

Ernth Gears no Mash, Bows at no guman Sprine, Seeks neither Place nor Applause: She only Ashs a Bearing.

VOL.XXV. JNO. C. BUNDY, EDITOR.

CHICAGO, OCTOBER 12, 1878.

SA 15 IN ADVANCE. NO

Blographical Sketch of Andrew Jackson) Davis.

BY HUDSON TUTTLE.

"It was near the close of a sultry day, Aug. 11th, 1826," 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 you, baby is, sir, a fine-look. ing boy.'

"A boy, ch?" 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 sobrlety 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 sur? vey 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 whisky 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 tco 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

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 attompt. 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 mer-

chandise, 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, signple and compound; spell words of three syflables, 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 fevered brow. The fetters of ingrought 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 schoolmates, 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 aubject to somnambulism, and received messages by clairaudience. He inherited from his mother a singularly sensitive temperament, which had become still more ackte by an accident early in life, and by attacks of disease. All of these seemingly untoward events, Mr. Davis regards'as stepping-atones 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 capture 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 Lascasterian 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 tradeto 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 kaptism. He had simultaneously a vision of death and the beautiful house towhich she was called, and death to him became a sign and symbol of a new-creation." When all others were plunged in goef, 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 forks never."

A clerkship with a lowly German in a small grocery, was a stepping-stone to an engagement with a boot and shoe mercyant, 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 cante to Paughkeepsie, to lecture on meamprism. 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 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 transe. 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 rusted to his room, threw himself down by the bedside, and burst out into the following supplication: "Oh, kind Providence who art in heaven, thank thee that ! 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:

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 interior 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, truthloving, 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 28th, 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 posi-Mye 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 soribe.

The doctor repeated the question, and the youth replied, "No, not that;" but after a pause he said, "Now Lam 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 ramideations. 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 write

acquaintance, whose atmosphere harmon-ized 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 outworkings 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 proceed-ing to speak briefly of conditions that would ensue, he said with apparently deep emo-tion, '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 101 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 man uscript as dictated by Davis, in March, 1840 and months before Le Verrier's mathemat ical conclusions had been announced in this country and six months before the news ar rived that the new planet had been actually seen in Sept. of the same year. As an ad ditional proof of a faculty which could an nounce things in advance of their practica verification, I will state that Davis predicted the inter-oceanic telegraph, yet it is fair to say with accessories which have not been realized. Connected with this item of prophecy he predicted a great earthquake a geologi cal change (which he spoke of quite a num ber of times before and after) which would in some places be very destructive, altering geographical demarkations and among oth ers upleaving the land and narrowing and Atlantic Ocean between New Foundance 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 rife were his private conversa tions with the partles present, with predic tions with the parties present, with predic-tions 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 up pretty constantly. It is also expressed in the text of his book on page 675 in these world. 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 unconsciou when the person in the body is unconstrout of the influx, and hence cannot be convinced of the fact; and this truth will ere long pre-sent itself in the form of a living demon stration, and the world will hail with de light 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 mon and more adverse, and on the 10th of April 1847, the connection was severed, and with a feeling of doubt and uncertainty he be gan his brilliant career as an independen 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 Univercalum and Spiritua Philosopher, with Dr. S. B. Brittan editor-in chief. At this time Mr. Davis was beset with the great temptation of his life. . The bane of friends gathered found him were deter mined, contrary to his repeated warning from the superior state, to make him a re ligious centre; the leader of a grand relig ious 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 a the truths he uttered warranted. Then was to be no leader in the new religion, whi of himself or through any sanctified priests should dominate over the minds of mankind The disciples gathered around him at tha period, were incomparable in intelligence to those who followed Jesus from the shores of Gallilee, but had they been arch angels they would have been rebuked. The scheme by which the stately editor-in-chie and the versatile poet Harris wholhad al ready 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

olly 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 hature 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 ploneerlike except in unity of purpose, going without compass or rudder, on a reckless voyage of domestic discovery." The family at length anchored at Staataburg, 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 sarnest, and attempt-ed the difficulties of the alphabet. He had previously been three weeks at another nool on the same errand. After long and patient application, he progressed to words "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-

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 im-provement in the fluency and buildity of the style as the work proceeded. In the second part of the book, a revelation, as it is call-ed, the solemn and dignified tone and man-ner 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 at-tach much importance to the subject under considerition and who did not indeed to tach much importance to the subject under consideration, and who did not indeed re-gard it as meriting any considerable share of respect from reasoning minds. After utter-ing the passage on page 544, giving the etymol-ogy of the word 'Holy Bible' as synenymous 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." his countenance," There is little more of this style of compo-

There is little more of this style of compo-sition in the book until we come to page 690 and onward for about 20 pages, when the seer appears to be seized by the same or a similar spirit, and falls toul of the clergy-men as a class, and belabors them in a most unmerciful manner.

The other portions of the book are in gen-eral lofty, dignified in style, and that por-tion from page 643 to 677, devoted to a de-scription of the spiritual spheres, is eminent-ly so, frequently rising to the sublime. Of the remembered collateral incidents

Of the remembered collateral incidents and experiences that may throw light upon the spirit and intent of the work, the fol-lowing may be related: At an early period of my acquaintance with Davis, he inform-ed me that St. John was his guardian spir-it. The simplicity and childishness of his deportment and conversation ware not in-consistent with the supposition that he was under the prompting of the "belowed disciple." Of an equal temper under all provocations, cheerful under every ad terse circumstance, and that cheerfulness fre-quently taking the form of jovialty, he was a general object of love to all those of his

RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page.

quoted, the author gives graphic descrip-tions of spiritual manifestations had at twenty dark seances recorded in the Bible, making a work of over five hundred pages to describe them. The same minute description of parallel manifestations that have taken place in the past quarter of a century, would make volumes enough to load a steamship. In alluding to modern manifestations, this plous Daniel March, D. D., says: "The spirits of the mighty dead bave something else to do than to answer the call of conjurors and clairvoyants in any age, in any land. And if they were to come down from their high seats in bliss, they would bring better messages and wiser counsels than the seers and mediums of modern times have reported in their name." How easy it is to "strain at a gnat and swallow a Campbell!"

As further evidence of the changes that the discussion of Spiritualism has produced in these days, we quote the following as re-lated by Dr. Peck, the presiding alder of the New York District at the Sing Sing camp-"I heard," he said, "that my brother-in-

law, the Rev. Mr. Lovejoy, was dead. He was very dear to me, and I was greatly grieved. I lay down to rest, and slept, and as I slept it seemed to me that Brother Lovejoy stood beside me. 'Why, Ithought you were dead!' I exclaimed. He-raised himself, and with a triumphant expression answered, 'I am what you call dead, but I still live.' 'But they told me,' I said. 'that you had been buried; that your body was in the grave at Stratford.' 'My body is there,' he said, 'but my spirit is free, and I have seen the glories of the better land.' 'Oh!' I exclaimed, 'I am so glad to meet some one who has died and has been to heaven! Do tell me about it.' Then he told me. He said as he was about to die he heard his friends around his bed say, 'Now he is ungrieved. I lay down to rest, and slept, and friends around his bed say, 'Now he is unconscious, you he never was more conscious in his life. He knew he was dying and trembled. Suddenly he seemed to come to a deep and dark river, and he dreaded to cross; but one appeared, glorious and lovely, who, reaching out his hand, said: 'Take my hand.' He hesitated, so pure seemed the Holy One. 'Take my hand,' he repeated, and he obeyed, and lo! he stood on the heaven side of the river and walked up to the en side of the river and walked up to the celestial city. I asked him to tell me of its glories, and he told me of heaven. I never have tried to repeat his words—I could not; but I see the vision of the city as he de-scribed it. Oh! the glories of that land no tongue can tell. As he ceased I swoke. My dream was ended."

When we realize the progress of Spiritual-ism in the past twenty-five years, in spite of the formidable opposition arrayed against

it, to us our duty seems plain: First, To provide protection and a home for all who enlist under the new gospel ban-ner. We should organize so as to secure the advantages of united, well-directed effort, "for in union there is strength."

cond, Lay aside all fanatical vagaries and objectionable isms; seek harmonious relations with ourselves, and with each other, strive to live nure, upright, exemplary lives, furnishing living examples of the elevating and regenerating influence of our spiritualistic faith. Encourage and assist each other, and do

all we can to aid the higher intelligences of the invisible world to so present the evidences-of immortal life, and the heavenly truths of the better gespel, as to carry con-viction to the hearts, conscience, and un-derstanding of men and women everywhere. When absolutely convinced of the truth-

fulness and reality of messages direct from the loved ones on the other shore, they will gladly receive their direction and instruc-tion in place of eld teachings that furnish no better solace in the dying hour than "that death is but a leap in the dark."

It is estimated that Spiritualists in the United States and the Old World now number over, westy millions. The cardinal principles of their faith are

rapidly modifying and giving tone to the theological teachings of the civilized world.

ism, and, in summoning us to believe our the idea of spirit, on the contrary, all mate-selves, compels us to believe in God, if not rial properties may be deduced. in spirits.

Even in the orthodox theology, God is substance; that is, a Something including, or commanding, all the potencies of matter and of mind. This admission of a supra-material physis in God—this spiritual real-ism—furnishes not only an escape from the errors of a lifeless materialism, and of an abstract and attenuated Spiritualism, but is the synthesis of the partial truth that is in both.

Is it, then, materialism to call the soul a substance? Truly if we allow this doctrine of unsubstantiality to prevail, it must lead to a direct negation of the real existence-of God and of the soul; for every man of com-mon sense will ask, How can that be real which is unsubstantial?

The soul, then, is a real substance, into which flows the Divine Spirit as the sub-stance of all substances. Thought implies a thinking substance, as much as sight or hearing implies a seeing or hearing substance.

One factor of our personality is made up of solids and fluids, and these are kept in motion by another factor in our personality that is not solid. This non-solid factor has ettributes of thought, feeling and will; but it has no direct perception and no adequate conception of the mode of its connection with the solid and fluid ingredients of the tangible and visible portion of our personality

But the intangible, invisible part of the person, in some way, arrives at a practical knowledge of the reality of other intangible and invisible persons, clad like itself in sim-ilar vestures of solids and fluids. Can any one tell how he attains to this knowledge) The logical process by which it is reached is defective, and cannot be satisfactorily analyzed. Shall we therfore conclude that we have no valid evidence of souls like our own in the living bodies like our own?

Equally do these considerations apply to the fact of materialized spirit-forms, manifesting individuality, will, intelligence and affection. The attempt to explain them away as nothings, or as mere illusions, is in violation of all that experience by which we arrive at the commonest facts of existence. The materialism that relate all supersent

The materialism that rejects all supersen-sual facts cannot accept the alleged form-manifestations by supposed spirits. Its can-damental postulate is that there can be no qualities in matter that are not matter. The fact that there is an order of persons inap-preciable by the ordinary human senses, but who can act upon physical substances and who can act upon physical substances, and manifest-intelligence, is, therefore, to materialist the assumption of a miracle; and they conclude that as miracles are impossispirit materialization is impossible. ble,

But Spiritualism admits no special miracle; it regards every phenomenon as in harmony with natural law; nature embracing both the visible and invisible realms. It proves the amazing power of spirit over matter-a power which is miraculous only to those who do not realize that matter is no impediment to spirit. Now this is a fact which Spiritualism experimentally establishes. Therefore it is a fact of science.

It may be that what materialistic science postulates as atoms are themselves infinitedivisible; and that in tracing matter up its primary constituents, we shall arrive at last at points merely of attraction and repulsion—mathematical points—or, in oth-er words, centers of motion or of force, like the monads of Leibnitz, or the atoms of Hartmann. The only substance or basis of matter that we can discover will then be an unknown Something which Materialism may call Force, but which Spiritualism has quite as much right to call Mind or Will.

A recent anti-theistic writer, under the name of "Physicus," labors to show that First Cause can be no other than Force, and that the Will does not, any more than other agencies, create Force; for, "granting that it originates motion, it has no means of dong so but by converting into that particular manifestation a portion of force which already existed in other forms. Volition, therefore, does not answer to the idea of a First Cause. Force has all the attributes of thing eternal and uncreated. But Force is a Proteus which no human science can trace to its, origin; and it is a mere begging of the question to say that Force is independent of Mind and Will. "By the law of *parcimony*," says Physicus, "we are forbidden to ascribe a phenomenon to a supernatural cause when a natural cause will serve." Spiritualism, in merging the supernatural in the natural, is experi-mentally limited by no such law. What materialism calls force, in its ultimate analysis, may be purely spiritual. Even science admits that the imponderable elements exercise an immense influence over the ponderable; and the investigators of Spiritual ism-know that spirit exercises a power over matter, which, to the uninstructed, seems supernatural. The hypothesis, therefore, that what materialism calls Force has its origin in the Divine Will, and that its so-called "persistency" is merely a concomi-tant of that will, is perfectly legitimate and unaffected by any scientific objection unaffected by any scientific objection. "Physicus" quotes Mill to show, "Physicus" quotes Mill to show that causes may give to their effects a perfection which they do not themselves exhibit, and that this brute matter may have originated consciousness and mind. But Mill's argument is obviously shallow and unscientific. Here it is: "How vastly nobler and unscientific, Here it is: "How vastly nobler and more precious, for instance, are the vegetables and animals than the soil and manure out of which, and by the properties of which, they are raised up! The tendency of all re-cent speculation is towards the opinion that the development of inferior orders of exist-ence into superior the substitution of grast. ence into superior, the substitution of great-er elaboration and higher organization for lower, is the general rule of nature." This general rule is not disputed, pro-gress is the divine order of things. But what a mere fiction of an analogy is it to leave us to infer that vegetables and animais are produced merely by the soil and the manure, which are the conditional means for their generation! The experi-ment has been repeatedly tried by careful weighing, and it has been found that a plant gets much more of its bulk and weight from the atmosphere than from the soil. As for its properties, thay may be weight from the atmosphere than from the soll. As for its properties, they may be spiritual in their nature, and in no sense the gift of the soil. The sun and the air are essential agencies; the hypothetical ether may be an important factor; and, before these, comes the Eternal Principle of things which no consistent or scientific theory can confound with blind and aimless Force. It is, therefore, a wholly unfounded assump-tion to say that there is any real analogy in nature for the assertion that Consciousness and Mind can reasonably be attributed to brute Matter as their sufficient author. The whole tendency of afodern Spinitual.

