, you can see the water, and it rises and rises, for the snow has melted on the snow-capped hills and mountains, and the water has poured down to swell the river and cover the ice. As soon as you see the water appearing, you say spring is coming, and the water under the ice and the water over the ice, with the warm breezes and April showers, cause great cracks to appear in the ice at first; but at last with one sudden movement the whole mass breaks up. So it is, friends, with your old opinions, the mind grows and the creeds stand still. The mind is above the creed as the water above the ice. One says, We changed our creed; changed our old experience and religious belief and now we will keep them. You may try to keep them, but we tell you that the signs of the times show this, that old creeds are breaking up and going out as the ice in the river at spring time. No power can stop it; nothing in the world can stay it, because God teaches us that humanity must progress. The signs of the times are full of strength and encouragement. All through the churches to-day you can see this advanced thought of which we have spoken.

There never was a time when the Catholic church was as liberal as it is to-day; there never was a time when in the different Protestant churches there was such a breaking away from old opinions, such an unfolding of true spiritual feeling. We are near to that time of which the Bible speaks where God saith, "I will pour out of my spirit upon all flesh; and your sons and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maids, I will pour out in those days of my spirit, and they shall prophesy." The older prophecy is to-day in its fulfillment. Do not dream, friends, that the tide of human affairs, which is raising your being to the high water mark of thought, is without effort, without trouble, without strife. You see the dawning, in spiritual things you see it, and bye and bye this tide will reach material things. All through the land we hear, as we listen, the tramp of armies, and the smoke is gathering in great clouds; but remember when the sun sets with its golden crimson, its purple, there comes a great dark cloud to cover it for a moment, and soon again its glorious beauties appear. So our trials are our clouds that lead us on to brighter things. These, then, are as we see them, the signs of the times: progress in all things; in pol-

itical matters a better and more even justice; harmony in the great brotherhood of man. In science, philosophy and religion, we see progress. Truth shall come forth triumphant, and peace and happiness prevail.

IS THERE A CONFLICT IN OUR HOUSE?

Reply to A. J. Davis.

BY HUDSON TUTTLE.

I am glad Brother Davis has so fully replied, for he cannot desire to be fully understood more than I desire to have him to be. I do not enter into this discussion for discussion's sake, or because I wish to gain a victory. All I desire is, that the truth be supreme, and it is not how Brother Davis or myself regard the truth that is of consequence, but the truth itself. If Spiritualism, as I have defined it, is a chimera; if those who accept the broad definition of that word I have given are lost in fog because of the want of a correct understanding of words, then we should know it and the sooner the better. I am glad the brother admits that vitally or essentially there is no difference between the Harmonial Philosophy and Spiritualism. It is all and more than I could expect after reading his lecture. He says he has been misunderstood, and he intended only that the difference was one of words. He asks:

"Where, then, is the antagonism? It is (by me) thus stated: 'While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy, directly antagonize in the sphere of public uses.' They stand opposed to each other on the adaptation of means to ends."

In order to be understood he adopts "Reformation" as synonymous with Harmonial Philosophy, and proceeds to draw the distinctions between the two. I do not wish to stop to fix a terminology, for there are quite words enough in the language to express my thoughts, and I use them in the usual sense.

Now granting the distinction, Brother Davis makes between Spiritual Reformation and Spiritualism, if words have any meaning, there is a "vital" distinction between the two:

1. Spiritual Reformation plants itself upon the spirit; Modern Spiritualism plants itself upon the spirits.
 2. S. R. works to elevate and refine the individual; M. S. works to convert the individual into a medium.
 3. S. R. believes in the authority of the interior voice; M. S. believes in "a thus saith the spirits."
 4. S. R. would establish educational institutions; M. S. would everywhere institute circles for spirit communications.
 5. S. R. would work in society and upon government with love, and justice, and wisdom as guiding principles; M. S. would (does) depend upon invisible powers, spirit-band, occult forces, and other mysterious agencies, to correct abuses and overthrow enemies to (its) truth.
 6. S. R. believes in the omnipotence and redemptive power of principles; M. S. believes only in the "series of facts," which constitutes its whole importance to mankind.
 7. S. R. teaches the spirit to rise up and realize its own inherent immortality; M. S. teaches that all "evidences of man's immortality rest on spirit communications."
 8. S. R. says that a man once fully in possession of such evidence, should thenceforth appropriate the priceless riches to the upbuilding of his character and usefulness; M. S. in practice (regardless of the theory of its teachers) keeps the individual fascinated, and devoted to "further communications."
- Admitting Bro. Davis' definitions, I say there is vital, essential, absolute distinction between the Harmonial Philosophy, alias Spiritual Reformation and Spiritualism.—But are there really any differences? I say, emphatically, No, and support my assertion by his own words. He has taken Spiritualism, and without a shadow of reason, divided it into two parts, calling one Spiritual Reformation, the other Spiritualism. Everything that is useful and good he places under the banner of the first; anything of the opposite character he places under that of the second. Then he cries, "See how noble and useful the Harmonial Philosophy; how degrading and useless Modern Spiritualism!" To use a homely comparison it is as though I had a basket of potatoes, and sorted them into two parts. Into one I place the few smooth, large potatoes; into the other all the misshapen, small, inferior ones. Then I call the nice parcel, Reform Potatoes, and the other just Potatoes, and cry out, "See I have made a discovery! Away with potatoes, there is nothing excellent but Reform Potatoes!" Then an old farmer comes along attracted by my exultation and looking at them carefully, says, "Why, they are only potatoes after all!"
- Now take the eight propositions above quoted: (1) Does not Spiritualism plant itself on spirit? (2) Does it not "work to elevate and refine the individual?" (3) Does it not believe in the "authority of the interior voice?" (4) Would it not "establish educational institutions?" (5) Would it not "work in society and upon government with love and justice and wisdom as guiding principles?" (6) Does it not believe in the "omnipotence and redemptive power of principles?" (7) Does it not teach the "spirits to rise up and realize its own inherent immortality?"
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The "Regular" Hand Unmasked.

