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ROMANCE AND GENERAL REFORM

Grath wears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

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## Biographical Sketch of Andrew Jackson Davis.

BY HUDSON TUTTLE.

"It was near the close of a sultry day, Aug. 11th, 1823," says Mr. Davis in his autobiography, "The Magic Staff," when the half weaver and half shoemaker received the intelligence that another item of property had been added to his estate. The attendant physician, after due examination, declared it to be free and unincumbered.

"You don't say so!" exclaimed the exultant cordwainer, who had just returned with unsteady step, from the nearest village.

"Yes, I do, sir," said the doctor; "and what is more, your baby is, sir, a fine-looking boy."

"A boy, eh?" soliloquized the enriched man—"that's good!" That is just what I wanted—that's the best luck yet!

"Overcome by the congratulations of nurse and doctor, and his head swimming in a river of parental delight, he seated himself to collect his scattered thoughts, but rest and sobriety were impossible; in fact, if the sad truth must be told, the effect of the intoxicating draught was already upon his brain. Thus conditioned, he went reeling and dancing to the sick couch, to take a survey of the plump little parcel of poor man's riches, which, as already said, had been so recently added to his previous good fortune."

The mother was partially revived, "but the exhalations of a whiskey breath which now passed like a pestilential missive over her, summoned a return of those despairing moods with which for years she had been only too familiar."

"I do wish you would keep sober," the lady said, "and get things in the house to do with."

"Oh, never fret and worry about me; I guess I can keep the family out of the county-house a while longer," returned the still jolly father.

"Now do try to keep steady! Don't stand here. Go away—away!"

The child born under such untoward circumstances, was Andrew Jackson Davis, and as he shows in his autobiography the conditions of his birth, the accidents which befell him, and the sickness he suffered, even the sharp pangs of poverty, all were directed towards the development of that fine clairvoyant organization which so eminently distinguishes him.

The mother of Mr. Davis possessed an intensely refined, sensitive and spiritual organization. His narrative of her struggles in rearing her family, contending against the lack of patience, indulgence and intemperance of her husband, is most affecting. She was a dreamer of dreams, in which she believed, and her belief was justified by her dreams nearly always proving true. It is evident that he owes to her the unique sensitive nature which has made him the wonder of the age. His father was half shoemaker, half weaver, a rolling stone that gathered no moss, and was continually on the move to better his forlorn condition. The picture of the departure of the family from Blooming Grove, N. Y., after the "Vandue," is graphically sketched in the "Magic Staff" by Mr. Davis. The over-taxed mother opposed this wandering life in vain, and had yielded to necessity.

"The children were running and jumping about regardless of the sufferings endured by the bewildered mother; while the father, full of fictitious courage and alcoholic tropes, lent a hand to every one who asked, and laughed at his own calamity. Presently the word came, 'All aboard!' meaning all in the traveling wagon, and in a few minutes you might have seen the depressed mother, with the boy-baby in her lap, the two daughters stowed in between the bundles of bedding, and the half weaver and half shoemaker in front with the thirsty driver—all pioneer-like except in unity of purpose, going without compass or rudder, on a reckless voyage of domestic discovery." The family at length anchored at Staatsburg, N. Y., if anything, more isolated than their former home, and here the boy first remembers his contact with the world.

At Pine Plains, at the age of ten years, he first attended school in earnest, and attempted the difficulties of the alphabet. He had previously been three weeks at another school on the same errand. After long and patient application, he progressed to words

of two syllables, but he was always at the foot of his class, and the multiplication table was certainly too much for his comprehension, and writing had to be postponed indefinitely. Peter Parley's geography was his delight, for its pictures, which he says his "eyes have looked almost out of sight" (Magic Staff, p. 126). At school he was never at ease. His nature was too different from that of the other scholars to allow affiliation. He disliked their rough ways, and they comprehended him as little as boors do the refined sensibilities of culture. The boys called him "gumpy," the girls, "sleepyhead," and the teacher, "blockhead." A short time sufficed to send him home from this vain attempt. After a while he made an effort to do something for himself, and drive the fast coming wolves of poverty from the door. He obtained the place of clerk with a Jewish merchant, who had temporarily opened a store in the village; but his incapacity to add figures, tell the names of merchandise, and lack of vivacity and gracefulness, soon procured his discharge.

Then he attempted the school again. By the time he was twelve years old, he had mastered the multiplication table to nine times nine, beyond which all was confusion; could cipher in addition, simple and compound; spell words of three syllables, with vexation and trouble, and in a class of twelve children smaller than himself, he quaintly says, "I must confess that during the most of the time I came within ten or eleven of standing triumphantly at the head," and adds, "I gloomily left school without any promotion consonant with my years. Not a laurel wreath could be seen upon my favored brow. The fetters of inwrought ignorance seemed to bind me to earth. The foot of a great mountain appeared to rest on my youthful neck. The car of time, speedily conveyed onward my jolly school-mates, and left me crying at the blockhead station."

Then he obtained the position of porter in a wealthy family, but failed to please because of his awkwardness, and gladly went to work on the Hossack's Farms. Previously he had often been subject to somnambulism, and received messages by clairaudience. He inherited from his mother a singularly sensitive temperament, which had become still more acute by an accident early in life, and by attacks of disease. All of these seemingly untoward events, Mr. Davis regards as stepping-stones to his present development. While at the above farm, clearing some new ground for buckwheat, he heard marvelously sweet music. He was alone, and with rapture listened to the pure bird-like melody which floated dreamily through and from the heavens. The music at length formed itself into words, and he heard, in a whisper like his mother's voice, "To-Pough-keep-sie!" It did not take much urging to enlist his father, who was a wandering planet, and his mother, after her usual resistance to a change, acquiesced. All the members of the family had reasons of their own for moving, but none had the insight to determine the real motive which pushed them onward, for that motive was wisely concealed by the unseen power, which had planned to bring the young seer where he could at the proper time meet those who would appreciate his rare gifts, and bring them before the public. Here he again, and for the last time, attempted a school education. The school was founded on the Lancasterian method, and the boy Davis was duly established monitor over a class in the alphabet. He in turn studied the lower branches, and says that he was not prejudiced by the school-books, because he was not able to understand them. In the presence of his playmates in the higher departments, he was an intellectual dwarf. This was the last of his schooling. Added to the several weeks before, it made a little more than five months as the entire amount of his attendance. Never since that time has he attempted the study of any book on historic, scientific or philosophic subjects.