SPIRITUALISM IN CLEVELAND.

Letter from Dr. D. P. Kayner.

After a sojourn of nearly a month in Cleveland to fill an engagement to lecture the Sundays of September, I have concluded to write up the condition of Spiritualism as find it here.

The city claims one hundred and forty housand inhabitants. It was one of the first places where Spiritualism was planted and took deep root. When I visited this place in 1854, I found a large number of 'active, energetic Spiritualists, only a few of whom now remain. Our old friend and coworker; D. A. Eddy, passed on last spring, Hezekiah Camp, Mr. Crittenden, Postmas-ter Gray, and his brother of the *Plaindeal-*erer. Everett of the *Spiritual Universe*, and many others of the old proneers, are gone. The Plaindealer has passed into other, hands, and the Spiritual Universe and its successor, the American Spiritualist, have died out.

It was here the famous debate between President Mahan and the Spiritualists oc-curred during my stay in 1855. It was open-ed on the part of the Spiritualists by Prof. Rhen, of Philadelphia, and continued, after the first evening, by Joel Tiffany, and resulted in an overwhelming defeat of the champion of orthodoxy, after a combat of intel-

lectual forces for a week or more. We now find all grades of society here have been penetrated by the mighty power of spiritual truth, and we believe there is not a church in this city of churches, but what one-third of its membership and attendants are firm believers in spirit communion. On every hand here I am meeting those who attend my meetings a part of the time, holding circles for gevelopment in their homes, and still are members of some of the churches here. They say they are Spiritualists from necessity, because their spirit friends have come to them when alone, have shown themselves to them, and have communed with them. One lady who was an active and exemplary member of the Baptist church, was made a Spiritualist by having her son-in-law, who had died without making a profession of religion, and whom she was mourning for as lost, come to her when alone, and bring her the assurance of a better life in the Spirit-world. She call-ed for a letter of withdrawal from her church and has united with the spiritual society since I came here. The family with whom I am stopping are not members of the Cleveland Society of Spiritualists—the lady being a member of the Disciple Church—and yet they entertain the speak-ers for the Society, attend many of their meetings, and hold weekly circles for development, and two of the sons are becoming developed mediums-one quite advanced. I am informed there are many fine public

mediums in this city, besides numerous pri-vate ones. It has been my good fortune to have sittings with two of whom the public should know more-Mrs. Sarah F. Pirnie and Mrs. Tillie Cook. Mrs. Pirnie resides at 285 Perry street, and is doing a most ex-cellent work; possessing remarkable healing powers, and bringing you into familiar converse with the loved friends in spiritlife, giving their names, and demonstrat-ing by the communications, their identity. Mrs. Cook is at 70 Ontario street, and is also an excellent test medium, having controls of a high intellectual order. Besides, we hear of good work by Mrs. Dr. Newcomer, Mrs. Standen, and Mrs. Simes and others. Sitting in a circle shartly after coming to this situ.

this city, I saw clairvoyantly a bright light apringing up near the west end of the via-duct in Cleveland, West Side, and announced that a medium was being developed, or would soon be developed there, who was to become one of the brightest lights in Spiritualism. Last week while crossing the river on my way to dine with Dr. Benton, I mentioned what I had seen. He requested me to point out the locality, which I did. Taking me to the block I had designated he introduced me to a child, a little girl about seven years old, who was never taught to write, and yet under control is influenced to write communications from spirit friends. There is no possibility for deception in this case. A light is arising there to illuminate the spiritual atmosphere and furnish brighter evidence of the linking together of the wo worlds. The Cleveland Lyceum was organized by A. J. and Mary F. Davis in January 1860, and has been in continued existence ever since. It has had seven different conductors, and Thos. Lees the present conductor is now serving his third term. It has num-bered as high as one hundred and seventyave in line of march, but now numbers only about sixty or seventy, having still some of its old members. It follows closely to the Lyceum manual, but introduces from time to time new exercises. Mr. Lees has of late introduced brief scientific lectures in language adapted to the compre-hension of the children. I had the pleasant duty to inaugurate the course Sunday, Sept. 15th, by a familiar lecture on Diges-tion, and was followed on the 22nd by J. H. Harvey, Esq., a well known attorney and temperance advocate, on the deleterious effect of alcohol upon the stomach, illustrated by charts and diagrams. Mr. Lees is thoroughly posted in the Lyceum work and puts into it his usual business energy to make it a success.

aid on the work and amid a multitude of embarrassing circumstances. 1 do not complain alone for myself, but for other speakers as well who have fared even worse in this respect than I have done. There is no justice in this course, and I would say to all speakers, never go out of your way to all speakers, never go out of your way to take a percentage of a door fee with the expecta-tion of financial success. Physical and test mediums may prove a drawing card and make it pay through the noverty of the at-traction, but to reduce the spiritual meetings to the layel of the show business and ignore the science and philosophy of Spirit-ualism, can only result in retarding the pro-gress of mind by dragging the intellect down to the entirely phenomenal plane and re-solving mankind into an army of wonder-hunters; and instead of their becoming thinkers and reasoners they will be like the inhabitants of ancient Athens in the days of Paul, and gather at Mars Hill, or some other place only to hear and to tell of something new.

My engagement closes here next Sunday, Sept. 29th, when I shall return again to my home in St. Charles, Ills., ready for active work, either in treating disease, or on the rostrum, whenever the friends are ready to meet their obligations to the workers, and pay a reasonable sum for services. Cleveland, O., Sept. 26th-1878.

A PERTINENT INQUIRY.

Is Fraud the Basis of Spiritualism?

In these days of universal reading, the influence of the public press, as an instructor, is incalculable. The responsibility of those conducting it is measured only by the extent of its influence. It is a powerful engine for good, if animated by a conscientious and pure desire to teach the highest truth and virtue; and it is an equally powerful engine for evil, if animated by low, vicious and impure desires and impulses. Especially is this true of that portion of the public press, which professes to be the exponent of relig-ious and spiritual truths. Pre-eminently is this true of that portion of the public press which professes to be the exponent of that highest, purest and noblest religion yet re-

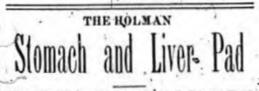
vealed to man,—Spiritualism! Since the sources of spiritual truth are more accessible to Spiritualists than to others, it follows that the aims, aspirations and teachings of the Spiritualist press ought to be proportionately higher, purer and nobler. It ought to stand for all that is honest, pure, genuine, sincere and true, and against all that is dishonest, impure, false, fraultulent, tricky and deceptive. By the common judgment, this much is required of our con achoels—and certainly no less should be de-manded of the Spiritualist press. A public newspaper must be held respons-ible for all it publishes editorially; and must

also be held responsible for the moral effect of the sentiments and assertions of all communications which it publishes, unless it disclaims them as conspicuously as it publishes them. It may be proper sometimes to publish vicious sentiments contained in a communication, when the object is, by editorial comments thereon, to show their falsity and injurious tendency as a warning to the public: but if they are published without a disclaimer, without a word of com-ment, the reader has a right to assume that the editor, endorses their moral character. The tone, aspirations and character of a pa-per, as a public instructor, may be determ-ined and fixed as well by the contributed articles it publishes as by its editorials. If the moral, religious and spiritual tone of a paper is low and vicious, it will naturally attract to itself many contributions of that character; but if on the contrary, it is high; and pure and spiritual, it would never receive a contribution of that stamp for publication, except with the full expectation on the part of the writer, that its destination would at once be the editor's waste basket.

These thoughts were suggested by a com-munication recently published in the Banner of Light. It was given a prominent posentiments were not denounced, oveven disclaimed, in that issue of the paper, nor have they been dissented from in any subsequent issue. The writer of the article says the views therein expressed by him are the re-sults of "years of thought, study, observa-tion and investigation," and the "views" so expressed are thus conspicuously put forth with the endorsement of that paper. The following are some of the "views' contained in said article:

those who practice, uphold, sustain; apol-ogize for, or palliate such outrages upon pub-lic decency and private feelings, must, in the light of the great truths of Spiritualism, sooner or later go to the wall. They cannot face the sunshine " and live. SANFORD B. PERRY.

OCTOBER 5, 1878.



The Holman Stomach and Liver, Pad has effected more cures; The Hotman Stomach and Layer Pad

has made warmer friends;

The Holman Stomach and Liver Pad has grown faster in favor than all the world's treatment combined. The Holman Stomach and Liver Pad

- -the new external treatment by ABSORP-TION-cures the SEVEREST CHRONIC, LIVER, and STOMACH DIFFICULTIES. e Holman Stomach and Liver. Pads

 have proved efficacious in at least nineteen-twentieths of all the diseases man is heir to.
 To the Permanently afflicted, also the pe-riodical sufferer, and all who are exposed to the dread scourge, Malaria, NOW is the time to apply The Holman Stomach and Liver Pad, and thereby save a world of trouble and suffering. of trouble and suffering.

MESSES. BATES & HANLEY, Agents Holman Liv er Pad-Gentienen: Allow me to thank you kind-ly in behalf of our friends as the south for the Holman Pada denated, for I am satisfied after hav-ing thoroughly tested the merits of your "Pad," myself, and from the trustworthy testimony borne by others, that it is a most valuable remedy for disordered Stomachs and Livers, Billous and sick headache, and doubt not it is a preventive of dis-ease. Yours truly, A. T. HEMINGWAY, Secretary Y. M. C A.

INTERESTING EVIDENCE. Dr. D. A. Loomis, late assistant surgeon U. S. A. and professor of obstetrics and diseases of women and children, St. Louis, Mo., has written the follow-

Ing: GENTLEMEN-The Padds a success. I have given en its workings a personal inspection and I find that it merits my professional sauction. It acts kindly, safely and effectively, and comes the near-est to a universal panacea of anything I know in medicine. The principle upon which it acts is as old as Hippocrates himself, and the only wonder is that the medical profession has not been simpli-it that the medical profession has not been simpli-ted as the product of the set of the set of the medical profession has not been simpli-ted as the medical profession has not been simpliis that the medical profession has not been simpli-fied and made of some practical use to suffering humanity. I especially recommend the Pad in all malarial affections, and in chronic diseases of the various organs it is invaluable.

Capt. L. Guthrie, master of the schooner "Simp-son." said: "I had a severe attack of fever and ague which hung to me for months. I also suffered greatly from bronchilis accompanied with an alarming cough. I obtained a Holman Liver Pad and wore it according to directions. I am entirely cured and enjoy excellent health. All praise is due to the Holman Pad, I have recommended dozens with marvelous results.

A Sovereign Remedy for all forms of Stomach Troubles, Bilfous and Mala-rial Fever. No Fever and Ague where the Pad is worn as directed.

Messra. Bates & Hanley, the general Agents of the Holman Pad Company, are located at 134 Mad-ison struct, where, they have a set of elegant of-

25 Fancy Cards with 10c. 15' Styles. 'I	name 10c., Plain or full & Co., Hudson,	Gold, A	24-26-25-5
D R. AIKIN, 70 Sta Lungs, Nerves, D	e SL, Chicago. (Bo ebility, Cancers, et	ok free.) c.	Specialty 24-25-25-24
1.8 ELEGANT 106. post paid. 24-8-25-7	New Style Chrome GRo, I. REED & Co	o Cards, D., Nassa	with name u, N. Y.
50 EXTRA PERI	UMED CARDS	with na Bristol, C	me, in case.
\$350 A MONTH Selling article from JAY BRONSON.	AGENTS WA	NTED	-36 best
		_	

With this moral responsibility resting upon us that we may do humanity more good, we should come up higher, and by exgood, we should come up higher, and by ex-ample and purity of life demonstrate to the world that it is the result and practical working of a faith based on positive knowl-edge of immortal life. Meantime let us do all we can to place within reach of our fel-lows the same opportunities that have been so satisfactory and convincing to us.

Any attempt to urge men and women for-ward, even in the right path, beyond the measure of their light, will turn out a fail-pre; but by convincing their understanding and conciliating their affections they will cheerfully go forward of their own accord. With the flood of light now emanating from the Spirit-world, the time is not far distant when marking throughout the civi-

distant when mankind throughout the civilized world will accept the glad tidings that come over the invisible wires to ald them in ascending those mountain steeps to the beautiful table-lands where the terrestrial and celestial blend in one. In conclusion, we will adopt the appropriate admonition of the great classic: of the great classic:

"If difficulties bar the way Thy magnanimity display, And let your strength be seen; But oh! if fortune fills thy sail With more than a propitious gale, Take half thy canvas in."

DEVOTIONAL'SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER TWENTY.] [The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due (mee; but no distinction is here made between what is original and what is eliested or complied. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what ap-pears under the above head, we do not thereby, necessarily, endorse it al. - ED. JOURNAL.]