It has been claimed by the advocates of the various medical laws of different states that the object was the protection of the lives and health of the people, and to this end in Illinois a "Board of Health" was established to see its provisions carried out.

As soon, however, as this board was in successful operation, its members assumed arbitrary police powers, and claimed the right of control in matters not conferred upon them by the letter or spirit of the law.

This circular was accompanied by the following form, by complying with which and subscribing thereto, the subscriber becomes a member: CHICAGO, 1879.

Letter from Rev. Charles Caverno. I have just read the statement of Chas. Bundy Hooded in your issue of the 15th without looking at the remarks of his plagiarist.

Enclosed I hand you five dollars, being my subscription to the above Association for the ending, one year from date, which will entitle me to all the privileges of the Association.

It can be seen by this that the so-called "regulars" banded together in a secret organization, with a funded capital from membership, and backed by the State Board of Health, are ready to enter upon secret warfare not only against physicians who may be too honorable and manly to enter into their nefarious schemes of persecution and injustice, but while depriving all such of the right to administer for the relief of suffering humanity, are conspiring together to force the invalid poor to sacrifice everything to their greed, or to be without the pale of medical aid when disease attacks them.

Of this we have lately had an illustration in Chicago. We have credible information that the wife of a laboring man who had for some months been out of employment, submitted to a severe surgical operation at the hands of one of these "regulars," who had decided the operation was her only hope, and who took from her husband for performing the operation the last dollar he had, without leaving him a single cent to procure necessities for his family or proper care for his wife, who soon died.

But this attempt to override the people, to deprive the poor and laboring classes of medical assistance in time of need without sacrificing every other comfort to obtain the services of a medical adviser, is only a tithe of what this secret combination intends to accomplish.

As we have said in previous articles with reference to this law, it is a preparatory step to the assumption of church control, with the view to suppress and punish all heresy against church domination. We now approach the second step in this matter, which shows the commencement of unmaking this mailed hand which is reaching for the throat of Free-Thought, of civil and religious Liberty; with the design of strangling all the rising aspirations of manhood for a more exalted mental growth and a larger freedom from the chains of bigotry and ignorance.

The great state of New York a few years ago recognized that intemperance was a disease, and in its munificence, with a view to elevate depraved humanity from the evils of a disease arising out of parental and social folly and vice, erected and endowed a noble charity, the Inebriate Asylum, where the mentally diseased inebriate is treated and his manhood restored.

Since Dr. D'Unger has freely given to the world his formula for the cure of drunkenness, he has gained the mortal enmity of men who prefer gin cocktails, brandy smashes and rum punches to Cinchona Rubra, and the late president of the Board of Health now has the Chicago Academy of Homeopathic Physicians and Surgeons come to his support in that direction, as the following resolutions will show:

Recognizing the successful labor now being performed by the various temperance organizations, and believing the issue to be endangered by the continuous interference of those arrogant persons who, claiming Divine authority, affirm drunkenness to be a form of disease, and who allege that they individually possess a cure.