His father, provoked at his inaptitude, constantly affirmed that he was "good for nothing," while his mother as constantly pleaded that he was yet a child. He was discouraged, and questioned the wisdom of the voice which sent him to Poughkeepsie. When most lost in despair, he obtained a situation in a grocery, and it seems improved sufficiently to retain the place. After a little time the proprietor became ill, and induced the boy to prevail on his father to buy

him out and continue the business. As might have been expected, this was a bad speculation. When the stock was sold out nothing remained, and the family was plunged in hopeless bankruptcy. By living in a basement, the mother contracted a hopeless illness, which added to the remorse the boy experienced for his part in the business, and the father's spirits were almost crushed. We will add here that the father suddenly had reformed some years before, and from the time he took the pledge never drank intoxicating beverages. The family sank into the very abyss of poverty, and the boy started out to beg for bread at the houses of the wealthy. He met only rebuff, and was returning home empty-handed and despondent, when a voice told him of a new trade—to sell yeast. He bought it at the brewery, and retailed it from house to house, and in this manner supported the family.

February 2nd, 1841, his mother departed this life, and with her death he received a spiritual baptism. He had simultaneously a vision of death and the beautiful house to which she was called, and death to him became a sign and symbol of a new creation. When all others were plunged in grief, he said: "I thank you, kind Providence; I thank you for taking her out of trouble; and, kind Providence, I pray you won't forget the rest of our folks never."

A clerkship with a lowly German in a small grocery, was a stepping-stone to an engagement with a boot and shoe merchant, where he met for the first time appreciation and kind treatment, while he slowly learned true business methods. While in this employ, in 1843, Prof. Grimes came to Poughkeepsie, to lecture on mesmerism. The boy Davis was seized with a desire to be operated on, and with others subjected himself to manipulations, but without result. Soon after this, William Livingston called at the store, and engaged the boy to come to his house that night and allow himself to be manipulated. This time the sensitive spirit it was unbound. The fountain which had only indicated its presence by a few drops now burst forth. The experience of that hour was beyond expression. It decided the fate of the boy, and gave direction to the grand thought-current of the age. Of it Mr. Davis writes: "Looking back upon that magnetic experiment, with its precious results, I am filled with speechless gratitude." Irresistibly drawn every evening to the parlor of Mr. Livingston, he slowly climbed the difficult ascent of spiritual progress, and by his clairvoyance became locally famous, and the subject of private scandal and public ridicule. He pursued his daily occupation as a clerk in the boot and shoe store, and gave the evenings to these experiments in magnetism. He continued to gain new strength, and a clearer, brighter, purer world dawned on him when in the trance. Externally, when awake, he was yet dull, mystified and unchanged. The attraction for Mr. Livingston became so great that when offered a permanent place in the household, the boy joyfully accepted, and then began a more rapid advance. His clairvoyance was mainly directed to healing the sick, though there was a constant occurrence of interesting episodes. One of these must be mentioned, as it gave title to his autobiography. One evening when awakened from the magnetic state, he rushed to his room, threw himself down by the bedside, and burst out into the following supplication:

"Oh, kind Providence who art in heaven, I thank thee that I live; but as I now feel I don't know whether I am right or wrong. Oh, kind Providence, let me know what I've lost or forgotten!"

He was endeavoring to recall what had occurred during his magnetic sleep. Partially succeeding, he became angry because he found that it was a beautiful staff that he had lost. Then he saw these memorable words gleam amid the silent air:

"Behold!  
Here is thy magic staff;  
Under all circumstances keep an even mind.  
Take it, try it, walk with it,  
Talk with it, lean on it, believe in it forever."

In his nineteenth year he found that under the constant magnetic control of Mr. Livingston, he could gain no higher clairvoyance, and after a time of great uneasiness and suffering, he broke all paternal ties which had bound them, and selected Dr. Lyons as his operator. Soon after, the great work of which he had repeated intimations, began to arise on his spiritual ho-

rizon. While in the superior state, he searched for a scribe to take down the words as they fell from his lips. Rev. Wm. Fishbough, of New Haven, was selected. Of him, Mr. Davis says: "This gentleman I had previously seen in my normal state. But prior to this inferior survey of his qualifications, I had not discovered the slightest tenure of relation between him and the work about to be commenced. My impression of the scribe's interior character was that his mind was thought-loving, truth-loving, man-loving, soul-loving, heaven-loving, humility-loving, and moderately ambitious of personal success and distinction."

The production of the work which was entitled "Nature's Divine Revelations," took place at 92 Green street, N. Y., in the presence of Dr. Lyons, Mr. Fishbough, and three witnesses. The revelation began on the evening of November 25th, 1845. When the uncultured boy had become entranced, the doctor asked, "Can you give the lecture tonight?" To which the youth replied, "To the great center of intelligence—to the positive sphere of thought—of that focus which treasures up all the knowledge of human worlds; to the spiritual sun of the spiritual sphere—I go to receive my information."

"Does he wish to have that written?" asked the scribe.

The doctor repeated the question, and the youth replied, "No, not that," but after a pause he said, "Now I am ready," and slowly and without excitement began:

"Reason is a principle belonging to man alone. The office of the mind is to investigate, search and explore the principles of nature, and trace physical manifestations in their many and varied ramifications. Thought, in its proper nature, is uncontrolled. It is free to investigate and rise into lofty aspirations. The only hope for the amelioration of the world, is free thought and unrestricted inquiry, and anything which opposes or tends to obstruct this sublime and lofty principle, is wrong."