Matter and spirit, though ideally distinct, may be never separate. The spiritual forces require matter for their expression; they must have a substrate. Divorce spirit in thought from all grades of matter-from all space-occupying activity-or place it, in opposition-and it becomes an empty ab-straction.

straction. Materialist! I grant that you may testify to the reality of your sensations, but as to what occasions them, all that you say in-volves this reciprocity: Something, which you call matter, is the occasion of sensa-tions which are felt by another. Something, which I call spirit. Thus, whether philoso-phy, after having outgrown theological dog-matism, spiritualizes matter or materializes thought, idealizes being, or realizes ideas; or whether, identifying substance and cause, it everywhere substitutes force--a word which here explains nothing,--it al-ways leads us back to this everiasting dual-

There is also a mite society here known as the "Good Samaritans," which co-oper-ates with the Lycenm and is doing some-thing in a social way to relieve the worthy

While the general work conducted by the Spirit-world is thus going forward, the or-ganization known as the First Religious Soclety of Spiritualists of Cleveland, from some reason or other fails to present the workings of a real live institution. Depending upon a door fee and giving their speakers a percent-age of the same for their lectures, necessarily causes a failure both to the society and the speaker, as it releases the members from all pecuniary obligations to the speak-er and makes it optional to them whether er and makes it optional to them whether they will support him by their presence and moral influence, as well as their dime. As the real lecture season does not fully com-mence before November and closes in March, those who come before that time, or continue after it, will be necessarily doomed to disappointment with regard to being paid for their time and services. Besides some of the officers and members say to the speak-er, "If you have ability to entertain and draw an audience near will set restaurant. nature for the assertion that Consciousness and Mind can reasonably be attributed to brute Matter as their sufficient author. The whole tendency of Modern Spiritual. Ism is to demonstrate that to the soul, in contradiction from the external body, and to spirit in contradiction from external na-ture, the true supremacy belongs, both of right and in fact. From the idea of matter spirit-life cannot be explained; but from

"To my mind fraud has the deepest significance.

In connection with Spiritualism—its present stat-ins—I regard it as essential. It is a safety-valve— the touchstone of Spiritualism. "I say it without fear of contradiction: take fraud out of Spiritualism, and it would dash to pieces in a twelve month. You would deprive it of its safe-ty valve. ty valve. Instead of curses, it should receive bless.

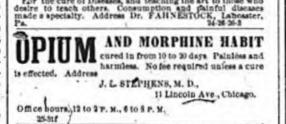
Ings. "The office of public mediumship is to divert the attention of the masses from Spiritualian, per se: It is ever on the stage. It keeps the great, ignor-ant world amused. It is the butt of science; it provokes the Christian's mirth; it draws the ridi-cule of the saturnalist, and the sneer of the skep-

"But in the meantime, behind the scenes, in ten thousand homes, the cause goes forward through ten thousand private mediums."

ten thousand private mediums." What do Spiritualists, whose aspirations are for spiritual development, who desire to have their lives and conduct governer and controlled by the great truths taught in the philosophy- of Spiritualism, think of these. "views"? What do they think of a public newspaper professing to be an exponent of this philosophy, that will publish and en-dorse such "views"? Does the Banner of Light aspire to become and ban Banner of Light aspire to become and be a Banner of Darkness! Does it endorse a "view," that fraud is the basis on which Spinitualism rests; and that without fraud, as a foundation, Spiritualism would go to pieces in a twelvemonth? Does it endorse that other "view" that the office of public mediumship is merely to divert the attention of the masses from Spiritualism, and simply amuse the ignorant world, so that behind the scenes

the ignorant world, so that behind the scenes the cause of Spiritualism may go forward through the aid of private mediums? That there are gross frauds in many al-leged spirit manifestations, is too true, and it is equally true that it is the duty of all sincere and earnest Spiritualists to do all in their power to ferret out, argose and sup-press this excrescence, which, by the aid of such "views" as are expressed in the com-munication above reserved to, has attached itself to Spiritualism. No philosophy, not based on a sure foundation of truth and res-son, could, for a "Felvemonth," carry such a load as "views" the these have heaped up-on Spiritualism? That there are some professed public me-diums, who act upon the "view," that their mission is to divert the attention of the masses from Spiritualism, and to keep the great, ignorant world amused, if also too true.

fant the question of fraud, deception, trick-ery and imposition in mediumship has, un-der the influence of the Spirit-world, recent-ly been presented to Spiritualists and in-vestigators in all its naked deformity; and



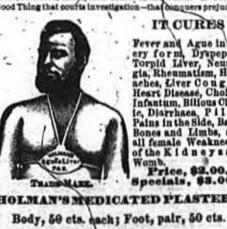
Statuvolic Institute

Lay Hands on the Sick and They Shall Recover.

D.B. H. T. LEE & CO., have established in Eye and Kar Infirmary at 35 Softh Morgan Birret, Bille were made to see, the Deaf to hear in an almost incredi-ble short space of time. Ulcoars in the Kar sre often cured in a few days Cancer, and Tumore yield like magic under the wonderful skill of Dr. H. T. Lee. Parties who have been un-able to walk for twelve years, are cured in a few works. Fe-male complaints are cured without Gaustie or the Lancet. Consumption, Catarth, Pasted Limbs, Spinal Complaints, and all other diseases are handled with the same wonderful suc-tores, by Dr. H. T. Lee, the presiding Physician at the Infirma-ry. Dr. Lee has associated with the same wonderful suc-tion in the U. S. consequently patients under his treatment will receive the benefit of the best medical advice in the city, the of extra charge. Board, rooms and good nursing furnish-differed. Persons applying by mail, must semi block of har and st.00 for diagnosis of disease. Consultation tree. Of-lice hours from 3 to 5 p.m.

HOLMAN'S AQUE & I IVER PAD AND MEDICATED PLASTERS

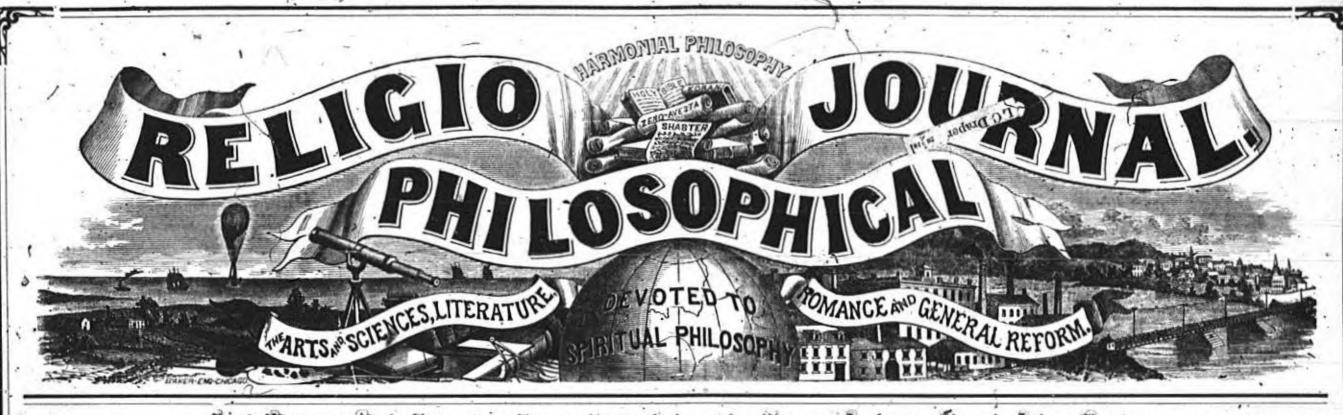
Cure without medicine, simply by absorption. The best Liver; Stomach, and Spicen doctor in the world. A Curious Good Thing that courts investigation-that danguers prejudica.



Fever and Ague in ev-ery for m. Dyspepata, Torpid Liver, Neural-gia, Rheamatism, Head aches, Liver Coughs, Heart Disease, Cholera Infantum, Billous Chol-ic, Distrhaca, Piles, Pains in the Side, Back, Bones and Limbs, and all female Weaknesses of the Kidney s and Womb.

Womb. Price, \$2.00. Specials, \$3.00. HOLMAN'S MEDICATED PLASTERS, Body, 50 cts. each; Foot, pair, 50 cts. HOLMAN LIVER PAD.CO., 184 Madison St., Cor. Clark, Chicago. Wholesale and Bytall Depot, Consultation Free. BATES & HANLEY, Agents for the Northwest. 14-19-45-5 SCATTEMED LEAVES FROM The Summer-Land, A POEM: BY B. T. YOUNG.

This Poem consists of Four-Parts, with an Arpendix con-taining few of the many foripture texts bearing upon the sublects treated. Price, 75 cents; postage free. *. For sale, wholesale and retail, by the RELIGIO-PHILO-soPRICAL PUBLISHING HOUSE, Chicago.



Ernth Gears no Mash, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Dearing.

VOL.XXV. JNO. C. BUNDY, EDITOR.

CHICAGO, OCTOBER 12, 1878.

Biographical Sketch of Andrew Jackson Davis. BY HUDSON TUTTLE.

"It was near the close of a sultry day, Aug. 11th, 1826," 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 sol" exclaimed the exultant cordwainer, who had just returned with unsteady step, from the nearest VNlage.

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

"A boy, ch?" 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 asurvey 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 whisky 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 tco 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

ble 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. /Ilis.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 girs, "sleepyhead," and the teacher, "blockhead." A short time sufficed to bend 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.

of two syllables, but he was always at the

foot of his class, and the multiplication ta-

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 com-pound; spell words of three syllaples; 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 prometion consonant with my years, Not a laurel wreath could be seen upon my fevered 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 schoolmates, 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-atones 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 improvpreviously been three weeks at another school on the same errand. After long and patient application, he progressed to words

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 besement, 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 powerty, 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 tradeto 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, ha 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 mesingrism. 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 hishouse that night and allow himself to be manipulated. This time the sensitive spirit 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 hisclairvoyance 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 rusted to his room, thew himself. down by the bedside, and burst out into the following supplication: "Oh, kind Providence who art in heaven, thank thee that ! live; but as I now feel 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:

rizon. While in the superior state, he search. ed 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 interior 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, truthloving, 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 28th, 1845. When the uncultured boy had been entranced, the doctor asked, "Can you give the lecture tonight?" To which the youth replied, "To the great center of intelligence-to the posithe 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 seribe.

The doctor repeated the question, and the youth replied, "No, not that;" but after a pause he said, "Now I am ready," and slowiy 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 ramidcations. 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 write

acquaintances where atmosphere harmon-ized 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.

NO. 6

SINGLE COPIES RIGHT CANTS.

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 outworkings of this change and the exposition of principles which night serve as the foun-dation 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 ask-ed by Dr. Lyon about how soou 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 proceed-ing to speak briefly of conditions that would ensue, he said with apparently deep emo-tion, '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 man-uscript as dictated by Davis, in March, 1840, and months before Le Verrier's mathemat-ical 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 ad-ditional proof of a faculty which could an-nounce things in advance of their practical verification, I will state that Davis predicted the inter-oceanic telegraph, yet it is fair to say with accessories which have not been realized. Connected with this item of prophecy, he predicted a great earthquake, a geologi-cal change (which he spoke of quite a number of times before and after) which would in some places be very destructive, altering geographical demarkations 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.

iolly 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 be 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 oppesed this wandering life in vain, and had yielded to necessity.

"The children were funning 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 ploneerlike 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.

1

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 "Behold !

Here is thy magic staff; Under all circumstances keep an eyen 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 homanner 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 im-provement in the fluency and lucidity of the style as the work proceeded. In the second part of the book, a 'revelation,' as it is call-ed, the solemn and dignified tone and man-ner 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 at-tach much importance to the subject under tach much importance to the subject under consideration, and who did not indeed re-gard it as meriting any considerable share of respect from reasoning minds. After utter-ing the passage on page 544 giving the etymol-ogy 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."

this countenance." There is little more of this style of compo-There is little more of this style of compo-sition in the book until we come to page 699 and onward for about 20 pages, when the seer appears to be seized by the same or a similar spirit, and falls tour of the clergy-men as a class, and belabors them in a most unmerciful manner.

The other portions of the book are in gen-eral lofty, dignified in style, and that por-tion from page 648 to 677, devoted to a de-scription of the spiritual spheres, is eminent-ly so, frequently rising to the sublime. Of the remembered collateral incidents

of the remembered collateral incidents and experiences that may throw light upon the spirit and intent of the work, the fol-lowing may be related: At an early period of my acquaintance with Davis, he inform-ed me that St. John was his guardian spir-it. The simplicity and childishness of his deportment and comparation mean path. It. The simplicity and childishness of his deportment and conversation were not in consistent with the supposition that his was under the prompting of the "Delove disciple." Of an equal temper under all provocations, cheerful under every adverse circumstance, and that cheerfulness fre quently taking the form of jovialty, he was a general object of love to all those of his

"Still more rife 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 975 in these words:

"It is a truth that spirits commune with one another while one is in the bedy and the other in the higher spheres, and this, too, when the person in the body is unconscious of the influx, and lience cannot be convinced of the fact; and this truth will are long pre-sent itself in the form of a living demon-stration, 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 Univercalum and Spiritual Philosopher, with Dr. S. B. Brittan editor-inchief. At this time Mr. Davis was beset with the great temptation of his life. The band of friends gathered ground him were deter-mined, contrary to his repeated warning from the superior state, to make him a religious centre; the leader of a grand religlous 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 Gallilee, but had they been archangels they would have been rebuked. The scheme by which the stately editor-in-chief and the versatile poet Harris wholhad 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 . gns.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE GREAT SPIRITUAL MOVEMENT

BY SELDEN J. FINNEY. CONTINUED IX.

THE PROBLEM OF EVIL AND MORAL RESPONSIBULITY. 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. We all know well how this question has been treated ; we know well the ordinary resources from which arguments, ideas, facts, and thoughts have been drawn. But it is the function of the Harmonial Philosophy to take up the truth it finds in all the systems of thought in the world, and to give those systems of thought, or the truths emb. died in some of them, new interpretations, put them beside each other to compare, to analyze, and synthesize, and recombine them into a unitive statement.

It takes all mankind and all the ages of history to get the whole revelations of truth. And it is the especial function, and that is the meaning of true Harmonial 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. - Truth is necessarily harmonious with itself; all principles and truths with each other And therefore the unity of Nature is only typical of the unity of Truth and its principle.