An Inter-Ocean reporter lately called upon Dr. T. D. Williams, chemist, with reference to the matter, who gave him information in his possession with reference to the various preparations of Cinchona Rubra, not omitting to dwell on the fact that Dr. D'Unger pronounced it a disease within the curative powers of this remedy. He then proceeds to say over his own signature:

As for ourselves, we do not dare to suppose an innocent person is the victim of a disease. The Almighty God has proclaimed that drunkenness is sin; therefore, being sin, how can it also be a disease? As a national people we cannot suppose that a few individuals, who have not heard of this wonderful cure, cinchona, and who did not, therefore, experience its alleged curative effects, should be regarded as a feeble-minded race, or that the medicinal activity of the various cinchona species by alcoholic indigestion, may be, and unaccountably are, normally restored by the combined action of the several properties of cinchona bark for there is no better tonic stimulant and anti-periodic; but physical restoration is solely dependent upon the power of assimilation, and this must be induced the one way, namely, by abstention to perfect rest and proper food nutriment.

The influence of priestcraft is seen in Dr. Williams' dogmatic statements. The determination to suppress all thinking by the people for themselves on the subjects of medicine and theology, is plainly observable. The intention to unite priestcraft and doctorcraft together and to endow them with power to slay their enemies, is evidently the design of this "regular" movement.

So far as Dr. D'Unger is concerned we are not prepared either to advocate or condemn his treatment. It is the animus of the resolutions above mentioned and of Dr. Williams' letter with which we take issue, which would condemn any who differ with their narrow views, which would attribute to God what is nothing more nor less than the result of such teachings as theirs—the fruits of ignorance—parental vices sanctioned by religious bigotry and the false systems of physiology. It is such a system which would perpetuate disordered and degraded generation, and then prevent all natural modes of regeneration; laying the results of their own stupidity and wrong at the door of God, expecting Him to right those wrongs, and instead of lending their aid to assist in the work of removing these evils, continue multiplying them and piling them up mountain high on the hands of God, as though He had nothing to do but to correct the errors of bigoted doctors and ignorant religionists.

Will the people remain longer idle while all this is going forward and permit the chains of mental slavery to be thus securely drawn around them while they see their dearest rights one by one swept away by these combinations?

It is often said, "What is everybody's business is nobody's business," but the time has now come when all who wish the right to think and act conscientiously, in the light of the highest attainable wisdom, must make it their business to prevent the culmination of these crushing forces into legal enactments, or they will find themselves crushed by the power delegated to these unprincipled combinations. Circulate the petitions for the repeal of the medical law of Illinois and other states, and let the legislatures be made feel that the people are moving, and that it is dangerous for them to trifle with the interests of free-thought, by enactments for the few at the expense of the many.

A SACRAMENTO EPISODE. A Test Seance.

The following article was written in reply to an article that appeared in the Record Union of January 24th and sent with a request that it be inserted. The article was refused free publication.—Bee.

Editor Daily Record-Union: The friends of Mrs. Crindle did not deem that a reply was called for to the article that appeared in your issue of the 24th instant, entitled "How a Seance was Spotted," on account of the "fourth" and "fifth" paragraphs, which were written by a person who was not named, and who was not named in the article. The veridical youth (who furnished the report to the Record-Union) who was spoken of in the article, had never returned to the station he formerly occupied to conduct his enterprises until he can learn to speak of persons of whom he knows no ill in other language than as "seeds."

At the close of the circle it was unanimously voted that a statement of the facts be made, and the signatures of all the members of the circle be attached to it, and the Daily Record-Union be requested to publish it.

We are in possession of corroborative testimony still stronger, if possible, than that furnished in the report of the committee of investigation, and we republish the above, from the Sacramento Daily Bee, where it appeared as an advertisement, believing from the weight of evidence that Mrs. Crindle is a medium for genuine manifestations, notwithstanding the weak and puerile attempt of the Record-Union's informant to create a sensation by pretending that he had detected her in the practice of fraud. Had he, as he said, "crawled to the spot where the medium was to have remained seated, found the chair, and found it empty," and desired to make a thorough exposure, he would have seated himself in the chair and called for a light, instead of getting behind it, and waiting until the medium again took her seat, when "he grabbed her around the waist and called for lights."

While we can take no other view of the disturber's statement as published in the Record-Union, than that it was a false and willful misrepresentation of facts, there is in the statement of the Spiritualists and investigators as published above, a point to which we must take exception as fallacious

and dangerous. It is claimed that the medium at this seance, where the manifestations were, under stringent test conditions, "completely purged herself of the charge of fraud." With equal correctness it might be said of one who had been guilty of passing counterfeit money, that when he had passed a genuine dollar he had purged himself of all charges of fraudulent utterance. Each seance must, to a certain extent, stand alone, and to be satisfactory should afford evidence of genuineness in itself.

The logic of the signers would, if correct, apply with equal force to all those cases in which mediums for genuine spirit phenomena have been detected in the most flagrant deception, and in possession of large quantities of material for practicing fraud. The fact, however, that Mrs. Crindle actually proved herself a good medium, taken in connection with the direct testimony in rebuttal of the charge against her, is good corroborative evidence in her favor.