Mr. Fishbough writes as follows of the manner in which the revelations were made, and I take the liberty to introduce his observations in full, because of the great interest they have to the student of psychology and clairvoyance, made as they are by one well versed in the subject and capable of scientific observation, and made at the incipient development of one of the most eminent clairvoyants the world has ever seen:

"It seems proper to note here also that in dictating the different parts of this book, as distinguished by the different subjects treated, the author seemed to pass under inspiring influences of different characters and grades, and was not always uniformly elevated, lucid or dignified in his treatment of the themes especially in hand. In the first few lectures the sentences were more awkwardly constructed, and the ideas more disconnected, than in the subsequent parts of the book, and there was a gradual improvement in the fluency and lucidity of the style as the work proceeded. In the second part of the book, a 'revelation,' as it is called, the solemn and dignified tone and manner of the clairvoyant, indicated great elevation of thought; but as he proceeded to describe and discuss the contents of the Bible, there was a manifest letting down. There was a certain brusqueness of style and off-hand readiness of expression, but his manner was that of one who did not attach much importance to the subject under consideration, and who did not indeed regard it as meriting any considerable share of respect from reasoning minds. After uttering the passage on page 544, giving the etymology of the word 'Holy Bible' as synonymous with 'excellent soft bark,' he burst into an immoderate fit of laughter, the only instance in his clairvoyant history, to my knowledge, in which even a smile could be observed on his countenance."

There is little more of this style of composition in the book until we come to page 609 and onward for about 20 pages, when the seer appears to be seized by the same or a similar spirit, and falls foul of the clergymen as a class, and belabors them in a most unmerciful manner.

The other portions of the book are in general lofty, dignified in style, and that portion from page 648 to 877, devoted to a description of the spiritual spheres, is eminently so, frequently rising to the sublime. Of the remembered collateral incidents and experiences that may throw light upon the spirit and intent of the work, the following may be related: At an early period of my acquaintance with Davis, he informed me that St. John was his guardian spirit. The simplicity and childishness of his department and conversation were not inconsistent with the supposition that he was under the prompting of the "beloved disciple." Of an equal temper under all provocations, cheerful under every adverse circumstance, and that cheerfulness frequently taking the form of joviality, he was a general object of love to all those of his

acquaintances whose atmosphere harmonized with himself. No irreverence or impure thoughts could be detected in his conversation, and it may be said that the strongest tendency of his mind, both in his normal and abnormal state, was to themes of a humanitarian and spiritual nature.

"The prospect of a great change and reorganization of human society, which would place it on a higher foundation and secure a larger degree of justice and happiness to all classes of people, formed from the first a prominent theme of remark and prophecy, especially when he was in the higher degrees of his interior state; and the out-workings of this change and the exposition of principles which might serve as the foundation to this new era, seemed to form the object and animus of his work. He never pretended to fix the date of this change or any other coming event, but when once asked by Dr. Lyon about how soon the predicted change might be looked for, he intimated that some great disturbance or uprising of the masses would first take place, which, he said, need not occur if people were only wise and knew how to avoid it. In proceeding to speak briefly of conditions that would ensue, he said with apparently deep emotion, 'Then will be fulfilled the words of that prayer, which nothing known in human language surpasses, Thy kingdom come, thy will be done.'"

"In a foot note on page 161 of the book, I have stated that the comment printed on that page, of the nearly perfected discovery of an eighth planet (Neptune) was in manuscript as dictated by Davis, in March, 1846, and months before Le Verrier's mathematical conclusions had been announced in this country and six months before the news arrived that the new planet had been actually seen, in Sept. of the same year. As an additional proof of a faculty which could announce things in advance of their practical verification, I will state that Davis predicted the inter-oceanic telegraph, yet is fair to say with accessories which have not been realized. Connected with this item of prophecy, he predicted a great earthquake, a geological change (which he spoke of quite a number of times before and after) which would in some places be very destructive, altering geographical demarcations and among others upheaving the land and narrowing the Atlantic Ocean between New Foundland and England, so that by means of strong batteries a current of electricity might be made to pass back and forth between the two continents, through the air or above the surface of the water. I know not how."

"Still more rare were his private conversations with the parties present, with predictions of the opening of general intercourse with the Spirit-world at no distant day. During the latter part of our connection with him, this theme was kept before us pretty constantly. It is also expressed in the text of his book on page 675 in these words:

"It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres, and this, too, when the person in the body is unconscious of the fact, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration, and the world will hail with delight the ushering in of that era when the interiors of men will be opened and spirit communion will be established."

After the completion of the "Revelations," the influence of the operator became more and more adverse, and on the 10th of April, 1847, the connection was severed, and with a feeling of doubt and uncertainty he began his brilliant career as an independent seer.

A band of devoted brothers gathered around Mr. Davis, and on the anniversary of his twenty-first birthday, it was resolved to start a reform paper in New York, to be called the *Universe* and *Spiritual Philosopher*, with Dr. S. B. Brittan editor-in-chief. At this time Mr. Davis was beset with the great temptation of his life. The band of friends gathered around him were determined, contrary to his repeated warning from the superior state, to make him a religious centre; the leader of a grand religious movement. Other men have been placed in his position and have yielded. No word of praise would be sufficient did we not know that a power, superior and beyond him, swayed his actions. The John the Baptist of Spiritualism was not to become a leader, or an authority except so far as the truths he uttered warranted. There was to be no leader in the new religion, who of himself or through any sanctified priests, should dominate over the minds of mankind. The disciples gathered around him at that period, were incomparable in intelligence to those who followed Jesus from the shores of Galilee, but had they been angels they would have been rebuked. The scheme by which the stately editor-in-chief and the versatile poet Harris who had already started to the West, lecturing on the new movement, and of all others was broken by a straw, artfully laid in the way of their designs.

Continued on Eighth Page

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.)

IX.

THE PROBLEM OF EVIL AND MORAL RESPONSIBILITY.

There is no more clearly marked characteristic of the spiritual movement than the fact that it compels the new discussion of old questions; as, for instance, the problem of evil, moral responsibility, and moral freedom.

It takes all mankind and all the ages of history to get the whole revelations of truth. And it is the special function, and that is the meaning of true Harmonical Philosophy, that it gather all these hitherto fragmentarily related truths (at least thus fragmentarily related in the consciousness of man) into one unitive statement, so that we see it in harmony—see it as a whole.

And perhaps there is no greater necessity for the Harmonical Philosophy than in the discussion and elimination of this one question, viz.: the problem of evil and the moral agency of man, for they are inseparable; you cannot discuss the one without discussing the other.

Let me, then, begin with the question of evil itself. Here two tendencies manifest themselves in the spiritual mind: the one a tendency to run off into one phase of extremism, and the other into extremism in the opposite direction.

There is a certain class of Spiritualists who have attempted to take this thought and spiritualize it, but who have sadly materialized it, until it has run into an extremism of philosophical statement.