And perhaps there is no greater necessity for the Harmonfal 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. I look over the spiritual movement; I read its literature; I listen to-the discourses of its advocates, its trance speakers and its normal speakers, its teachers and expounders, and I find that amica great unity there is a multiplicity and variety of, special, personal views-some of them very antagonistic to each other. I say to myself, How is this? Here is one, inspired speaker, and here is another. One stands up and tells me that fate is the universal fact and the universal truth; the other, that freedom is the universal fact and the universal truth. What is the world to do then Put these two statements together and see what they mean, and in what relations, stand to each other./

Let me, when, 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. The one tendency I should call philosophic fatalism, a system of thought that regards man as only a fragment of Nature--that binds him fast in her ponderous machinery and leaves no margin of oscillation, no center of power, and no capacity to resist the influences that come against him. This is only another statement of Calvinism; it is Calvinism gone to seed in Materialism and called Spiritualism. Calvin finds the world under the foreordinated decrees of a personal God. Whether you are damned or saved is of no consequence as far as your will is concerned; has nothing to do with your volition; is not related to your personal effort, but only to the predetermined counsel and knowledge of God.

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. (I should have said unphilosophical statement.) What is the legitimate consequence of such a position? Why this: man is not at all responsible. He is only a system of nerves and tissues, a galvanic battery. Like a vessel floating of the air, he is governed by the attraction of any current that sets against him. His function is simply to be passive, and let the forces carry him whithersover they will-and they usually carry such persons to the-(D)evil. The man who parts with the scepter of his own personal power, parts, with the central element of his manhood. He is the property of the passing whim; a pulsation of the blood carries him on He Hide whither it will'; he knows not where he is going until he finds himself buried under his passions, or those of the world around him. He takes the statement of his

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 analvais of history and of man. Now, if it be absolutely true in relation to human effort and personal action and persi sonal feeling and personal destiny, then this truth certainly ought to have a lodgment and an intuitive expression in the consciousness of man. Has it? What means your jurisprudence? What means the worship of virtue? What means the condemnation of crime? Are these without significance? They are the moral finger points and indices of that intuition of absolute justice and rectitude which proceeds from the heart of the world. Did you ever see a man or woman that would stand up before you and calmly and intelligently tell you that they never did a deed which they did not know to be wrong. That they did not feel the consequences of an intelliged rong committed in their consciousness itself? Consult history on a large scale. We will not argue this question merely from the personal experience, but when we find the personal experience, the personal intuition, to harmonize_with the general career of history, we certainly have very strong proof of the truth of our position.

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? If "Whatever is, is right," misadjustment is not a possibility. We should not, therefore, talk about crime. To be perfectly logical on that hypothesis, we should say there are no immoralities; there are no crimes; there are no vices. And when we had said, that we should say of this other category of things, there are no virtues, there are no sublime moral attainments and excellencies; there are no moral grandeurs and beatitudes of character. Man is neither virtuous nor vicious if this theory be true. Whystalk about misadjustments, wrong adjustments, if there be no possibility of such. "Ah! but (says the advocate of this theory.) what we contend for is this, that these misadjustments are, in themselves, actually, and absolutely right.' Well, now, I will go so far as this, and admit for the sake of the argument, if for nothing more, that it is right that the world and man in the world should be so organized and related Gat the power and possibility of misadjustment should exist also; what follows? That misadjust-ments are right adjustments? What kind of logic is that? Nothing of the kind follows. Go further back, if you please, and suppose that the world is so constituted, could not possibly be otherwise constituted, than that man should positively be placed in a state of probation, of education and of development, where, to bump his head, to burn his fingers, and freeze his tocs, and get out of place socialiy and politically, get into the brambles, cut his feet on the stones, is possible to him, what follows? That burning his fingers is proper-that it is a function of life-that it is not a wrong relation-that it is not a misadjustment? No; nothing of the sort follows.

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 mort does not follow. "But,' says the advocate of this position, "'Whatever is, is right,' whenviewed 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. I will put the question more closely: What are your methods of knowing what God's view is? I know no way of telling or discovering what the Divine view is, except as I find it in the intuitive consciousness of that intelligence, of that reason, which is the best exponent of the universe, and the sublimest and the holiest and best revelation of the Divine Intelligence itself. And if I turn to that source of information -if I consult this authority-what do I find? There is your jurisprudence; there is your self-condemnation; there is the consciousness of wrong adjustments. There it is, And when you look through the world, how can you say : "When looked at from God's stand-point"?

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

Should desus enter the palatial 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 more in any Christian church's and model has the 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 desus an unqualified and thundering protest. Were he living to-day, he would be as radical an infidel to what is be-Ing taught in his name, as Thomas Paine ever was, or Robert G. Ingersoll ever can be! So opposed would he be to what is commonly termed Christianity, and its methods of making converts, that he would declare "by he eternal" he knew nothing in them that he could or that he would endorse. Every suggested improvement upon Judaism made by him, he would find wholly ignored, while the entire catalogue of selfish indulgences errors, diseases and crimes was made quite respectable; and priests, lawyers, doctors and devils were getting fat salaries, and the people repeating the old, stereo-typed prayer: "Lord, be merciful to us, miserable sinners!" This convention should not adjourn until it shall vote to Jesus the highest niche in its temple, as an infidel to the popular, religious teachings of our day, and as a liberal. So liberal was he, that while he lived, no compulsion to even think as he did, was ever intimated by him, but "whosoever will, let him come," and whosoever won't, let him stay, were characteristics of him, and of a liberia. He was "a man, approved of God by his good works." He was a daring innovator, a merciless iconoclast to the doings of error, and in being the representative of an evolution out of Judaism into something higher and better, he became a rebel; and no doubt, knowing that death was the penalty, and that he merited it, died in defense of what he believed to be right; and glorious he or any one else that dares to be so true to their adopted principles. His disciples were very earnest men-so earnest, that they entered with zeal into the persecuting spirit of the Jews, by which so many of them became martyrs.

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 t 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. Realizing these facts to be true, a company of inspired infidels, one hundred years ago, in the formation of the best government under the sun, aimed at such a separation of Church and State governments, that no human conscience should be biased by the civil laws; and no conscience of any man or woman needs be under the control of another for the space of a single hour, thanks be to Almighty God! The history of the past two hundred years gives ample assurance that such a government of State was needed by the people. Going back, however, to the beginning of the sixteenth century, and we are taught how each est were the Roman Catholics for the faith they believe ed to be true-how unwilling they were of intrusion or innovation upon what was the complete, perfect gospel to them. Luther, Calvin, and their followers only intended an improvement upon what had preceded them; and they no doubt thought if the Roman power would but cease in its persecutions, they would be the very last that would ever become persecutors. The persecutions of the Roman church did cease; and the gospel of the reformation become the corner stone of men's consciences; and forgetful of their past sufferings, we behold in Luther and Calvin's followers unequaled persecutions for opinion's sake, as instanced by the burnings of Servetus and the Anabaptists who were better than they were.

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 centary, the sword, the gibbet and the stake were in very active demand for the punishment of religious heretics. Where, then, was the gospel of common sense? Then their past sufferings by each other, were quite ready to join in direful vengeance upon the earnest Puritans, who fleeing to America from inexpressible tortures were afterward most active in the maltreatment of the Quakers and Shakers. Mark Twain truly says: "The Puritans came to America that they might enjoy their religion and to prevent ever, body else from enjoying theirs!" Truly, the name of Puritan, unsullied by such disgraceful persecution, was the most glorious appellation any people could desire; now, the name of Puritan as truly means a holy horror, even as Sioux means a treacherous Indian. Then arose the American Government, framed by those termed Infidels; and persecution for opinion's sake was outwardly brought to an end, much to the chagrin of those earnestly religious fanatics, whose creed was in a popular ascendency; and of those who would now, if they could, deface and disgrace the American Constitution, by the introduc-tion of an entering wedge, called God, but which would soon assume gigantic proportions as a sectarian mon-ster, ready to countenance as of old, all the barbarities of the past "for conscience sake." Perverted human nature is ever ready to repeat it. self, 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, whoseever per-secutes for opinion's sake, advertises his or her person-al infallibility, for the ridicule of all fais minded liberals. Let us be determined to keep the name of God. and the same of every sectarian church, out from the Constitution of the United States; and the surest means of accomplishing these, is to keep the Bible out of the public schools, and, secondly, any and all priests from opening State sessions with prayer. While I mean to thank God for Judaism soon, 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 theologies of avery one of its converts. And a man is no less honorable an infidel, liberal, or radical Christian, for being a Spir itualist-some of the readers of the Truth Seeker to the contrary, notwithstanding. We live in a day of theological revolution; and every creed that will not bear the scrutiny and investigations of Spiritualism, will find a handwriting on its walls which will more than mean: "Ye are weighed in the balance of the 19th cen-tury and are found wanting "in common sense! Who wonders that the clergy resist the innovations of Spiritualism? If there were any philosophy in "an irresistible force striking an immovable object," then Spir itualism would make but little headway against the clergy; but God and reason has decreed otherwise. 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. He expressed his chagrin as "impossible for him to see how they could vote against his bill with his codfish in their stomachs! And if, in the face of facts wrought out by Spiritualism, the clergy have not transferred their consciences to their stomachs or pockets, then we greatly mistake the signs of the times. Call Spiritualism what you the signs of the times. Call Spiritualism what you may please—call it electricity, psychic force, mesmer-ism or fraud—the philosophy displays an intelligence beyond our ability to fathom, and has satisfied millions, that there are intelligent, hu can souls behind the same, who say: "if we were dead, we are alive again; if we were lost, we are found point he simple fact of in-ter-communication between the two worlds, may not have built up much of an edifice as yet, built lat us think same, who say: "If we were dail, we are alive again; if we were lost, we are found if "The simple fact of in-ter-communication between the two worlds, may not have built up much of an edifice as yet; but let us think of the ages of superstition and error it has had to con-tend with, and thank God for what it has knocked down! In the face of its simplest facts, what becomes "of the theory of a physical resurrection? What be-comes of all the splendid calculations and man-made creeds of the supremes—the atonement, predestination; heaven, hell, total depravity and purgatory? The Meth-bedist comes back and says: "I'm pot in the heaven I sung of!" 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 ho. better. Paddy has not found purgatory; and Episco-palians, 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, frying in eternal fires!

But we are referred to the RELIGIO-PHILL SOPHICAL JOURNAL to read the long list of spiritualistic frauds. 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 Re-LIGIO-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 theologies, are but monuments of human folly! And we have not only one, but many(thousands of indisputable evidences. Years before the rappings at Ro-chester, N. Y., the Shakers were enjoying, very quietly, the most surprising seasons of spiritual communica-tions--times when the atmosphere seemed pregnant with spiritual influences, and all became more or less mediumistic.

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 !. Being asked if he was Jesus, to mention something he did of old; he very unsatisfactorily answered: "I wrote on the ground, and made the people turn away!" Being further pressed to state what he wrote on the ground to cause such departures, he simply got down on his knees, wrote, and read: "Ye have all done likewise!" To those who want fuller evidence of the verity of these fragments. I would refer them for comparison to the 8th chap. of John; but I diverge.

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 dis-cordant sounds of family feuds and national wars* There certainly have not been the anticipated and reasonable evolutions of progress, out of Judaism and in-to 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. It will surprise some when I tell them that in the Sabbaths under Mosaic dispensation we might find a panacea for the galling afflictions of " hard times," and an equity and justice that would have prevented thousands of wars in the past, and prevent and cure that anticipated spirit of violent, revolutionary communism, which threatens to sweep through the nations like a sea of blood! Such we read as "the signs of the times." But theological bigots cling with the tenacity of life, to an observance of Sunday Jaws, while there is no good done; while Sunday is used as a lazy, lolling time by selfish misanthropes.

6

In Moses' time, six days the people_might work and tradt, and emulate each other in getting the most; the seventh was the Lord's Sabbath-to be kept by each one loving his neighbor as himself-the rich and strong visiting and feeding the poor and the feeble. Let us try this. Six months they had for me and mine-the seventh was a holy convocation during which the laws of love and greater equality were the supreme laws of the land. Again, six years were allotted for selfhood to de-velop itself; and the fruits of such development were debtor and creditor, master and slave: but the seventh was the Sabbatical year; now, were all debts canceled; all slaves made free; the land enjoyed a fallow-rest, and what grew spontaneously, belonged to all the people-rich and poor alike. Once more, after seven times seven years came the fiftieth-the Sabbath of Sabbaths. Not only were all debts declared null and void, and all alayes made free, but the land, the source of all wealth, was returned to the original owners. 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. et us have such Saobaths 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. Christianity does not admit of any selfish property, and objects to both riches and poverty. Mosaism permitted war; equal retaliation for injuries. Christianity proposed non-resistance—a permanent peace therewith. Where are the Christians who practice this? True, our soldiers were furnished Nev ments containin the "Sermon on the Mount;" but they were not per-mitted to forgive their enemies, until after they had killed them! Moses established confessionals that would be invaluable in our days. He no doubt thought, as Thos. K. Beecher expressed it years ago, that "it helps a man repent a good deal, to realize that another knows of his misdeeds; and I have often thought it would do his brother, Henry Ward, no more harm to confess his sign than it would me to confess mine. Let us have confessionals established all over the country. for the benefit of such men as Tweed, and for those more respectable thieves, the millionaires. What gainers the cities and our whole country would be by such provisions. Moses not only required the confession of a theft, but demanded the amount stolen to be returned, with the fifth part thereof added thereto. . Christianity also proposes the confession of wrongs, and a repentance that means "never do so any more." Jesus made wealth an objection; where is the church that would consider a rich man or woman ineligible to membership? Moses inaugurated a system of physiology unequaled 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 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 Mo-saism, and place their names with "those whom great-er love of God has blest," we present for their reflec-tion, radical Christianity, with all of its rigid denials of selfabress; for whose says he loves God, and does of selfishness; for whose says he loves God, and does not love his brother equally well with himself, aye, bet-ter than himself and at the expense of self, "is a liar and the truth is not in him." Slavery is done away, so far as the negro is concern-ed; let us do away with all white serfdom, and give woman a chance equal with man, for the maintenance of "inalienable rights;" let her be eligible for any position, office or emolument which she can fill and earn. Let intemperance in eating as well as drinking be sup-planted by something which will be more satisfying, for it can never be suppressed by force. Let libertin-ism be made as odious, and punished as severely as is prostitution. Let free speech and free press be demand-ed; and while we say to our statesmen: "Hands off from our Bible." let us also say to the churches: "Mind your own business, and keep your sacrilege away from our statutes!" Let us not trust the churches with our civil bustines. Let us not trust the churches with our civil hberties; let us be nost jealous of their interference. Let us remember Jeaus, Galileo, Abner Kneeland, John Brown, Heywood and others, and think of what theol-ogies have done and, would do with any who dares speak what God gives him to say. • Churchal theologies have clothed life in the habili-ments of sorrow, because, maybe, this one or that some thousands of years are made some unmanif and unthousands of years ago, made some unmanly and un-womanly mistakes. What though they fell; does this

: OCTOBER 12; 1878.

whims; and the momentary pulses of this blood, and pits them against the everlasting voice of the centuries.