Had Mrs. Crindle insisted upon test conditions during the seance at which fraud is alleged to have been practiced, there would have been no possibility of the charge of fraud, and she would have avoided the scandal and annoyance. Mediums will in time learn that their own safety, comfort and success depends in a considerable degree upon never giving a public seance except under test and fraud-proof conditions.

Sunday Schools.

On another page of this paper will be found a lengthy criticism on Sunday schools as at present conducted, from the Sunday Tribune, of this city.

We give it space because we consider it an important subject. There are thousands of Spiritualists who are sending their children to orthodox Sunday schools, without once realizing what they are doing to perpetuate in the minds of those children the false dogmas of superstition, which are warring against human progress and spiritual development.

The writer of the Tribune article knows whereof he speaks, and parents not blind to the interests of the race and the well being of their own children, will not for one moment permit their children to be regaled from Sunday to Sunday with such horrid details of injustice and cruel barbarity as are in these Sunday schools attributed to the universal Parent. The evident object of these zealots is to cultivate fear through exciting the marvelous in the young mind, and subjugating reason to the tyranny of superstition, thus fitting them for the psychologic influence of the clergy, whereby in after years they can hold them subject to their control.

That those who have had revealed to them the glorious truth of Spiritualism can be coaxed or driven into the idea of having their children placed under such theological influences, and their tender minds warped by the false teachings of barbaric myths, is one of the mysteries which we sometimes encounter in the line of human actions.

All down the centuries humanity has been struggling to rise superior to hereditary superstitions in opposition to the priestly domination which has labored with educated psychologic power to control and tithe the masses. And now, when the angel world has come to their relief, that parents should willingly assist in keeping the old yoke upon the necks of their children by sending them to these Sunday schools, is passing strange, and almost beyond belief. And yet we know it is true.

We trust the article we publish will tend to arouse the Spiritualists to the necessity of educating their children in their own progressive lyceums, where they will be taught to think for themselves, and thereby develop the highest types of manhood and womanhood, and not permit them to march through life loaded with a burden of indoctrinated errors, like a knapsack strapped upon their backs, for them to carry, and bequeath as an heir-loom to their children. Remember that wrongs are perpetuated by hereditary folly, and that it is easier to become wrongly inclined by education than it is to recover from the bent of early misdirection.

The War of the Chromos.

The whilom local preacher who wormed himself into the editorial chair of the North Western Christian Advocate and the degree of D. D., is in a bad way. Owing to the dissatisfaction of his readers with his fippant and dishonest treatment of Spiritualism, and his hostility to Dr. Thomas, and other equally reprehensible practices, they are, by his own confession, leaving his paper. If one may judge from his frantic appeals to those who have turned their backs on the Advocate, his paper has lost its old prestige and the firm hold upon Methodist affections, which it so long enjoyed under the charge of the lamented Dr. Eddy.

Dr. Edwards conceived the new and original scheme of offering a premium for subscribers, and submitted it, he says, to his brother in the Lord, who had charge of the New York Advocate. Alas poor Edwards, the New York brother went it alone, and while the Chicago D. D. was concocting plans with "Dr. Huntoon" to root out Spiritualism, and neglecting the picture-trade, his eastern brother kept about his legitimate business. Now, Edwards accuses the New York editor of dishonest practices, and thinks himself badly treated.

Last Sunday's Chicago Tribune refers to the affair in the following language: "The fact that the Christian Advocate of

New York has been cutting into the circulation of the Christian Advocate of Chicago may not be due solely, as stated, to the superior business sagacity of the former. It is barely possible that large numbers of Western Methodists have tired of the slang-whanging style of Dr. Arthur Edwards, the editor of the Chicago Advocate, and prefer to take the New York Advocate, edited by Dr. Fowler, who is both a Western man and a gentleman."

"A Spunky Spiritualist."

Under the above heading, the St. Louis Globe-Democrat publishes Mrs. Simpson's letter, and adds the following remarks:

"The Globe-Democrat has no desire to do Mrs. Simpson an injury, or to reflect on her character as a woman in any way. The report of which she complains was not written in malice. The simple facts, as they appeared to the reporter, were related. Mrs. Simpson submitted to no test, and really did nothing either in the slate-writing performance or in the production of flowers, which could not be done by any ordinary sleight-of-hand performer. She refused to permit the reporter to hold her hand while she held the slate under the table, and would not let him take the slate out and examine after it had been in some minutes, and just before the alleged spirit-writing began.

"We are willing to accept Mrs. Simpson's proposition to come to St. Louis as soon as possible, and submit to fair tests, and whether she fails or succeeds in producing satisfactory spiritualistic manifestations, we will publish full and impartial reports of her test seances. It is not desired that she shall be wrapped in a blanket and locked up alone in a room while she produces the flowers. Clothing will be furnished her and she shall produce the flowers in the presence of the committee.—Ed. Globe-Democrat."