There is another side, another tendency, the extreme opposite of this, viz., that man can do just as he has a mind to; that he is absolutely free. On this question of evil, therefore, it becomes us to put some very close and pertinent questions.

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And in order to illustrate this stand-point let me speak of some conversation I had with a friend not long since. In talking with him, "Well," said he, "I have nearly come to the conclusion that 'Whatever is, is right.' Man is under the laws of Nature. Nature is a vast magnificent system, and I have got over the question of praise and blame."

This is the harmonical position from which to discuss the question of moral agency and the problem of moral evil. Were man what such a theory as I have spoken of represents him to be, he could not, by any possibility, be at all responsible for any action which he might put forth.

not have vice where there is no possibility of virtue; you cannot have virtue where there is no possibility of vice.

But, says one, "Grant all that, isn't it right that there should be a possibility of vice?" If this statement that "Whatever is, is right" be true, we must expect to find out its truthfulness by an analysis of psychology, an analysis of history and of man.

How is it, then, with history? Take the ages and centuries together, and what does this moral consciousness mean? Is not your history of jurisprudence a demonstration of man's consciousness of moral misadjustment, and a moral condemnation for such misadjustment?

But you will answer this other thing: Does it not follow that it is right and proper that the universe should be so organized? I grant all that. There is no discussion on that point—there can be none. It is so organized, and that is the proof that it ought to be so organized; for we have no standard of what ought to be, except by what is, as the grand and magnificent system of the universe.

I will go further. I will grant that it is the best possible condition of things that wrong should be possible to man. What follows? That wrong is right—that there is no wrong? To me it does not follow. "But," says the advocate of this position, "Whatever is, is right," when viewed from God's stand-point? I answer, How do you know? This is an enormous stride from the consciousness of man to the objective consciousness of God.

When looked at from God's stand-point? I answer, How do you know? This is an enormous stride from the consciousness of man to the objective consciousness of God. I would like to see that Jacob's ladder which the advocates of this theory have set up on the sky and leaned against the throne of heaven, by which they have gone to God and informed themselves of his secret counsels.

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THE GOSPEL OF COMMON SENSE: OR, JESUS AS A LIBERAL.

A Lecture Delivered by G. A. Loomas at the Watkins Convention.

Reported expressly for the Religio-Philosophical Journal.

LIBERAL FRIENDS AND BRETHREN—Although a Christian Spiritualist, and a representative from a radically Christian church, I have no particular issue to introduce or to defend; but I am here to add my heart and voice for the encouragement of whatever is best for my brethren—all mankind. Nevertheless, I am here to represent a people, who, though being radically Christian by profession, yet to all the popular, churchal theologians, they are the rankest infidels upon whom the anvil ever shone; a people whose only creed is in patterning the best and purest of lives, and who are sufficiently best with liberal, common sense, to believe that the best religion, regardless of its denomination, is that which does the most good for its adherents, by making of them nobler and noblest men and women, without taking from them their powers and privileges of reason.

This vicarious-atonement theory has been the giant obstacle to the progress of the gospel of common sense; but it is fading before the light of true Spiritualism, even as the sun's meridian splendor forbids the stars to glow; yet unlike the stars, it is doomed to fall to rise no more; for the truth is being realized, that the blood of Jesus, shed upon Calvary is no more effective for the salvation of the people, than the blood of the thieves crucified at his side; nor is such doctrine apparent in the life-testimony of Jesus, yet this, together with the fallacies of a physical resurrection, a monstrous trinity, a ridiculous heaven and horrible hell, are the essential features of so-called Christendom, which nowhere find recognition in the life teachings of Christianity's founder.

ly would, did the times permit it, crucify him more cruelly than did the Jews of old.

Should Jesus enter the patial churches of to-day, wherein the poor cannot enter to have the gospel of common sense preached to them, but are starving for bread within a stone's throw of these churches, would we not hear his protests against there being either rich or poor in any Christian church? and would not the appellation of "a den of thieves," very aptly and rightfully apply? To all the popular ethics of the so-called Christian churches, there would come from Jesus an unqualified and thundering protest. Were he living to-day, he would be as radical an infidel to what is being taught in his name, as Thomas Paine ever was, or Robert G. Ingersoll ever can be.

Earnestness for what we believe to be true, is a very noble peculiarity of character, even amid the fears of transcending the bounds of common sense; but when it is exercised by narrow minds, or by a narrow-minded people, governed by narrow and ungodly creeds, scenes similar to the days of the Inquisition will be enacted, according to the power of the individual or the people believing in them.

Then recall the changing brutalities that wrung the blood from hundreds of thousands during the reigns of Mary and Elizabeth, of England; and with every added successor down to the beginning of the present century, the sword, the gibbet and the stake were in very active demand for the punishment of heretics.

Perverted human nature is ever ready to repeat itself, and is not to be trusted. It has been very earnest for religion's sake; but if it had been in the service of the devil, it could not have been more earnest in wickedness; and, however shocked Protestants or Catholics may be on the subject of infallibility, whoever persecutes for opinion's sake, advertises his or her personal infallibility, for the ridicule of all fair-minded liberals.

While I mean to thank God for Judaismism now, I want to give some expressions of gratitude for Spiritualism now. There is a great deal of common sense in Spiritualism, although its merely phenomenal displays are worth but little. Its first and best feature is, that it makes confirmed infidels to popular theologians of every one of its converts.

Years ago, when we had honest legislators at Albany, N. Y., a lobbyist dined and wined a committee upon the rarest delicacies of the season. When his bill came up, he was indignant that every member of the committee voted against his bill.

The Presbyterians communicate that they are all mixed up with other denominations, and stand as good a chance of divine favor as any others, but no better. Paddy has not found purgatory; and Episcopalians, Baptists, and a long line of so-called Christian denominations were surprised on arrival there, that the Lord was not on hand to meet them, and equally surprised that Jews and Infidels are nowhere found, trying in eternal fire!

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Let the world rise up in gratitude for all such weeding-out of mountebanks and dishonest mediums, by that indefatigable representative of common sense—the RELIGIO-PHILOSOPHICAL JOURNAL. If seventy-five per cent. or more, of the so-called spirit communications should prove false, the fact of there being a Spirit-world proved, and one, single, truthful communication from any who ever lived on the earth, establish beyond dispute, that ninety-nine of every hundred of churchal theologians, are but monuments of human folly!