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. We are asked by the advocates of the popular theology: "Do you believe in the existence of evil as a positive principle ?" No! " Do you believe that there are any such things as evil facts, crimes, immoralities?" Yes. "Will you tell me how crimes, immoralities, or what you call evil facts, car come, unless they come out of evil principles, internally and externally bad forces or powers." Then the opposite tendency has run off into the declaration that, " Whatever is, is right." And, unable to see any principle of evil in the universe, starting with the hypothesis of an Infinite God, "who," as Theodore Parker said, "makes the world out of perfect material, as a perfect means for the accomplishment of a perfect purpose," they have gone to the extreme conclusion that there is no margin of oscillation for any personal imperfections or misadjustments-evil adjustments-in the world. Carrying this view a little further, they have gone so far as to say, "Grant that these things that you call evil adjustments, and immoralities, and vices, and crimes, do exist, they must exist as part of one stupendous system. Man is not responsible for their existence, and he cannot, therefore, be responsible for any of the consequences which follow, that you call evil. On this theory, murder is what? Only a fact in the magnificent system of the world. Prostitution is what? 'Only a fact that is necessary-an inevitable fate," say they, " in the institution of this vast system of the universe." Thus binding man with the iron cords of fatalism, so that destiny is not in him, but only over him, and around him, and upon him, with its everlasting pressure, as a mere adjunct and fragment of that system which sweeps him away upon its currents, whether in harmony with or against his will.

shall discuss this question from the other stand-point. And in order to illustrate this statid 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." I added, "Have you, therefore, got over the facts? Allow me," said I," " to improve your statement. You say man is under the laws of Nature. I answer, man is the laws of nature, but he is those laws gone up into voluntary self-adjusting consciousness. You say man is under the dominion of fate. I answer, man is fate embodied and organized."

This is the harmonial 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. He is nothing but a wheel, a cog, a pinion, or pulley, that only moves as he is turned, slides as he is pulled. With this theory neither virtue nor vice are possible. For what does virtue imply? Temptation resisted, misadjustments. overcome by the exercise of personal volition. You can

Copy-right by H. Tuttle & G. B. Stebbins, 1878. THE GOSPEL OF COMMON SENSE: OR, JESUS AS

(To be continued.)

A LIBERAL.

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

Reported expressly for the Religio-Philesophical Journal.

LIBERAL FRIENDS AND BRETHREN-Although a Christian Spiritualist, and a representative from a radically Christian church, I have no particular isms to introduce or to defend; but I am here to add my heart and voice for the encouragement of whatever is best for my breth-ren-all mankind. Nevertheless, I am here to represent a people, who, though being radically Christian by profession, yet to all the popular, churchal theologies, they are the rankest infidels upon whom the surever shone; a people whose only creed is in patterning the best and purest of lives, and who are sufficiently blest with lib-eral, 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 notilest men and women, without taking from them their powers and privileges of reason. The religion of common sense teaches that we must reap what we sow: that effects are the legitimate children of their causes, and that we must face the music of this life's doings, here or hereafter, with no ambush to hide behind, her creeds to save us from the consequences. The religion of common sense nowhere recognizes any miraculous conceptions; neither Jesus nor any other man nor woman as a god; but approves of all good works, whether coming from those with creeds or without them. It perceives a divinity in all humanity, but no especial divinity in any one; it knows of no imputed righteousness for the benefit of extensive villains in exchange for a worthless faith, who, though black with sin as Topsy was with color, expect to be atoned for, vicariously, by the blood of a man-made god.

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 trini-ty, a ridiculous heaven and horrible hell, are the essen-tial features of so-called Christendom, which nowhere al features of so-called Christendom, which nowhere find recognition in the life teachings of Ohristianity's founder. Were Jesus living to day, he would be one of the grandest of liberals; scarcely a church in Christen-dom would admit him as a member, while the majori-

OCTOBER 12, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

Account of a Seance with Mrs. Simpson by a well known Chicago, Lawyer.

September 18th, without previous notice or appointment, the writer called upon Mrs. Simpson, a medium residing at No. 34 Ogden ayenue; she had not the least knowledge of who her visitor was. He was ushered into a small, well lighted room. Mrs. S. called attention to the "stand," which upon examination, proved to be a plain board, one inch thick, about eighteen inches wide and three feet long. Holes had been bored in each corner of it, and plain, straight sticks, about three feet long inserted, which served for the legs. No deception in the make-up of the thing could have been possible.

The floor was then examined, but no trace of trap-door or other device could be found-The writer then placed the stand upon the floor in a different place and position from where it stood when he entered the room.

A large common shawl was thrown over it which hung to the floor on each side. The medium seated herself on one side with her side to the edge, and her whole figure free and clear of the table and shawl. A point pencil placed upon a common slate, was held under the table by the medium, but several minutes elapsed before any writing was done, and then the communications were unsatisfactory. The name signed to them, however, was one well known years ago, to the citizens of Chicago, but of whom the writer knew but little.

.

A

3

Next came a message to be delivered, from one who had never been seen by him in life, nor of whom he had the least knowledge, to one who was a personal friend. The authenticity of the message could not be known until that friend had been seen. The next message claimed to be from one

who knew the writer. He proved his knowledge, not only by the nature of the communication, but by giving the initial of the writer's name, not a very common one. The medium then placed a small cup filled with water, upon the slate where lay the pencil point, and said she wished a message to be written upon the slate, and the pencil point put into the water after it was written. She then with her right fland held the slate under the shawl, her left hand being in full view. The message was written upon the view. The message was written upon the slate, and when taken out, the pencil point which had written it, was in the cup. It was the same point, and none was in the wa-ter when the slate passed under the shawl. Again the slate with the up'upon it filled

with water, was held under the shawl. In a few moments, a hand under the table seemed to press the shawl outward, and it grasped the hand of the writer. Although not in direct contact by reason of the inter-"vening shawl, the fingers and thumb were as plainly felt, as though composing the hand of a living person. Being upon the opposite side of the stand from where the medium was seated, and her right hand holding the slate while the left was in sight, it is certain the hand did not belong to her. To verify this, the writer bent down-until his hand was close to the floor, to be sure of being beyond the reach of the medium's hand. The medium then placed both her handsupon the top of the stand, and the writer also placed his upon its edge on the opposite side. All at once, fingers from beneath the shawl pressed up against one of the writer's hands, and upon lowering the hand, it was again grasped and shaken as before, and whilst his eyes were upon her, the hand within the shawl still continued its grasp, but not the least motion appeared to be made by Mrs. S. The hand was not hers. The slate was withdrawn with a message upon it, and not a drop of, water appeared to have been spilled. Mrs. S. then procured a large goblet and filled it with water, and placed that upon the slate, and again passed t under the stand, when the hand of the writer upon the outside, but touching the shawl, was again seized, and one of his fingers pinched so severely as to produce pain. This was when the hand was near the floor, and at least four feet from the medium, who remained perfectly motionless in an upright position. The medium was requested to let the writer hold the slate beneath the shawl, and that her hands should remain upon the outside in sight. This was done, she holding the edge of the slate, her hands outside in full view, and the hand of the writer under the shawl and the hand of the writer under the snawl and pressing the slate up against the stand. Soon the sound of the pencil was heard, and upon taking out the slate, there appear-ed upon it a well written message, the ten-or of which was a test in itself. Frequent examinations beneath the covering made it also that there was a secondless and that clear that there was no accomplice, and that the manifestations were genuine. Subse-quent inquiry of the friend to whom the second message referred to was sent, elicit-ed the fact that the name and relationship mentioned in it were correct. At a subsequent sitting, the slate with At a subsequent sitting, the slate with the goblet full of water, was, with the me-dium's right hand, placed under the shawl, her left hand being upon the outside, in sight, when the writer held a slate-percil against the shawl upon the opposite side of the stand. Fingers took held of this pencil, palm of the hand downward, and upon a slate being held by the writer near the stand, a message was written upon it, and signed with the spirit's name. Then the pen-cil was moved up and down, and then tosscil was moved up and down, and then tossed outward upon the floor. During all these exhibitions the entire person of the medi-um, except the right hand, was in full sight. It is refreshing among so many false or doubtful mediums, to find one that can be pronounced true. Mrs. S. says she courts investigation and solicits reasonable tests, and is ready and willing, and even anxious to have any fair test applied which will prove her to be what she professes herself, a truthful, genuing, reliable medium.

night. They were buried by the city. The driver of the charity wagon, a man inured to scenes of death and misery, shed tears when he told how he had borne away to the Potter's Field in one day, a father, a moth-er, and their two children.-New Orleans Picayune.

**** Can One Spirit Displace Another?

A man by the name of Reynolds came from England to this country-in 1804, and settled in Crawford county, Pa., twelve miles from Meadville, on the road to Franklin. His daughter Mary, at that time was seventeen years of age. She awoke one morning in perfect health, but without the power of speech, or a single idea that she ever had had. Another spirit had control, and had to be educated like a child. It learned very rapidly for perhaps six months, when Mary again got control of her own body. For about twenty-four years they alternately had control or the body, without a single idea in common. The time of occupancy was about equal. The periods varied from perhaps four to seven months sat a time. After a joint occupancy of the body for about twenty-four years, the trespassing spirit maintained an exclusive control for about the same period. At the end of that time she threw her bands up to her head exclaiming, "Oh, my head," and instantly left the body, During the entire period of occupancy of

the body by the parties, there is no account that it ever had an ache or a pain. The second Mary was a woman of more talent than the first. She taught school, wrote poetry, and made herself a very useful member of society., Dr. Alexander, of Princeton, N. J. in his life time, had prepared a history of her life, for publication at her death, but the doctor died first, and the account was sont to the professor of theology in the theological seminary, in Alleghany City (Pittsological seminary, in Alleghany City (1713-burg), Wm. S. Plummer, and he published it. 1) think, in Harper's Weekly, and that A.J. Davis copied it into the "Age of Pro-gress." Plummer's concluding words were: "Her body gave every evidence of being the tenement of two souts." It should be repub-lished to a souts." It should be republished to go will the Watseka case. fact of a human being coming to earth and living in a human body forty-eight years, that never had a natural father nor a natural mother, is equally, if not more of a "wonder." Two things are proved by it: 1st, That we have had an interior existence; 2nd, That a spirit may eject a human being from the body, and use it without an injury to the body JAMES ADAIR. Mendota, III.

BOOK RÉVIEWS.

FOUR ESSAYS CONCERNING SPIRITISM; What Ot RESSATSCOALRAY Softwarts of what is Spirit? What is Man? Organization of the Spir-it Body, Matter, Space, Time, By Jehrich Tied-eman, M. D., Philadelphia, Paper, pp. 80, Price 30 cents, Chicago: Religio-Philosophical Pub-liabing House. lishing House.

This is a beautifully printed pamphlet from the press of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, and of it may be safely said, it is condensed in the last degree, and at times only the close and thoughtful student, will be able to grasp the author's ideas. Beginning in 1872, the four essays which form the book were published successively in German, under the assumed name of Dr. Sylvan. They awoke a strong interest with their German readers, and the author wisely translated them himself, and now publishes them as a whole.

Dr. Tiedeman is son of the great Germanphysician and anatomist of that name, and one of the most learned and eminent of the physicians of the city of his adoption. During his leisure hours, he has thought and written on the great problems expressed in these essays; problems which have attract-ed the attention of the greatest thinkers of all ages, and which have never met final solution. He brings to his aid the highest philosophy and science of Spiritualism, and his stand-point is entirely new, being taken on its most advanced outposts. It is an easy task to write a large book with few thoughts: To write a small book full of thought, is one of the most rare efforts of the human mind. Each of these four essays might be readily expanded into a volume, by simply enlarging on the sug-gestive paragraphs. This temptation the learned and studious author has resisted and given his readers only the germs of great truths, leaving them to enlarge and apply them. The conclusion of the essay, "What is Spirit?" gives the gist of the whole matter: "(1). Spirit must be matter; (2), which like all matter is an inseparable combination of matter and force, and (3), is partly percepti-ble, partly imperceptible to the senses. (4.) The former originates from the latter, and (5), the latter is everywhere still in exist-(5), the latter is everywhere still in exist-ence, and is the cause of the never ending development of the former. (6). All matter is subject to the same fundamental laws, which (7), by our extended views of matter, must be extended correspondingly. (8). These laws will explain spiritic manifestations. The essay on the "Organization of the Spirit-Body," is intensely interesting. The author concludes his course of reasoning as author concludes his course of reasoning as follows: "(1). The spirit-body of man con-sists of psychic matter, (2), which, like any other matter, is infinitely divisible, and hence eternal, uncreated, and indestructible; (3). During its further development it must organize, (4), and continue the spirit-body as an organism, (2), which, like any organism, is subject to an ideal development, (6), which it does not obtain during its union with the life.body: (7) hence it must continue to exit does not obtain-during its union with the life-body; (7), hence it must continue to ex-ist as an individuality after its separation from the life-body, in order (8) to enter as a free spirit upon a free and limitless develop-ment." This we believe is among the first attempts to prove the principles of Spiritual-ism by the facts of science, as a ground-work for the speculations of philosophy. The essay on "Matter, Space and Time," has not as direct interest to the Spiritualist, yet those greatest of all questions are disyet those greatest of all questions are dis cussed with peculiar force and originality. The argument reaches these conclusions: (1) Matter, like its elements, is originally imperceptible to the senses, and (2), becomes perceptible only in certain combinations, and (3), Is universal, infinite, eternal, and (4). Independent of space and time; (5). Both of which are only properties and means of measuring matter, to accommodate the fin-ite human understanding." We purposely left the notice of the second essay, "What is Man ?" out of its proper or-der, that we might speak of it last. The author discusses the question, What makes man, man? and arrives at the conclusion that it is his spiritual being. Altogether this little work is unique and of exceeding value. cussed with peculiar force and originality.