Mrs. Simpson left for St. Louis on the 14th, for the purpose of meeting the terms of her proposition. At the time of going to press we have no news from her.

The New York Independent, of January 23d, has a long article from Rev. Leonard Bacon, D. D., on "Churches, Denominations, Congregationalism," advocating the independence of each church in its own opinions and internal government, and their union in associations and conferences, for mutual counsel and unity of spirit, but not for control of each church in their own affairs. This is the old Puritan Congregationalism, only that Dr. Bacon would broaden the theological limits and be more liberal toward differences of dogmatic creeds.

It gives following this an article by Rev. W. C. McCune, of Kansas, on "Wasting the Lord's Money," a significant statement of the needless cost and trouble of denominational divisions. So far, all well, as both these able clergymen are moving the narrow lines to make room for larger thought. But they both must have an infallible Bible and Christ the superhuman Savior—these lines must be drawn. Well, we cannot wait for the church, or free assemblage, recognizing all truth, Pagan or Christian, all human saviors inspired by divine truth in their souls; Buddha, Christ, and the rest of a saintly company. This is the Spiritual Philosophy, each thoughtful Spiritualist is of that broad church, a blessed membership, good for the soul. Messrs. Bacon and McCune are traveling toward its portal, yet do not know it, and would not own it. Their path is blocked by the broken fragments of old creeds. We can help to clear the way.

The Independent publishes weekly Joseph Cook's Boston Lectures—queer mixtures of careless and reckless assertion and valuable facts, making the separation of one from the other difficult, and the whole seasoned with Pharisaic egotism.

A Brooklyn correspondent says, in a letter received last week:

"We had Elder Evans and two Shaker Eldresses here last week. They spoke at our conference meeting to a very crowded hall, Saturday evening, February 8th, and Sunday p. m. in Brooklyn institute. Elder Evans stated that among them, Shaker spirits had materialized and spoken or lectured to them in an audible voice. We have a promise some time that they will come to Brooklyn with their mediums and hire a hall, and Shaker spirits will speak or address the audience, when there can be no doubt nor question as to the genuineness. Elder Evans is heartily with us in our efforts to purge the cause from fraud and imposture. He said in his public remarks, that we are now entering a new phase of development when none but persons of the highest character would be selected as mediums, and that when this is accomplished our cause would take a great step forward. They received a hearty greeting from our conference, and I think they will take back to their home pleasant memories of their visit to Brooklyn."

Prof. B. B. Brittan, whose excellent lectures and articles have so often appeared in the columns of the JOURNAL, would be now passing through a most trying ordeal, were it not for the inspiring truths of Spiritualism. "My dear wife," he testifies, "with whom I have lived for nearly forty years, is very low at present. She is in daily communion with our six children, and has luminous visions of the better life to which she is tending." Without his knowledge of spirit communion, he says that the trial would fall on him with crushing weight. We deeply sympathize with Prof. Brittan, in this the hour of his deep affliction.

The Richmond, Indiana, Telegram, a large ten-column paper, devotes nearly a page and a half to a critical review of Kersey Graves' Sixteen Crucified Saviors. The writer disparages the various authors from which Mr. Graves has copied, and brings forward a number of later writers in the interest of Christianity, to disprove the reliability of the authors upon which Mr. Graves based his positions. It is a pity in this controversy, that neither Mr. Graves or his critics are capable of going first-hand to the Vedas or Zend-Avesta, and giving us a correct translation and history of those ancient works on religion.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"HINTS."

Parliament Remarks by a Well-Known Medium and Author.

To the Editor of the Religio-Philosophical Journal: I see you request responses from readers concerning the "Hints" published in your Journal. I am fully prepared to endorse those and as many more as will serve to aid in hedging in the sacred truth of spiritism upon a nation...

MARIA M. KING.

Please count me as one who endorses the "Hints" contained among Spiritualists seems to be coming more to the front.

A. J. KING.

Religious Evolution.

All ideas of God and divine worship, with which religious history acquaints us, have been an outgrowth, or improvement, on devotional sentiment and forms that preceded them in pre-historic times. But not in the latter part of the world...

M. B. CHAVEN.

Hugo Proyer, editor of the Ohio Staats-Zeitung, writes: Your remarks on the relations of Spiritualism to Materialism, are just in time and highly proper. While respecting the advanced position of Liberals, most of whom are strong Materialists, we can in no wise join hands with them...

Mary W. Barr, of Orland, Ind., writes: Desiring to place our wants before the public, we know of no better way than through the columns of your widely circulated paper. We would like spiritual and liberal speakers to visit us...