Volumes could be filled with incidents, in which even the children and weak-minded of the societies showed forth a wisdom and prophecy beyond their possible comprehension. Ten years before the Fox girls were heard of, a simpleton in an eastern society said he was Jesus of old!

There is no religion in Spiritualism—it is a science—a science of religion; but out of it will spring a universal religion of common sense, whose glorious proportions will fill all the earth and make all the people happier; and why are not the people happy now? Why the discordant sounds of family feuds and national wars? There certainly have not been the anticipated and reasonable evolutions of progress, out of Judaism and its something better, Christianity, promised something better; but where can we see the grand desideratum? Let us reflect: We are asked to aid in the abrogation of Sunday laws, and so we will, for there is no common sense about them.

Let us have such Sabbaths as these, and forever prevent the present disparity of conditions between rich and poor—shut down upon all monopoly, and let monopolists beg for mercy. Let us have such Sabbaths and stop our interminable "Indian wars." Genuine Christianity proposed as an improvement on the Sabbaths of Moses, to make every day a Sabbath. Why are there rich and poor members of any church? Because they are not Christians.

Moses inaugurated a system of physiology unequalled by any in our day; and regulated the amorous desires of the people to the end that the most perfect reproduction might ensue—sound bodies and sane minds in them, and Jesus first cured the bodies of his converts before he accepted them as disciples. Thus do we present Mosaism as a government of State, superior to any now existing, and sufficiently abounding in good, common sense as to be a worthy pattern. For those who want a church which will lead unto a perfection beyond Mosaism, and place their names with those whom greater love of God has blessed, we present for their reflection, radical Christianity, with all of its rigid denials of selfishness; for whose sake he loves God, and does not love his brother equally well with himself, ay, better than himself and at the expense of self, "is a liar and the truth is not in him."

Churchal theologians have clothed life in the habiliments of sorrow, because, maybe, this one or that some thousands of years ago, made some unmanly and unwomanly mistakes. What though they fell; does this room the race to bondage, ignorance and superstition? Does it demand belief in an angry God, in the atonement of Jesus for the race, or in the total depravity of any individual? The parents of the world may have fallen; but if they did not fall upstairs, then some of their descendants have, and away not only from these inconsistencies, but from the whole catalogue of man-made creeds and devilish impositions, infidels they may be; but blessed are such infidels! They are fore-runners, the prophets, the apostles of the coming church universal—the Church of Common Sense; "the salt of the earth," and let all the people say, "Amen!"



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CHICAGO, ILL., OCTOBER 12, 1878.

Shall Mediums be Privileged Impostors?

If any of our readers have had doubts as to the expediency of our course in insisting upon satisfactory conditions before admitting the genuineness of supposed spiritual phenomena, we think their doubts will be dissipated by the letter which we publish below from Mr. A. J. Riko and others in respect to the recent attempted impositions in Holland of the mediums, Williams and Rita. Lately through their instrumentality in connection with two other mediums it was supposed that two solid rings had been interlinked at a seance in London, but this feat was afterwards proved to have been the basest fraud, practiced upon honest and patient investigators. It seems that money had been raised to defray all their expenses, and they were received in the most cordial manner by the Spiritualists of Holland. In his letter in the London Spirituallist, of Sept. 20th, Mr. Riko, a well-known and highly respected investigator of Spiritualism, residing at The Hague, writes as follows:

Mr. Van Meerik visited me on Thursday evening, and in the presence of some friends he related the history of the exposure with all details, and showed the dirty John King apparel and the other things found on the mediums. He told me the Amsterdam friends wished an exposure in the English spiritual papers, and so did all who heard Mr. Van Meerik's relation at my house.

On Tuesday evening, the 10th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Wednesday evening, the 11th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Thursday evening, the 12th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Friday evening, the 13th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Saturday evening, the 14th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Sunday evening, the 15th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Monday evening, the 16th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Tuesday evening, the 17th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Wednesday evening, the 18th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Thursday evening, the 19th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

On Friday evening, the 20th of September, some good investigators held a seance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and the sitters were annoyed by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner.

good critical witnesses, at the West-end of London, and the power of the mediums or of the spirits about them. Nevertheless, our stringency in recording only those results in which the character of the medium had not to be considered as a factor, involved us in much unpopularity with enthusiasts; so, also, has our oft-repeated advice to give up cabinet seances, and to accept no unusual phenomena obtainable only on the premises of the medium.

At genuine materialization seances, while the medium is in one place, one or more forms, the duplicates in appearance of himself (his clothes being also sometimes duplicated), begin to form near him. As each materialized form increases in weight, the weight of the medium decreases; these duplicates of the medium do very wonderful things, and claim to be spirits. Dr. Wylid and Mr. Sergeant Cox think them to be the spirits of the mediums; enthusiastic Spiritualists who have seen them in bad light, recognize them as their uncles, aunts and cousins with surprising facility, and see marvels witnessed by nobody else at the same seance. Our opinion is that one or more independent spirits are at work, as well as the spirit of the medium, and that these independent spirits, having no material body of their own, communicate under such conditions that they are obliged to take on the form of the body of the medium. The spirits who produce physical manifestations are sometimes far from being polite, and in some cases are not averse to aiding and abetting their mediums in imposture. Indeed, when genuine mediums swindle the general public by turning "exposers," and showing real manifestations as imposture, the spirits still help them; and so have some respectable persons in America who lent their names to the public performances of such sharpers. Although such "exposing" mediums are needy people, they have never been able to expose how that portion of their own performance is done which is not conjuring, no reward can bring forth such exposure, because the impostors and their abettors do not know themselves how the results are brought about.

For a long time it has been a puzzle to discover where the white drapery about the "doubles" comes from, although it has been found out to be common stuff. In the case of Williams and Rita, it was about their persons, and in those numerous test seances in which these two mediums were held by both hands, yet the forms seem floating over the tables, if the drapery and lamps were taken from the persons of the mediums, a curious species of spiritual and moral masquerading must have been going on. And in America, in connection with undoubtedly genuine mediums and manifestations, such masquerading gear has been seen. In London, Mr. Wedgwood, the magistrate (in his own house), and Captain James, recently took off the clothes of one of the mediums, leaving him others with no white stuff in them, yet afterwards out of the cabinet came either the medium or his "double" fully robed in white drapery, carried into the cabinet probably by spirits. What the mediums know and do not know at the time, is impossible to say, but the mediums seem constantly falling into trances during seances, and occasionally at other times.