IF, THEN, AND WHEN; from the Doctrines of the Church, 'By Warren Summer Barlow, Paper Po. 21. Pilee 10 cents. Chicago: For cate by the Religio-Philosophical Publishing House.

The readers of "The Voices," and they are many, are well acquainted with the author, for he conceals himself behind no reserve, and his verse is characterized with plain common sense as well as withering sarcasm. In this little brochure he dissects the church plan of salvation in a masterly manner, and his pages will be read with interest. He abhors the heaven of eternal rest, and doubts the dogma that this life de-termines irrevocably the fate of the spirit:

Can the transient deeds of mortals, On this frail and fickle shore,

Rivet all the coming ages To a changeless evermore?

If there be à fixed condition, Where no higher truths are taught. Where the soul will perch forever On its topmost round of thought,

Then dissolve my aspirations With this tenement of dust; Better, far, annihilation Then eternally to gust!

He feels assured of the golden coming time:

Cease, oh, mortals, cease to languish On this barren field of thought, Where the myths of Superstition Into dismal creeds are wrought.

LAMARA, and other Poems. By George Horner Meyer. 16 mo., eloth. Pp. 141. San Francisco: A. Roman & Co., publishers.

The author is a youth of ill-out twenty cears; but youth, except with very partial friends, is no excuse for the lack of merit. They that read, seek solid sentiment and fine expression, irrespective of the author. Upon perusal of this volume, we find the thought is good, the rhyme, measure and poetic diction quite perfect. We bespeak for the volume a good reception by the public, and the consideration of the youth of the author, will justify high expectation for his maturer years. Several years since the author contributed the poem, "Death-Life," which makes one of the present volume, to the JCURNAL.

As a specimen, we give a few verses from " The Ocean Queen :'

Far, far the ocean depths below, Where snowy pearls and rubies glow, And slender corals to and fro

Move in unceasing motion, She sits upon a throne of gold, Like some majestic queen of old,

And crowned with gems of price untold, The faily gems of ocean.

The queen -a wild tradition saith-She tastes not food, she breathes not breath

And ne'er comes age, nor pain, nor death, Within her palace-portal; She sits upon her golden throne,

As she hath sat for time unknown, While years fly on as years have flown, Undying and Immortal.

Dispensary for Throat and Lung Dis-

cases, Chicago, Ill. Patients treated in all parts of the Union .: No extra charge to those coming to the city for exchiination. Cases requiring personal treatment provided with board and medical attendance. Full particulars and a, list of questions sent on application. Address ROBERT HUNTER, M. D., 103 State street, cor. of Washington, Chicago'

24-96 36 25

PIANOS⁹¹²³ to 8100 factory prices fibest uprights in America-Over 12 folio use-regularity incor-porated MFg Co.-Pisnos end on trial-es pare Catalogue tree. Mendelssoba Pisno Co., 21 E. 13th Street, N. Y. B-114 cow



\$5 10 \$20 per day at home. Samples worth \$5 free Addrigs STUS 20 Addrigs STUS AD & Co., Portland, Maine.

GOLD Aug worker can make \$12 a day at home. Costly Build on a contract of the state of the state

\$10 TO \$1000 Invested in Wall St. Stocks makes fortubes overy month. Rook sent free explaining everything address BARTER & CO., Bankers, 17 Wall Street, New York.

\$66 a week in your own town. Terms and \$5 out 23 23 25 21

25 Styles of Cards 10c., or is Best Chromos 10c., 14-11-26 Hour

PLANOS War on the mohopolist renew RAGING WARD, F. Bearry, Washington, N. J. ORGANS



Buy "Helper" STOVES and Ranges. 120 STYLES and SIZES for ALL KINDS of FUEL, Perfect Bak-Also the INVINCIALE Base Barging Bester, for hard coal to them, or send for ring Historic to them, or send for ring Historic to them, or send for ring Historic CHICAGO & ERIE STOVE CO., Limited. Office, 12 & 11 Lake St., CHICAGO.

ANNOUNCEMENT. THE VOICE OF ANGRES - s deni-m only paper evoted to searching out the principles underlying the hpir al Philosophy, and their adaptability to every day hp. No. 5 Dwight st. advance, \$1.65: less time in for the paper must be ad D. C. DENSMORE PUBLISHES

IT COSTS NOTHING! rgans, as we send one to any address on ten days fund freight if not purchased. Solid walnut cases

PRICE \$71 Hive years' warrably.

ALLEGER, BOWLBY & CO. talogue free. WASHINGTON, NEW JERSEY.

Turkish, Electro-Thermak, Sulphur, Vapor, and other Medicated

BATHS, FOR THE TREATMENT OF DISEASE.

AT THE

GRAND PACIFIC HOTEL, - CHICAGO, Entrance on Jackson street.

In the past three years over fifteen thousand persons have been accessfully treated and cared of the various diseases peculiar to this climate. Our appliances are first class in every partic-ular. We use electricity in all forms with and without the bath. These baths will proven as well as cure disease when properly taken. Try them and be convinced.

DR. G. C. SOMERS, PROPRIETOR. 23-25-11



4-ton Hay Scales, \$60: 2-ton\$40. Other sizes Scales, Beams, &c., at a great aduction. All scales corrected. Send for circular and price list. 25-4-1200W

FOR FAMILY SOAP MAKING. Directions for making Hard, Soft, and Tolles on quickly accompany sets can. It is FULL WEIGHT AND STRENGTH.

SAPONIFIER

It is a basic of deep and genuine inspiration. Disease traced to its Scientific Spiritual Principle. Spiritual Influences and Yor with Appropriate Remedy. The Fundamental Princi-pic of the Curve wrought by Jesus, and how we can do the same. The Influence of the Spiritual World on Bestith and Disease. The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and Angels. The Psychology of Faith and Prayee. Faith and Pray Cloth, \$1.00, pastage, 6 cents. For sale, wholesale and retail, by the Alguian-Purio-sorute at Printernity, Hot sr, Chicago,



The Great Trunk Line between the East and the West. It is be oldest, shortest, most direct, convenient, comfort-able and in every respective best line you can take. It is the prestest and granded itsilver organization in the United

· U .

2100 MILES OF RAILWAY

PULLMAN HOTEL CARS are run alone by it through CHICAGO AND COUNCIL BLUFFS!

o other rold runs Pullman Hotel Cars, or any other form Notel Cars, through, between Chicago and the Missouri



Its Olasha and California Line shortest and best mute between Chicago and all

orthern Ill o, Utab, N Iralia, Ita llinuls, Iowa, Itakuta, Nebraska, Wyoming, Col-Nevada, California, Oregon, China, Japan and

Chicago, St. Pani and Minneapolis Line Is the short line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minne-apolls, Italuth, and all points in the great Northwest. Ita

La Crosse, Winona and St. Peter Line

Is the best route between Chicago and La Crosse, Winona Rochestel? Owatonna, Mankato, B. Peter, New Ulm, and all pointain Southermand Central Minnesota. Its Green Bay and Marquette Line

Is the only line between Chicago and Janesville, Wateriown Fond du Lac, bahkon, Appletin, Green Bay, Escanaba, Na gaune, Marquette, Houghton, Hancock, and the Lake Sa perior Country. Ha

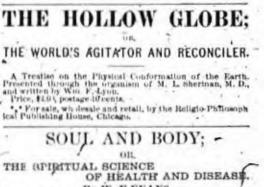
Freeport and Dubuque Line Is the only route between Chicago and Eigin, Rockford, Free-port, and all points via Freeport. Its

Chicago and Milwaukee Line Is the old Lake Shore Houte, and is the only one passing be-tween Chicago and Evanston, Lake Forest, Highland Park, Waukegan, Racine, Kenosha and Milwaukee.

Pullman Palace Drandag Room Cars

Fullman Falace Drawing Room Cars Are run on all through trains of this road. Theis the OKLY LINE running these cars between Chicago and at. Faul and Minnespoits, Chicago and Milwaukee, Ehr cago and Winona, or Chicago and Green Bay. Sew York Office, No. 418 Brushway. Boston Office, No. 5 State street. Omnah Office, 204 Farnham Street. San Fran-chess Office, 2New Muntanmery Street. Chicago Ticket Of-fices: 61 Clark Street, under Sherman House; 73 Canal, corner Mashkan Bitreet, Birdet, under Sherman House; 73 Canal, corner Mashkan Bitreet, Kinzle Street Depot, corner Weils and Kinzle Street Streets. Canal Streets, Wells Street Depot, corner Wells and Kinzie Streets. For rates or information not stialnable from your bome

ticket agents, apply to Manvin Hommit, Gen'i Mang'r, Chicago. 2515-25-15 W. H. SCRNNETT, Gen'l Pass. Ag't, Chicago



Author of " Mental Cure," and " Mental Medicing

INVESTIGATOR.

Singular Yellow Feyer Incident.

A curious episode is reported from one of the lower districts, and it is said to be gen-erally accredited in the locality where it occurred, although of a marvelous character. It is stated that a few days ago there died a

child of eight or ten years of age, who, dur-ing his life, had been a mute. It is stated that a few minutes before the child expired, he uttered the following words: "The people may think the epidem-ic is bad now, but it will be worse in Sep-tember than it ever was" tember than it ever was."

The writer was shown a few days ago, a photograph representing a family group, consisting of a young married couple and their two children – pretty, merry eyed chil-dren – one seated upon the father's knee and the other at his fact the other at his feet.

The expression upon the countenances of this haudsome, robust man and fair young wife, was one of satisfaction and happiness; the picture was an animated representation of domestic felicity. This family came from a distant country and made their home in this dist

this city. This fever came upon them, and the par-ents and their offspring died in the same

value.



, NICOTIANA ANTIDOTUM. THE

Great Magnetic Remedy.

IN ANY FORM?

J. A. HEINSOHN & CO., Manufacturers, CLEVELAND, ORIO.

DO YOU, CHEW?

DO YOU SMOKE?



The first number, of \$2 double column pages, now ready,

The first number, of \$1 double column pages, now ready; containing five lectures:-lst. The Summer-land; Three states of apirit. If a from actius; experience, giving scenery, etc.; a lecture by Mrs. Cora L. V. Richmond, controlled by Josge J. W. Edmonds. 3nd. The true Spiritualists, a lectare by Mrs. Cora L. V. Richmond, ird, Untrustworthy Persons who are mediums-Odu Duty, etc. The Responsibility of Mediums, by Ragene Crowell, M.D. Sth. Denton and Darwinism, by Prof. Wm. Denton. 5th. The Real Bolution of the Principles of Correspondences, and the Nature of Substance in Spirit. Ifs; A L& ure by Mrs. Cora L. V. Richmond: under the control of Smanuel Sweadenborg. Th. What is Magnetism and Electricity? Important ques-tions answered by the spirit control of Mrs. Cora L. V. Rich-mond.

This pamphlet, containing 2 pages, treats of subjects of special interest, and it should be circulated generally among all classes of people. Price, single copy, 10 cents, three copies,

"."For sale at the office of this paper.

SEVEN HOUR -1 System of Grammar. BY PROF. D. P. HOWE.

The anthor has demodetrated repeatedly that a person of average abuilty can learn to read and write correctly after one week's careful study of this little book. Thousands have been sold, and they always give satisfaction.

Price, in paper covers, 50 cents. . For sale, wholesale and retail, by the RELIGIO-PHILO-Supplicat PUBLISHING HOUSE, Chicago.

Works of M. B. Craven. - DO YOU UNE TOBACCO? In the result of the second states of income which are the second states of the second states

HILLICAT. CHRONOLOGY: Ontrasting the Chronological Computations of the Hierew and Septuagiat Versions from Adam to Christ Critical Easey on the Geographical Location of the Garden of Eden. Paper, 30 cents: postage 3 cents.
 CRITICISM ON THE THEOLOGICAL IDEA OF DEITT. Contrasting the Views entertained of a Supreme Heing by Writers. Cloth. 81.00; postage 5 cents.
 CHRISTIANITY DEFORE THE TIME OF CHRIST. With Quotations from the Ancient Sages and Fathers, showing the Bistorie Origin of Christian Working. Esper, 20 cents; postage 2 cents.
 CHRISTIANITY DEFORE THE TIME OF CHRIST. With Quotations from the Ancient Sages and Fathers, showing the Bistorie Origin of Christian Working. Esper, 20 cents; postage 2 cents.
 CHRISTIANITY. Interperance, War and Biblical Theol-egy, the three great obstructions to Christianity Tepse, 20 cents; postage 2 cents.
 *. For sale, wholesale and retail, by the RELIGIO-PHILO

"For sale, wholesals and retail, by the RELIGIO-PHILO-NOPHICAL PUBLISHING HOURS, Chicago.

.. THE APOCRYPHAL

NEW TESTAMENT; Being all the Gospels, Epistles, and other pieces, now extant attributed in the first four centuries, to Jesus Christ, his

Aposties, and their Companions, and not included in the New Testament by its compilers. Transform and now first collected into one volume, with profaces and tables, and voters notes and reference

Price, \$1.25. Postage, 10 Cents. ". For sale, wholesale and retail, by the Barror-Part

5

THE PLANCHETTE WHAT IS SAID OF IT.

FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette are backed by the statements of the most reliable people-statements which constitute such a mass of reliable people and feel bound to accept the facts stated, even though we had not witnessed them ourselves.