An Expression from Some Cleveland Friends.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: We, the undersigned, feel it our duty to express our views (pro and con) held by Spiritualists generally as to the later phases of the spiritual phenomena...

While recognizing the right of each to the full advocacy of their different opinions, we deplore the bitterness of the strife, and sincerely believe that the acrimony and personality now indulged in, hurts the cause, impairs the usefulness of the Journal...

The columns of the JOURNAL are always open to those who wish to publish their views in a courteous manner, and it affords us unusual pleasure to present our readers with the above communication. We can assure our Cleveland friends that no one can diatribe inharmoniously more than ourselves...

Materialization.

I have been reading your comments on mediums and fraudulent manifestations with much interest, and although sympathizing with your zeal for the honor of the name of Spiritualism, and good character of its exponents, I cannot but think we all are too ignorant of the laws which govern spiritual phenomena to decide emphatically who are fraudulent mediums, and hold them up to scorn to the world...

C. A. B. L.

Spirit chemistry has not yet progressed so far as to be able to manufacture clothing or drapery and render it permanent. Being but the accumulation of psychic elements held together by the will of the spirit, when that will is diverted or ceases to act, the drapery thus formed will disappear...

Spiritualism and Materialism.

I noticed in your last issue a communication from the pen of S. A. Thomas, also a grand article from the editorial quill, against uniting with the Materialists, and in favor of every true standing on its own bottom. These articles are in accord with my own views, that I can but thank you for the stand you take on this question. As I see them they have but little in common with us, and the term "Liberal" is a misnomer for them...

J. E. FERRIS.

C. E. Goodrich writes: I cannot do without the JOURNAL; like it better than ever, and am well satisfied with your course towards mediums.

FROM PHILADELPHIA.

Copied B. Lynn—The James Fraud—Prof. Rocles, Etc.

To the Editor of the Religio-Philosophical Journal: Though hard times throw a pall over the sum of our happiness in the city of "Brotherly Love," Spiritualism still keeps up its wonted activity...

It is to be hoped that Spiritualists in general will not take a wrong impression from a code of resolutions recently appearing in the Banner, censuring the Brooklyn Committee, who were more successful than the Philadelphia Committee in exposing the James fraud...

In the volume of "Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe, on page 259 may be found the following conversation with the spirit James Nolan, through Mrs. Hollis, regarding telegraphic communication...

EXPERIMENT OF PROF. LOOMIS IN AERIAL TELEGRAPHY—MATTERS BEFORE THE LEGISLATURE. Special Correspondence of the Press: "Wheeling, W. Va., Jan. 28th.—Professor Loomis, of Washington, is experimenting in the mountains of this state to demonstrate what he calls aerial telegraphy...

Philadelphia, Feb. 5th, 1879.

Open Letter to S. A. Thomas, of Sturgis, Mich., from Dr. J. L. York.

S. A. THOMAS—Dear Sir: I find in the RELIGIO-PHILOSOPHICAL JOURNAL an article under the title of "The Cause in Michigan," and lest the same should be misread by the sensible of truth, I feel it my duty to state to you what I have made to J. G. Walt, Mr. Peck, J. M. Peobles and G. B. Stebbins, I will say in reply, that I am sorry that any cause should be afflicted with an exponent like yourself, who seems to have a misrepresentation and deception very needful to the cause of truth...

Chicago, Ill., Feb. 12th, 1879.

G. Crowell writes: I am better pleased with the JOURNAL than ever, and I do not see how I could get along without it. I wonder why it is that any one should find any fault with the course you have taken towards mediums; for me, I have no patience with the belief in every true medium will not object to submit to test conditions.

A BEWITCHED PIANO.

A correspondent writes from Connersville, Ind.: Prof. John Wolff has a peculiar experience on last Sunday evening, which is susceptible of scientific investigation. According to statements of the professor and a half-dozen acquaintances whom he called into his music-room, it was a strange collision of bodies. Prof. Wolff, on the evening above named, went into his music room and began playing upon one of his instruments. Instantaneous with his touching the piano, the room seemed to be filled with a thunderous sound, shaking the house from foundation to roof...

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MRS. EMMA F. JAY BULLENE.

Under Spirit Control Indites a Poetic Message to be Sent to a Foreign Land.

The name of Mrs. Emma F. Jay Bullene is well known to most of the readers of the JOURNAL. For years her lectures from the platform were listened to by thousands, and the words of inspiration that fell from her lips, as well as her sinless and upright life—which of itself was a lesson to the investigator—made many believers in the truths of Spiritualism.

Like many other noble souls who once kept enchain'd the audience who listened to them, she has seen fit to withdraw herself to private life, but we still find her doing the work of the testicles and scattering the truths of Spiritualism over the people in foreign lands.