We have never seen evidence of spirit identity given by a living, flexible face at a materialization seance; the phenomena of haunted houses and of some descriptions of writing mediums and furnishing, however, strong proof of the presence of identifiable departed human beings. The intellect and morality connected with certain physical manifestations, are sometimes very low, as in the grievous case now under notice; yet in the higher phases of mediumship, and in the higher phases of spirit identity, they are often high, as in the inspirational poems of Lizzie Doten.

The British National Association of Spiritualists might do good service in this case of Williams and Rita by deciding what should be done in the matter, what steps taken to let the public know that Spiritualists as a body are in no way responsible for the conduct of professional mediums, and what ought to be done to put down, with a strong hand, all temptation to such to resort to imposture in the future.

There seems to be ample reason for the belief that both Williams and Rita have been mediums for genuine materialization phenomena. Mr. Harrison, of the Spirituallist, a very careful observer, says that they have given sittings off their own premises, at which they had their hands held on both sides by responsible witnesses, without being released for one moment, and that "the powerful results thus obtained are not vitiated by the character of the mediums or of the spirits about them."

We are disposed to accept this as true; for we know that there have been powerful American mediums, who, after having been detected in imposture, have given conclusive proofs of the genuineness of materialization phenomena in their presence. But when the paraphernalia of fraud are found, as in the case described by Mr. Riko, on the very person of the mediums, the theory, though plausible, that those paraphernalia are introduced by a low order of spirits, either conniving with the medium, or ruling them, ought not to be sufficient to debar us from insisting at all times upon satisfactory conditions, so that if the frauds are really perpetrated by spirits, we can have reasonable assurance of the fact. The temerity and recklessness with which mediums, after having been made instruments of genuine phenomena, under strict conditions, resort, or seem to resort, to miserable frauds, would appear to justify the belief that such mediums are often unconsciously controlled by spirits; but before accepting the theory, we must exhaust such conditions as will leave us in no doubt upon the subject.

We differ wholly from those who say that no scientific certainty can be arrived at in regard to the phenomena. No one can read Professor Zoellner's account of his experiences with Slade, and doubt that in some of the phenomena, at least, and those among the most remarkable, absolute certainty can be had, unless we assume that the investigators themselves are psychologized, and out of their senses—a supposition which may satisfy Professor Carpenter, but will hardly be admitted by unprepossessed truth-seekers.

Surely, what every sincere Spiritualist wants, is to place the phenomena on a secure, scientific basis, so that all patient and persistent investigators may satisfy themselves of their truth. If we did not fully believe that this can be accomplished, we should have little disposition to contend for the public spread of Spiritualism. If it is merely an esoteric attainment, to be confined to the knowledge of the few, we should abandon all hope of making the press an instrument for commending it to the attention of all earnest, truth-loving souls. Our first work, then, is obviously to labor to strip Spiritualism of all that is fraudulent, foreign, impertinent, questionable and insincere, and thus we must persist in doing, so long as we control a press.

"Would you dictate conditions to the spirits?" it is asked. To which we reply, "Yes,

if spirits are responsible for such tricks as Mr. Riko records in the case of Williams and Rita, or as Mr. Fletcher, of Lowell, records in the case of Mrs. Pickering. If spirits are really responsible for the spurious toggery, the false beards, and the dirty spangled lace found in advance on the persons of supposed mediums, let us have the means of knowing it, and not be juggled out of our holiest sympathies, either by mortals in the flesh or spirits out of the flesh. Better a few certainties than any number of doubtful phenomena.

With every wish to make allowance for the delicate nature of the manifestations, the importance of congenial conditions, the subtle, mental and emotional causes that may disturb or prevent the evolution of phenomena, and the probability that we are dealing with spirits, of whose capabilities and conditional requisitions we may be ignorant, we yet see no course for the successful and honorable prosecution of spiritual investigations, in their modern phase, but a rigorous, scrutinizing, thoroughly scientific system of tests, attended with conditions that must strike all reasonable truth-seekers as satisfactory.

Courage, friends! Some of our grandest phenomena are already established under such conditions. Do not let the whole subject be fouled and degraded by impostors that may be easily guarded against by repeated experiments and proper testing. Bellocchini, the Imperial court conjuror of Germany, after repeatedly testing Slade, and then publicly admitting the reality of the phenomena through him, made this just remark: "I hereby declare it to be a rash act to form any conclusion with regard to the objective mediumistic performances of the American, Mr. Henry Slade, even with the minutest observation, after one sitting only." And in this remark he had reference to one of the most easily tested of the phenomena, namely: the independent slate-writing.

We call upon all earnest, truth-seeking Spiritualists to rally round the standard we erect of scientific certainty as to the absence or practice of fraud, from whatever source it may come. We have no wish to hug any delusion, however precious it may seem. That materialization by spirits is a fact, we have no lingering doubt. But we must rule out all impostures—all opportunities for imposture—before we can begin to help the world with a body of facts, of which we can say: "These have been repeatedly proved under conditions impervious to fraud, and they henceforth become a part of the enduring records of psychological and physiological science."

Help us, then, American Spiritualists, with your liberal support—give us a circulation that may lend us the "sineus of war"—and, with such coadjutors as we may then enlist, we may be instrumental in placing Spiritualism where the sneers of the Tynalls, Huxleys and Carpenters, will be powerless to affect its confirmed truths, and where no impostor can dim or harm it.

Mr. Townsend's Theism.

Mr. Charles E. Townsend, of Locust Valley, Queens county, New York, is the author of "Essays on Mind, Matter, Forces, Theology, etc.," and more recently of a volume of one hundred pages, 1878, entitled, "Sequel to Essays." Both volumes are published by Charles P. Somerby, 139 Eighth street, New York City.

In these works, Mr. Townsend propounds a theory of Theism, very different from that of any modern philosopher or divine with whom we are acquainted. If we are not mistaken, the atheists will find him a more embarrassing antagonist than any they have yet had to encounter. He attacks materialism with its own weapons, for he is a materialist himself; but he is at the same time, a staunch believer in human immortality and divine realities.