FROM TIPE NEWTON TO VELER. That Planchette is full of varies there is no question of doubt ; with some it is as stubburn as dr. Malouey's pig, with others it is docine and quick to mawer questions, interpret the thoughts of lockers on, and not only tell of past occurrences unknown to the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, puzzle and inspirer, and a pleasant compation in the house. Have Planchette in the family, by all means, if you' desire a novel sinusement.

FROM THE DOSTON JOURNAL OF CHEMISTRY.

Usually, when two or more persons rest their fingers lightly upon the instrument, after a little while is bugins to move, and, by placing a sheet of paper brueath the pencil, it will write sectionces and answer questions are written out with great rapidity; and, as dates are given and incidents and circum-stances related, entirely independent of the knowledge of those operating the instrument, it has become a puzzle and a won-der to thousands.

The Eianchette is made of fine, polished wood, with metalling pentagraph wheels, and is furnished complete, in a handsome box with pencil, and directions by which any one can easily understand how to use it.

PRICE, ONE DOLLAR, sent by mail, postpaid, to any address.

. For sale, wholesale and retail, by the RELIGIO-PRILO-SOPHICAL PUBLISHING HOUSE, Chicago,

SYNOPSIS OF THE

COMPLETE WORKS -07-

ANDREW JACKSON, DAVIS. Comprising Twenty eight Uniform Volumes, all Neatly Bound in Cloth.

Postage 7-per cent, extra-If sent by Express, the, Charges Payable on Delivery.

A DAY TO THE PARTY OF			-	the second second		
Nature's Divine	Revelati	088				\$5.5
The Physician.	Vol. L	Great II	ATTION	1		18
The Teacher.	- IL				*********	. 1 5
The Beer,	" III.					1 5
be Reformer.	" IV.					1 3
The Thinker.	" V.	1000		a second second	and a state of the	18
Magie Staff-An	Autobio	graphy o	113	Davis		. 17
Morning Lectury	es. Bein	# 21 dis	DOGTION		and a	15
A Stellar Key to	the Sum	mer-lan	A		********	2
Arabula, or Div						
Approaching Cr	tala, or T	rulh vs.	Theole	NET	********	1.0
Answers to Ever	r-rocurris	og Quest	lons			18
hildren's Prog	Teasive L	STORIED]	Anus			
beath and the A	fter-Life	Sec. and	A		********	. 7
listory and Phil	losophy o	(Evil.				. 2
larbinger of He	alth			Section 1		. 15
Isrmonial Man.	or Thou	white for	the A	£1	********	1
events to the Li	fe of a Se	ser, (M	ensors	nda.)	********	15
"hilosophy of St	sectal Pro	ovidence				. 9
ree Thoughts (opeerate	or Relig	508		*********	2.7
enetralia, Cont	alning H	armonia	Ans.	W.C.T.S		17
"hilosophy of Sp	siritual L	aberoour			*********	1 2
the Inner Life,	or Spirts	Mystort	е Ехр	lained	*********	1.5
he Temple-on	Discassi	of the l	Brain a	and Nerv		15
be Foundain,	rith Jets	of New	Meanh			1.0
ale of a Physici	ian, or He	100 100	Trults	of Crisn		. 1 0
lakks, and the	ir Earthi	r Victin				
lencels and Eth						
States of the second second	12 11 12 17	Dest. or a le	10.000	1.22		-
C			That	L'OLAS D	164. 10.000	25.27

ed to ohe address, at one time, will be sold at a liberal discount.

* For sale, wholesale and aretall, by the RELIGIO-PRILO SUPRICAL PUBLISHING HOUSE, Chicago.

. RELIGIO PHILOSOPHICAL JOURNAL.

-Religio-Philosophical Journal JNO. C. BUNDY, Editor J. R. FRANCIS. - -- Associate Editor. TERMS OF SUBSCRIPTION : Own Corv. one year, in advance, including postage ... \$3.15 TAll Letters and Communications should be ad

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE ILLINOIS. CHICAGO.

In making remittances for subscription, always processes Post-Office Money Order, il possible. When such order can not be procured, send the money in a Registeria Letter. If Those sending money to this office for the Journal, should be careful to state whether it be for a resensator a new rubscription, and write all proper names plaining—also give the hane of the post-office to which the paper is sent. Papers are forwarded until an explicit order is received from the subscriber for their discontinuance, and until pap-ment of arrearages is made, as required by law; and (fre-netools are not-poid in givening, and write be required. No names ENTREED on the Subscription Baoks, unless the first payment is made in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this

office. Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1Jain. 1878, it will be mailed, "J. Smith J. Jan. 8." If he has only paid to 1 Jan. 1877, it will stand thos; "J. Smith 1 Jan. 7," and in Here manner be the day, month add year what it may.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafta Posta Orders and other Remittances for the Publishin House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Manager.

LOCATION Di and Di LaBalle street. Northwest corner of LaBalle and Washington streets.

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 genulineness 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 Spiritualist, of Sept. 20th., Mr. Riko, a well-known and highly respected investigator of Spiritualism, residing at The Hague, writes as follows:

Mr. Van Maurik visited me on Thursday even ing, and in the presence of some friends he relat-ed 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 Maurik's relation at my house. This is his version of the affair, and perhaps you

may receive their own report soon:--On Thesday evening, the 10th of September, some good investigators held a séance with Messra. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had give another sitting, and suspicions were aroused by some of the manifestations; therefore some of the some of the manuestations; therefore some of the-sitters made up their minds to obtain security on that point convinced as they were, that both me-diums cheated with most impudent manner. On the said evening, at first the usual physical mani-festations at the table occurred, but were very wask. After that the cablest read made and

good critical witnesses, at the West-end of Lon-don, and the powerful results thus obtained are not vitiated by the character 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 cousidered as a factor, involved us in much unpopularity with enthustasts; so, also, has our oft-repeated ad-vice to give up callet scances, and to accept no upusual phenomena obtainable only on the premiof the medium.

genuine materialization scances, while the At genuine materialization scances, 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 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. Wyld and Mr. Sergeant for 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 scance. Our opinion is that one or more in dependent spirits are at work, as well as the spirit of the medium, and that these independent spirits, having no material body of their own, communi-cate 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 saints, and in some cases are not averse to alding and abetting their mediums in imposture. Indeed, when genuine mediums syindle the general public by turning "exposers," and showing real manifestations as imposture, the spirits still help them; and so have some reputed ly respectable men in America who lent their names to the public performances of 'such sharp-ers. Although such "exposing" mediums are needy people, they have never bern 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 William's and Rita, it was about their persons, and in those numerous test scances in which these two mediums were held by both handa, yet the forms seen floating over the tables, if the drapery and lamps were taken from the persons of the mediums, a curlous species of spiritual and mortal masquerading hast have been going on. And in America, in con nection-with undoubtedly genuine mediums and maillestations, such masquefading gear has been seized. In London, Mr. Wedgwood, the magis-trate (in his own house), and Captain James, re-cently took off all the clothes of one medium, giving him others with no white stuff in them, yet af-terwards out of the cabinet came either the mydi-um or his "double" fully robed in w@ite drawery, um or his "double" fully robed in waite dravery, carried into the cabinar robably by spirits. What the mediums know as do not know at the time, is impossible to say; they are mesmeric sensitives, constantly falling into trances during scances, and occasionally at other times. We have never seen evidence of spirit identity

given by a living, flexible face at a materialization cance; the phenomena of haunted houses and of some descriptions of writing mediumship, fur-pish, 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 hases of mediumship, trance and clairvoyance they are often high, as in the inspirational poems of Lizzle 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 resors to impos ture in the future.

There seems to be ample reason for the belief that both Williams and Rith have been mediums for genuine materialization phenomena. Mr. Harrison, of the Spiritualist, 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 medium's 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 eshaust such conditions as will leave us in no doubt upon the subject.

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 apurious 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 hollest sympathies, either by mortals in the flesh or apirits out of the dosh. Better a Yew 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 comena, 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 truthseekers 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. Bellachini, 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. Heary 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 slatewriting.

We call upon all earnest, truth-seeking Spiritualists to raily 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 come before 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 "sinews of war"-and with such coadjutors as we may then enlist, we may be instrumental in placing Spiritualism where the sneeps of the Tyndalls, 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 atocists 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 subtile 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 subtilty of everlasting matter." We know that imponderable 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, or 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 capa-cities 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

" For reasons above named, it is rational to conclude that there is a Providence in cosmos, in giving laws for the gradual evo-lution of all things, and which secures the greatest good to the greatest number of sen-tient beings; but I do not believe in a Providence for microcosm-individual manwho, 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 famfly die before puberty, Mr. Townsend replies in several places. He says:

"You name the 'anomolous 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 associate 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 our being, or rather to our organized in-dividuality. 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

OCTOBER 12, 1878.

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 Excitable 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 guaged his pupil's temperament and capacities.

Laborers in the Spiritualistic 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 devo. ted 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. Vandercook were at Lynn, Massachusetts, September 22nd, 27th, 28th and 29th, and in Salerh, Massachusetts, October 6th. They will make engagements in New England düring 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. I. Logg, Mrs. Dr. Tatman, Mich.; G. F. Hoes, Cal.; C. C. Zinn, W. Va.; N. C. Zinn, Ind.; John

cabinet was made Measure. Williams and Rita were placed behind the screen. After while singing and the playing of the

screen. After some singing and the playing of the musical box, the materialization, began, "Char-lle," one of Rita's spirits, showed his face, lighted by his spirit-lamp. At once one of the slitters near the cabinet made a leap, graspéd Charlie, and caught the collar of Mr. Rita's coat. A struggle ensued in perfect darkness. The gentleman cried out, "I hold the medium," and others entered the cabinet to assist in catching the two strugging mediums. Heavy in catching the two struggling mediums. Heavy blows were given and received, and furniture was broken. At last a light was struck, the two me: diums tried to escape out of the room, but luckily the lady of the house had shut the front door, so the lady of the house had shut the front door, so that they were again seized and brought into the froom and searched, notwithstanding their cour-ageous powers of defense, for some of the gentle-men who held them can give proof of their muscu-lar force. Williams, chiefly, was foaming with rage. Rita resisted less. The following objects were found on the mediums, but hidden between their clothes, shirts, pockets, &c.) On Rita a redisingery, nearly new heard (Cher-

On Rita, a reddish grey, nearly new beard (Char-ile's); three large handkerchiefs one of them of muslin; a very small ditto-he kent in addition two for his own use; a bottle of phosphoric oil; the bottle is of the size of an ordinary flat round scent, bottle, convincing us that the light of Char-lie was nothing else.

On Williams, a black beard (very old, dirty, and used) sewed on brown silk ribbons (John King's); several yards of dirty, solled and very frequently used muslin; some muslin handkerchiefs, which several yards of dirty, solled and very frequently used muslin; some muslin handkerchiefs, which served without doubt as John's turban, etc.; a bot-tle of phosphoric oil; a small bottle of scent (for the perfume), in which particles of phosphorus were found, which made us deaw the conclusion that they used it for cleasing their fingersafter showing spirit lights in the cabinet. Mind this, the beard and all the muslin very old, dirty, and been long used. This is an important polot to the English. Afterwards, on searching Mr. William's hand-bag, a small tube filled with very minute pleces of slate-pencil was found. These points fitted into a flat, thin fishbone or spring, serving probably to produce the phenomenon of writing between sealed slates. If room enough is left to in-troduce the instrument. Williams had the most complete apparel. After the finding of the above mentioned objects, the two mediums looked per-plexed. It was about twelve o'clock; they were then turned out of doors, without trying to gain a better opinion for themselves by accepting the of fer of some gentlemen to give a test seance to prove that they were mediums. In fact, they ran away to The Hague next morning as early as pos-sible. Let this history be a warning for ever to sener

Let this history be a warning for ever to never sit again with public media without absolute test conditions, that one may be sure of what is ob-tained. The RELIGIO-PHILOSOPHICAL JOURNAL, tained. The RELIGIO-PHILOSOPHICAL JOURNAL, of America, merits high appreciation for its line of conduct, and I was just on the point of writing so to the editor when these events happened. hope they will print this account in their columns for the benefit of our true American co-workers' who₄like me, only seek truth, and prove they do so by catching the tricksters and exposing them."

In commenting on the expose, the London Spiritualist says:

Spirituation says: Buch is the much-to-be-regretted information just received from The Hague. For a long time past we have ceased to print, editorially. In these pages any official reports of cabinet scances, but have recorded only those materialization scances. In which the mediums gave slitings off their own premises, and had their hands held on both sides by responsible witnesses, without being released for one moment. Such slitings both Williams and Rits have given great number in the houses of

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 truthseekers.

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 this we must persist in doing, so long as we control w press.

"Would you dictate conditions to the spirits ?" it is asked. To which we reply, "Yes, I rightfully to enjoy His bounties. gaining ground in scientific drcles, 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 rationadistic 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 sture, 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 Tyaneus.

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 Applionius, which had been written in Greek A. D. 210, 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 Episties over one hund ted in number, were carefully translated by the Judge, who has, per-

Tyerman, Australia; Dr. D. Weeks, Ohio; C. A. Henkle, E. W. Whelpley, D. Terwilliger, I. Jones, I. Stoddard, E. J. Swann, Ills.; Dr. and Mrs. J.L. York, Cal.; Hon. J. B. Young, Iowa; Mrs. D. S. Gage, W. H. Hoffman, Mrs. H. C. Cutter, Mrs. Fanny Hunt, Mrs. M. W. Keap, Mrs. Dr. LaMott, Ill. ; A.M. Kimball, S. J. Kimbail, 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 Seing 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 Spiritualian in Macon, Augusta and Savannah. Mrs. 5 is now perfectly restored to health after four months' rest, and the manifestations through her medium ship 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 unfortunates confined there, on this theory he would be refused admittance, because he was not acclimated."

Col. Robert & 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."