In the words of one who listened to the reading of the memorial, it is especially significant, as so many daring things were told by the beautiful Mercides, all of which must have been true, as the young King would not have noticed anything which was a palpable misrepresentation...

JOHN RANDOLPH.

The God of Theism.

To the Editor of the Religio-Philosophical Journal: I recently fell in with a volume first published ten years ago in Paris, entitled "L'Idée de Dieu," the Idea of God. It is from the pen of E. Caro, and was so much esteemed that it was "crowned" by the French Academy. I send you a translation of one of the closing passages of the volume:

"It is then the living God, the intelligent God, that we believe in, and not the God of Naturalism which would be only a geometric law or a blind force; and not the Hegelian God, a result and product of the universe; and not the God of a new idealism which, to save his divinity, takes away his reality. We affirm, in opposition to all these subtle conceptions, that a perfect Being non-existent would not be perfect; that a pure ideal of human thought is in no sense God; that if he is not substance, he is but a concept, a pure category of the speculative intellect, a creation and dependence of human thought which in being extinguished annihilates its God; that if he is not Cause he is the most useless of beings; that if he is Cause, he is distinct from the series of his effects; and finally, if he is Cause, he is Reason, Thought, supreme and conscious of itself; for, if he is not that, he would be but a fatalistic agent, a blind world-energy inferior to that which it produces, since in the organic system of his effects emerges the intelligence of which they deprive him, and in man alone is manifest the divine reason."

A GERMAN PROFESSOR SCARED NEARLY TO DEATH BY A STRANGE PHENOMENON.

A correspondent writes from Connersville, Ind.: Prof. John Wolff has a peculiar experience on last Sunday evening, which is susceptible of scientific investigation. According to statements of the professor and a half-dozen acquaintances whom he called into his music-room, it was a strange collision of bodies. Prof. Wolff, on the evening above named, went into his music room and began playing upon one of his instruments. Instantaneous with his touching the piano, the room seemed to be filled with a thunderous sound, shaking the house from foundation to roof...

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Notes and Extracts.

God is love, and justice, but justice tempered with mercy.

Angelic forms appeared in glorious vision to comfort Jacob.

Melancholism incutates a belief in seven heavens.

Leave forgives, condones, excuses, and, when possible, gives a new trial.

It is easy enough to make a man out of a log, if you misrepresent him.

"The mind is in its own place, and in itself can make a heav'n of hell, a hell of heav'n."

Serjeant Cox says: "One established fact is a vast field opened to the researches of psychology."

The belief in a progressive future, inculcated by Spiritualists, appeals to every loving human heart.

The life beyond the grave being probationary and progressive, half the agony of the death-parting is over.

Human love, as we all know, is never limited by the worthiness of its object. Indeed, it often seems that the least worthy is the most loved.

The microscope and the telescope are called into play to probe deep into some mysteries, and thus the soul goes on acquiring knowledge.

Nature consists in a duality of contrasts; light is only light by its contrast with darkness, good by its contrast with evil, sweetness by its contrast with bitterness.

Of all sayings that have ever been uttered, none is perhaps so pregnant with wisdom as that of the ancient sage who laid down for the guidance of life the brief maxim, "Know thyself."

To those who accept orthodox Christianity, as revealed in Bible teaching, death means bliss to the believer, and utter eternal damnation to those who, after a mispent life, die unrepentant.

Do you imagine that in the Spirit-world there are no hills and valleys, no mountains and rivers, no variety of forms as there are here? There are all these, only they are spiritual and not material.

The Spiritual Body.—The spiritual body of which St Paul speaks is no figurative expression, but an actual fact, which has been proved, and is proved by the opened vision of clairvoyants from childhood.

The American Societist says: "It is an encouraging sign that some of the best Spiritualistic journals are taking the lead in hunting down frauds, and in demanding the mediums shall be subjected to reasonable tests."

Mr. Serjeant Cox desires to change the name of the Psychological Society, to "The Pneumatological Society," because the former title has been adopted by a number of little Spiritualistic societies all over the country.

It is only those minds prepared to appreciate the deep significance of the spiritual phenomena, who can trace effects to causes and profit by the knowledge obtained, making it a part of their lives in action, who are really benefited.

Of what avail is it for a man to know that spirits can and do act upon matter or communicate with the living, unless that knowledge opens his mind to the fact that he is an immortal being, that he is sowing here for the reaping hereafter.

Levitation is no new thing; for we read in the eighth chapter of the Acts of the Apostles, verses 39 and 40, that after Philip had baptized the Ethiopian Eunuch at Gaza, the spirit of the Lord caught away Philip, and the eunuch saw him no more.