While atheists and materialists generally assume that "mind is a mere function of the brain, and so necessarily dies with it," Mr. Townsend contends that a theory which claims annihilation of mind, while it admits—as all materialists do—the eternity of brain-matter (in some form or other), is necessarily a gratuitous and absurd assumption. He believes that mind itself may be a more subtle materiality than any that has yet been discovered or tested, and that the Infinite Mind, as well as all other minds, may be "a high subtility of everlasting matter." We know that imperponderable elements exercise a wonderful power in influencing or modifying the ponderable; why, then, may not Mind, itself a grade of materiality, modify and influence the coarser grades? Mr. Townsend says:

"Man's material mind, in giving will-force laws for the action of his body, is incapable of mechanical contrivance without coherent thought and correlated will-force control of that body and other matter. Without his intelligent direction, his material body (with all its mechanism) is incapable of coherent action; then why should cosmic matter, of itself, be supposed as potent for admirable universal mechanism and adaptation to progressive needs, without its investing Intelligence—such phenomena evincing not only the highest forethought, but contrivance and a purpose, which blind matter could not be supposed to effect?"

"I claim that man's mind (as well as those of all sentient beings), is not a function of brain-matter; but the master worker of it, a separate material entity, capable of occupying and directing other organizations, hereafter as well as here."

"I maintain that Infinite Power does not desire us to fear or to worship, further than that we naturally adore such infinite capacities when understood, and contemplate the same as the cause of our existence and hoped-for perpetuation—our material minds being conserved forces, immortal, and fitted rightfully to enjoy His bounties.

"For reasons above named, it is rational to conclude that there is a Providence in cosmos, in giving laws for the gradual evolution of all things, and which secures the greatest good to the greatest number of sentient beings; but I do not believe in a Providence for microcosm—individual man—who, being made a free agent, is left to work out his own destiny—the providential superintendence working only to secure man's existence, and to provide for his perpetuation in after progression: a plan embracing probably all sentient beings.

To the objection so often and so forcibly brought against the theistic theory, that there are bad things in the world, snakes, mosquitoes, and mad-dogs—pestilences, wrongs, and murders—and that half the human family die before puberty, Mr. Townsend replies in several places. He says:

"You name the anomalous imperfections of nature, monstrosities, sufferings, etc.; two Arctic Zones and one Torrid Zone; a torrid and a glacial period—the one destroying what the other has produced." So you might add life and death in conflict; good and bad; health and disease; plenty to eat and no money to get it—and a hundred other perplexities—though I see nothing in such exceptions to militate against intelligent or benevolent direction of the greatest good to the greatest number, in the general disposition of matter. The Zone troubles not being necessary to encounter, may be left out; but death retains its terrors, and illness and accident their hardships; yet I believe there are a hundred pleasures to every pain. How came your very potent, unfeeling matter to be so impotent as to evolve, in combination, sensitive minds and suffering organisms, with no one to blame? Must it not, then, be responsible, and if so, must it not be endowed with associating intelligences?"

"You ask, 'can a benevolent God create for the pleasure of destroying, half of the human family before puberty?' And I may reply, Would it be any better if we all had to die or be destroyed at twenty-five, fifty, or one hundred years—or would any other period lessen the pangs of death or separation? A known time would be infinitely the worst.

"Neither a perfect God, nor perfect potency in matter, could absolve life from perils and pains of accident, or grant immunity from disease and consequent suffering, when necessary dominant laws are wilfully or ignorantly disobeyed,—or demoralized and improvident habits from being transmitted to offspring and from misleading associates—the main causes of suffering, too frequently ascribed to the author of being, or rather to our organized individuality. So the greatest good to the greatest number, secured by general laws in action, is all we can ask, or could insure if any of us had infinite powers to control mundane life."

Mr. Townsend is a thinker rather than a writer. His diction is often obscure, and not unfrequently careless and incorrect. Should it be said that careless writing indicates superficial thinking, the objection does not apply here. The author has evidently given much thought to his theory, and is ready with answers, that show much acuteness, to all objections.

His theory of one substance—matter and spirit being merely grades or forms of the same stuff—is not new. Long before Bruno or Spinoza wrote, it had been broached by the ancient Greek philosophers, and probably they had received it from ante-Pythagorean progenitors. Not a few so-called Spiritualists have entertained it. Mr. Townsend gives no sign in his book that he is a believer in the modern phenomena; but his arguments often tell "in their favor, and rarely against them."

In these days when atheism seems to be gaining ground in scientific circles, his views will be found not uninteresting or unimportant. He opposes the notion of the efficacy of prayer; but we think a wide acquaintance with the phenomena and history of Spiritualism, would show him that our seers and mediums are right in their intuitions and their practice in regard to the possibility of being heard by spiritual intelligences, and of receiving influences from the unseen sphere in reply to our own receptive attitudes of heart and mind.

The strong point in Mr. Townsend's writings is his purely rationalistic and scientific reply to all objections to atheism which embraces his idea of a Single Divine Substance in the universe, from which proceed all degrees of matter and of mind; the two being, in their primordial essence, one and the same, and in their proceedings being inseparable though forever distinct. This idea, coupled with the notion he expresses thus,—"God's providence embraces cosmos, but not microcosm; immortal man being left to provide his own needs, through his intelligence, from the bounties of nature, and so to become energetic, self-dependent, etc.," forms the pith of his system. Thus he would account rationally for the existence of evil, and remove the principal impediment in the way of the general acceptance of some form of theistic belief.

Apollonius Tyanenus.

Judge C. B. Waite, of this city, is announced to lecture before the Philosophical Society, on Saturday evening, October 26th, on Apollonius of Tyana.

Judge Waite, while investigating in the library of Congress, at Washington, some questions connected with the early history of Christianity, had occasion to examine in to the life and writings of Apollonius. Becoming interested in the subject, he made it a specialty, examining everything he could find relating to this extraordinary personage. He found in the library, a translation of the life of Apollonius, which had been written in Greek, A. D. 310, by Philostratus. Also several books in English and French, concerning the Tyanean philosopher.