Longfellow says: "The Spirit-world around this world of sense, floats like an atmosphere, and everywhere waits through these earthly mists and vapors dense a vital breath of more ethereal air."

The untutored Indian seeking his medicine alone in the depth of his native forest, the wild New Zealander in his Pah, the Negro worshipping his Fetish, the Chitman in his Joss-house, and the Biblical student in the retired cloister, are all actuated by the same motive—to know God.

There is a lesson in each flower, a story in each stream and bower; On every herb or tree which we tread, Are written words which, rightly read, Will lead us from earth's fragrant sod, To hope, and holiness, and God!

In the Second Book of Maccabees, ch. xii, ver. 43, we find it recorded that Judas "sent eleven thousand drachmas of silver to Jerusalem for sacrifice, to be offered for the sins of the dead," thus showing the belief in posthumous redemption prevailed among the Jews.

In these remarkable times of ours and in this country, spiritual gifts are possessed and exercised in private families, to an extent of which the outside world has no conception, whatever may be the larger and more accurate knowledge of the subject enjoyed by those who have made Spiritualism a special study.

When Franklin bottled the lightning bolts from the sky, and some of his scientific successors sent off moving magnets and magnets, and the billow deep, bearing the thoughts of men, it was another expression of the same law reflected from the invisible world which prompted their ideas, and the pressure of unseen powers which urged and sustained the projectors in the enterprise.

That you cannot perceive the world of spirits does not prove that it cannot exist. For our senses are only constructed to perceive those things to which they stand related; they can bring you no knowledge of anything beyond those. How, then, are these spiritual substances to be perceived? Why, of course, by the spiritual senses; just as physical substances are perceived by the physical senses.

Persecution in its mildest and most extreme forms, will not deter the enlightened Spiritualist from pursuing his course. He has but one object in view, to help on the development of knowledge in its relation to man's physical and spiritual well being; and while doing this, he can but express the hope that the day may come, when with restored confidence, the confidence of brotherly love, all men shall unite to solve the mystery of spiritual manifestations, and so enlarge their knowledge of the spiritual relations of mankind at large.

When man recognizes that his acts are just as subject to God's laws as nature herself is, that, in fact, he forms, whilst possessed of individuality, still a portion of nature, the highest expression of the revelation of God through matter, he will learn also that his acts must be subject to the award of strict justice, and that no justice which is impartial can ever sanction the remission of sins, the abrogation of the penalties naturally consequent upon wrong doing, nor indeed the horrible and almost inconceivable doctrine of the punishment of the innocent for the guilty.

Spirit.—And first, "What is spirit?" Christians talk plibly enough of the existence of their spirits after death. But what is spirit, and how are we to conceive of it? Is it a cold abstraction, to be conceived only by negations? No. If spirit exist at all, it must be a substance. But when we say that spirit is a substance, we are not saying that spirit is matter, or that matter is spirit. Nor are we using the word "substance" in any abstract metaphysical sense. By "substance" we mean those essential qualities out of which anything or only is made up, just as this table is made out of wood, which we know to be made up of various qualities. This world is made up of various things or substances, made known to us by our physical senses. Take away those substances and there is no world—the hills and the valleys, the atmosphere and the rivers are gone; and without these and the like, where would be the world? Even so, if there be a spiritual world, that world can only be made up of spiritual substances.—London Spiritualist.

W. E. Wheelock writes: I will say in the way of encouragement, that the sentiments of all truth-loving Spiritualists in my circle of acquaintance, approve of the course the JOURNAL has pursued in regard to frauds and impostors. The trickery and deception practiced stop the wheels of progress, and the unanimous opinion of the people is that your sheet is doing more to purify the ranks of Spiritualism than any other spiritual publication.

LIST OF BOOKS

FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALWAYS PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, and on receipt of the money...

Additional amount mentioned for postage, will meet with prompt attention.

Table listing various books with prices, including 'Life Beyond the Grave', 'The Formation of Plants and Animals', 'The Ethics of Spiritualism', etc.

Table listing various books with prices, including 'The Formation of Plants and Animals', 'The Ethics of Spiritualism', 'The Watska Wonder', etc.

Table listing various books with prices, including 'The Ethics of Spiritualism', 'The Watska Wonder', 'The Principles of Vital Magnetism', etc.

Business Cards for 'The Formation of Plants and Animals' by Rev. Stephen Wood, 'The Ethics of Spiritualism' by Hudson Tuttle, and 'The Watska Wonder' by Mary Lurancy Vennum.

Advertisements for 'The Magnetic Treatment', 'Psychological Practice of Medicine', 'Would You Know Yourself', 'Nervovitalizer', 'The Psycho-Physiological Sciences', 'Four Essays Concerning Spiritism', 'The Ethics of Spiritualism', and 'The Watska Wonder'.