Turning his attention to the writings of Apollonius, he found a copy in the original Greek of the Epistles of Apollonius, being the only portion of his writings preserved, but there was no translation. These Epistles, over one hundred in number, were carefully translated by the Judge, who has per-

haps, the only translation of the writings of Apollonius, in this country. From all this material, the lecture which has been announced, has been prepared, and no doubt it will be a rich treat to those who hear it. Apollonius lived in the first century. He has been most generally, by the Christian world, put down as a magician or sorcerer. According to Judge Waite, he will be brought out in the light of history, as a philosopher, a teacher, a reformer and a worker of miracles.

"An Eccitable and Conceited Youth."

Professor Zoellner, in the second volume of his "Scientific Papers," gives, for the benefit of his German readers, the history of Slade's treatment by Professor Lankester, of London, whom he describes as a "young man who received his scientific training in the Psychological Institute at Leipzig, and who is remembered by his teacher, Professor Ludwig, as an excitable and conceited youth." That is just the estimate we had formed of Lankester from his ungentlemanly and stupid conduct towards Slade, and his letters to the Times, descriptive of his experiences. The German professor had evidently accurately gauged his pupil's temperament and capacities.

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

Giles B. Stebbins will speak at Linesville, Pa., Sunday, October 13th; Geneva, Ohio, on Sunday the 20th.

Mrs. A. Pearce, of Canada, it is claimed, at one time fasted for forty days. She is devoted to the propagation of the Episcopal faith, and is highly esteemed for her many virtues and noble qualities.

On another page will be found the able speech delivered at the Watkins Convention, by G. A. Lomas, editor of that spicy little monthly, The Shaker Manifesto. The crowded condition of our columns has prevented its earlier appearance.

Capt. H. H. Brown and Mr. Vandercok were at Lynn, Massachusetts, September 22nd, 27th, 28th and 29th, and in Salem, Massachusetts, October 6th. They will make engagements in New England during October, and after that desire to travel west via New York, Ohio and Michigan. Address them care of Banner of Light, Boston, Mass.

Dr. J. L. York and wife spent a few hours at our office on the 4th. Mrs. York has returned home to California. The Doctor reports a highly successful and satisfactory year's work in Michigan. His field for the winter will be Michigan, Indiana and Ohio, and he may be addressed for the present at Ionia, Mich.

A. J. Fishback, a prominent spiritual lecturer, will pass over the Atlantic & Great Western R. R., via Cincinnati, and thence over the Ohio & Mississippi to St. Louis, the first of November, and he would deliver a few courses of lectures on Spiritualism within one hundred miles of St. Louis, if desired. Address him at Webster Groves, Missouri.

Among the callers at our office during the past week were A. P. Stuart, Ind.; M. L. Logg, Mrs. Dr. Tatman, Mich.; G. F. Hoes, Cal.; C. C. Zinn, W. Va.; N. C. Zinn, Ind.; John Tyerman, Australia; Dr. D. Weeks, Ohio; C. A. Henkle, E. W. Whelpley, D. Terwilliger, I. Jones, I. Stoddard, E. J. Swann, Ills.; and Mrs. J. L. York, Cal.; Hon. J. B. Young, Iowa; Mrs. D. S. Gage, W. H. Hoffman, Mrs. H. C. Gutter, Mrs. Fanny Hunt, Mrs. M. W. Kean, Mrs. Dr. LaMott, Ill.; A. M. Kimball, S. J. Kimball, Iowa; E. T. Judd, E. G. Goddard, Mich., etc.

Mr. John Tyerman, of Australia, spoke in Chicago last Sunday afternoon, and spent an enjoyable week with the friends in the city. He was entertained by Dr. Bushnell during his visit. Brother Tyerman is a gentleman of culture and an interesting and forcible speaker. American Spiritualists should give him a hearty welcome in his journey across the continent. He may be addressed in care of this paper.

Col. J. W. Eldridge, accompanied by his wife, who has the reputation of being an excellent medium wherever she has been, will be at Atlanta, Ga., from the 10th of October to the 1st of November; and while there they would like to hear from the friends of Spiritualism in Macon, Augusta and Savannah. Mrs. E. is now perfectly restored to health after four months' rest, and the manifestations through her mediumship are said to be powerful and reliable.

Rev. J. H. Harter having offered his services to the yellow fever sufferers of the south, as a nurse, and his services not being accepted on the ground that he was not acclimated, he says "that the orthodox opinion of the day consigns much the largest portion of God's creatures to an endless hell, and if he should offer his service to visit hell, as a nurse to comfort and console the unfortunate confined there, on this theory he would be refused admittance, because he was not acclimated."

Col. Robert G. Ingersoll made his first appearance at Burlington, Vt., a few evenings since, and the Daily Free Press says "he was greeted with a large house, the floor being well filled, while there was a sprinkling of people in the galleries. A notable feature of the audience was the great number of people from out of town, not more, apparently, than one-half the number present being from the city. The lecture was witty, sensible, pathetic and eloquent, by turns, with no small intermixture of irreverence (to us the mildest word), and was listened to with the closest attention throughout, the audience frequently interrupting with hearty laughter and enthusiastic applause."

We commend the moral of the following poem by William Allingham, an Irish writer...

THE TOUCHSTONE.

A man there came, whence none could tell, Bearing a Touchstone in his hand...

Babbitt's Principles of Light and Color.

E. P. Goodrich, M. D., of Boston, in a letter to the author of the above named work...

Convention.

The Minnesota State Association of Spiritualists will hold its 12th annual convention...

Business Notices.

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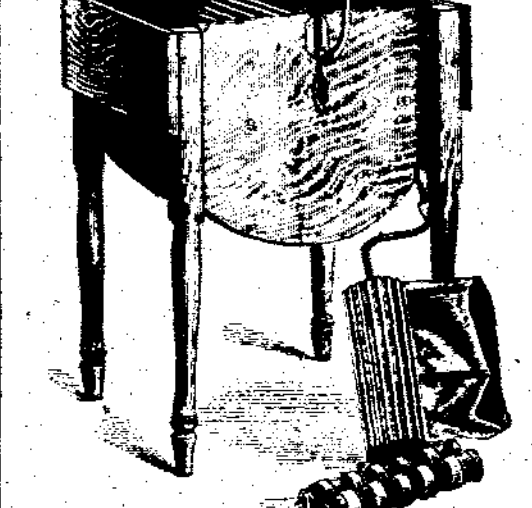
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