RELIGIO-PHILOSOPHICAL JOURNAL. OCTOBER 12, 1878. REVOLVER FREESeven-shot Revolver with J. Bown & Son, lim & 185 Wood St., Pittsburg, Pa. 25617 Babbitt's Principles of Light and Color. D R. AIKIN, 70 State St., Chicago. (Book free.) Specialty: Lungs, Nerves, Debility, Cancers, etc. 24-25-274 We commend the moral of the following THE poem by William Allingham, an Irish writ-WATSEKA WONDER 18 ELEGANT New Style Chromo Cards with dame 18 10s post paid. GEO, I. REED & Co., Nadau, N. Y. 24-25-7 E. P. Goodrich, M. D., of Boston, in a leter, to the attention of those Spiritualists Dr. Chas. T. Buffum. ter to the author of the above named work, who are opposed to applying conclusive tests speaks as follows: "I think your work one CLAIRVOYANT PHYSICIAN, to the phenomena they claim to investigates, 50 EXTRA PERFUMED CARDS, with name, in case, 13c, Outfit loc, M. W. DOWD, Bristol, Conn. 25-119 of the greatest and most valuable of this One grain of the truth absolute is surely 67 BROADWAY, TAUNTON, MASS. A STARTLING AND INSTRUCTIVE PSYCHOcentury. So far as I know, you occupy the worth a ton of truth equivocal: \$350 MONTH-AGENTS WANTED-36 best LOGICAL STUDY AND WELL AUTHENfield alone. All nature is dual, and man-THE TOUCHSTORE. Magnetic Healer. kind heretofore has tried to explain the vis-OJU selling articles in the world; one sample free, Ad ess JAY BRONSON, Detroit, Mich. 25-3-27-2 A man there came, whence none could telly Bearing a Touchstone in bis hand, And tested all things in the land By its unerring spell. TICATED INSTANCE OF Min. Clara A. Robinson, of 92, Wahash Avenne, treats all forms of Ouronic Diseases, by direct application to the nerve-centres; curing often, where medicine fails. Treatments giv-en, either at her own parlors or at potiett's residence. Will also disease for parties at a distance who will enclose beek of hair. Fee, 4200, and state age, sex, and leading symp-toms. Send for Circular. 216 [d] ible or material side." Statuvolic Institute. Angelic Visitation. For the cure of Diseases, and leaching the art to those who desire to teach others. Consumption and painful diseases made a specialty. Address Dr. FALCTENTOCK, Lancaster, 14. 242-25-3 Convention... A thousand transformations rose The Minnesota State Association of Spiritualists will hold its fifth annual convention at Fletcher's Itali, Farmington, Da-cota Co. Occupit 11th, 12th and 13th. Miss Scale M. Johnson will be dree of the speakers. Other speakers and mediums will be present. The association has held grand conventions at Farmington in days of yore. Course all that are intersted in the inter-communication be-tween this and the more inferts file. Mass, Earnaw Clank Dobolass, Sec'y. Wimons, Hept. 11, '78 From fair to foul, from foul to fair; The golden crown he did not spare, Nor scorn the beggar's clothes. A NARRATIVE OF THE LEADING REENOWERS OF CURRING IN THECAREDY OPIUM AND MORPHINE HABIT ALL GOOD Of heirloom jewels, prized so much. Mary Lurancy Vennum, . Were many changed to chips and clods; And even statues of the Gods Crumbled beneath its touch. CHRISTIANS harmless. No fee required unless a cure USE. BY E. W. STEVENS. . J. L. STEPHENS, M. D., Then angrily the people cried "The loss outwelghs the profit far; Our goods suffice µs as they are: We will not have them tried." II Lincoln Ave , Chirago, TWIN DROTHEDS YEAST. Office hours, 12 to 2 P. M., 6 to 8 P. M. With comments by Josent Hodes Buchanan, M. H., Pro-Business Botices. remor of Physiology, Anthropology, and Physiologial Institutes of Modicine, in this Eclectic Nedical Collider of New York, D. P. Kayner, M. D., S. B. Brittiten, M. D., and Hudson Tuttie. 25-34 THE ORIENT MIRROR. And, since they could not so avail A S Planchette writes replies to questions and mainlines by its revelations, this Mirror acts on the vis-ion and mysterionally brings to view the faces of friends and interest. It is a peculiar crystallic let mirror, that strongth-ens and increases the clairvoyant powers of these already will be in second spin, due clops that powers of these already will be in second spin, due clops that powers of these already will be in a been thoroughly tasted and found to posses all the merits clained for it, being the result of many experi-ment hashing the producing an article of value for the pur-pose for which it is made. Price, with directions for us, one charter is a statement of with it will be end by mail. Address ADAMS & CO., by licencen strett, Hesten. "Y into a to Minnous," by an English artist, and " for presents with means," by an English artist, and " for presents with means." With means, " will be sent frame on application. Lay Hands on the Sick and They To check his unrelenting quest, They selved him, saying, " Let him test How real is our jail?" F. kayner, M. D. 8 H Hritten, M. D., and Hudson Tuttle. To members of the various learned professions we experially commend this marrative. We believe the history of the rease as here in to be the strictly true. The account is strictly true in a modest unassoring way, with no attempt to environment or environment of the strictly true. The account is the observed there is no chance for the winnesses in the strictly of the truth, it will be observed there is no chance for the winnesses in the strictly of the truth is the bounds of truth is in each account of the strictly model. The evolution of the strictly with the bounds of truth is in each account in the the strictly of the Hold strictly be and a strictly in the strictly of the the strictly of the the strictly is the strictly of the the first strictly of the the strictly at the strictly of the the strictly of the strictly of the the strictly of the strictly of the the strictly as an inplicit reading the strictly is been strictly. The truth is not be strictly with the strictly of the the strictly are strictly as the strictly of the the strictly as the strictly of the the strictly of the the strictly of the strictly of the strictly of the the strictly of the stri THE public should obtain articles that are not Shall Recover. only good, but healthful-as Dr. Price's Cream But though they slew him with the sword. And in a fire his Touchstone burned. Its doings could not be o'erturned. Its undoings restored. DR. H. T. LEE & CO., have established Baking Powder. Sold only in caus. J. V. MANSFIELD, Test Medium-answers scale ed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$3 and four 3 cent stamps. Register your letters. 24-15-25-14 And when to stop all future harm. They strewed its ashes on the breeze, They little guessed each grain of these Convered the perfect charm. A TOPACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-"The relief committee in Chicago declined vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-WARNER BRO'S CORSETS

money taken at a spiritualistic seauce. This is bigotry doubly distined."

The above, as italicized, appears in a late number of the Banner of Light. We have made diligent inquiries during the past two weeks, of prominent Spiritualists and mediums, as to whether the relief committee here had declined to receive any contributions taken at a spiritual scance to aid the yellow fever sufferers, and they all say that they have no knowledge of such an event having taken place. The committee have welcomed, so far as our knowledge extends, donations from all sources. Will the Banner please give its authority Tor the statement.

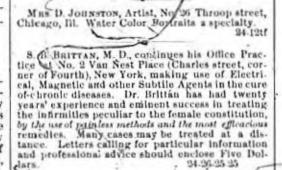
The Watseka Wonder.

A Spiritual story of angelic visitation oc-curring in the case of Mary Lurancy Ven-num, narrated by E. W. Stevens. This story is curious if true, and curious if it is not, as showing what a lively faith some people have. The drift of the author is to "show that the angels can help the children of earth;" and if they can we hope they will, for we often see "children" who need help, and who may have to go without it unless the "angels" come to their assistance. Be-sides, with a million or more of unemployed laborers in this country, the "angels" will have as much as they can do to provide for them. The price of "The Watseka Wonder" is 15 cents. Sold in Chicago.—Hoston Inves. tigator.

We are so glad the editor of the Investigator mentioned that the book was sold in Chicago; his readers will all know where to send for it.

B. C. Murray, Proprietor of the Daily News, Denison, Texas, has issued a very neat and artistic catalogue of rare and curious books relating to judicial astrology and kindred subjects. The list is made up of works owned by Bro. Murray, and is a unique and valuable reference, for which he has our thanks.

The Voice of Angels copies our review of Tuttles' "Ethics," and says: * * * . Ve print



dy is highly spoken of by those familiar with its

DR. KAYNER, Surgeon and Eclectic Physician,

Merchants Building, Cor. La Salle and Washing-

ton Sts., examines disease Clairvoyantly; adjusts

Elastic Trusses for the cure of Hernia, , and fur-

nishes them to order. See his advertisement in

DELEGATEVI. BOUQUETS .- Dr. Price's Pet Rose

Alista Bodquet, and his other haydkerchief per-

fumes are most exquisite scents.

effects

another column.

SEALED LETTERS answered by R. W. Flint, 35 E. 14th street, N. Y. Terms: 52 and three 3-cent postage stamps. Money refunded if not an-swered. 21-23tf.

SPRNCE's Positive and Negative Poyders for sale at this office, Price \$1.00 per box. 24 1tf.

SAPONIFIBH, see advertisement on another page

Tay Dr. Price's justly celebrated Flavoring Extracts, and you will be satisfied that they are far superior to anything in their line.

L. A. EDGUINSTER, Magnetic Physician.—Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Ed-minster. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative agent, does not directly remove the disease, but imparts to the system vital energy, assisting na-ture to throw off disease. Those desirous of treat-ment will find the Doctor at his residence, 57%. Wabash Ave. He will answer calls at residences.



rud the Bighest Modal at the rescal

PARIS EXPOSITION,

FLEXIBLE HIP CORSET (12

ranied bit to hreat down over the birs. Their HEALTH CORSET, with the improved Bust, is now a greater favor-the than ever. Their, NURSING CORSET is the delight of every

Fur sais by all irading merchanis.

D.R. H. T. LEE & CO., have established an Eye and Excinitrinary at of South Morgan Street, we done from Modison street case. Chicago, III., where the Mind are made to see, the local to bear in an almost incredi-ble short space of time. There is the Kee are often curved in a few days tempere, and Tumors yield like made under the wonderful skill of Dr. H. T. Lee. Parties who have been un-ally towark for twelve years, are curved in a few weeks. Fre-midle complaints are curved without familie to the Lancet, communition, Catarth, Pasield Limits, Splial Complaints, and all other diseases are handled with the same wonderful sec-ress, by Dr. H. T. Lee, the previoling Physician at the Informa-ry. Dr. Lee has associated with him some oblic best medical ident in the U. S. consequently patients under his treatment will receive the beaufit of the best medical advice is the curv-free of extra charge. Board, rooms and goest nursing furnish-ed if derived. Twends applying by mail, must end a lack of bar and plays for diagnosis of disease. Tomaultations free, 66 dee hours from 2 to 5 p. in. 23.27 ation, not only of professional neer, but of all who are in rested, rither as advocates of a future existence or as di clovers therein. SCATTERED LEAVES FROM This narrative will physe a most excellent The Summer-Land. MISSIONARY MISSIVE. A'PO'EM: It will attract the attention of thousands who as yet have had no experimental knowledge of the trath of By B. T. YOUNG. SPIRIT PHENOMENA. This Poem consists of Font Parts, with an Appendix con-aining a few of the many scripture texts hearing spon the subjects freeted. Price, 75 cents; postage iree. and from its well attested character will force conviction of its entire truthfulfies, thereby bringing to many a despond-ing doubting soul. "."For sale, wholesale and retail, by the RELIGIO-PHILO-OPHICAL PUBLISHING HOUSE, Chicago, Joy Inexpressible. IF, THEN, AND WHEN, The pamphlet is in of are form, printed on good book paper, and illustrated with a From the Doctrines of the Church .. Portrait of Lurancy Vennum BY WARREN SUMNER BARLOW. Author of "The Volcas," and other Poems. All who have read the author's "The Volue of Sature," The Volce of a Pebble, "The Vonce of Superstition," and The Volce of Prayer," will find this Poem just suited to the base Price, 15 ets. Per Copy, 8 Copies for | 81.00, Postage Free. times. Price 10 Cents, For sale, wholesale and retail, by the Religio-Philosoph-ical Publishing House, Chicago. For sale, wholesale and retail, by the first of of the survey of the second sec Kelly Steel Barb Wire. 4 Zally Wires One pourld . måtes s Pat. 1868, and licensed under all patents to the perfect rod. stock fence. before it. 2 Wires with eel Wire, Derand Strongest Steel Bach, Best Pigint, Kust Pro-Absolutely FREE FROM PATENT LAW SUITS. posts 2 rods Kuit The Kelly Wire safe to handle, THORN WIRE HEDGE CO., apart makes .. Proof. a good fence, 255.17 277 Madison Street, CHICAGO, GOLDEN ICAL MEDICAL DISCOVERY By its great and thereugh blood-purifying proper-ties, Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofuls to a common listets, Pinnle, or Erspites. Mercurial discase, Mineral Poisses, and their effects, are eradicated, and vigorous health and a sound constitution estab-blied, Freshels, Balteheum, Fever Sere, Benjy er Heigh Bilin, in blort, all discases caused by bad blord, er conquered by this powerful, purifying, and integerating medicine.

Especially las it manifested its poteney in curing Tetter, Rose Rash, Bells, Carbuncter, Sore Eyes,

The above cut represents the " flander Washs acknowledged by all parties who have used it to perfect machine of its killed ever invented. Ag Address for circulars, H. V. BATCHELLER & Son 20 Outfit list. Turner Carl Co., Ashland, Mass. 25-44 25-1-9 JOHN G. STAIR, M. D., HYGHENIC PHYSICIAN, Special attention to Obst@rics and Diseases of Women And Children. Electricity and Movements applied in appropriate cases. 25-8

ill.

25-5-17

it entire, with our full endorsement as the most practical work upon the subject it treats, ever printed, and we commend it to the consideration of all thinkers, whether in or out of the spiritual ranks.",

The Kirografer and Stenografer is a new quarterly magazine devoted to reform in orthography, stenography, typography, language, education, and kindred arts and sciences. J. B. and E. J. Smith, publishers, Amherst, Massachusetts. Branch office, Chicago, Illinois, ander control of E. B. Parke.

B. ...

ø

1

..

Predictions of Events to Occur Within the Next Three Years.

To the Editor of the RELIGIO PHILOSOPHICAL JOURNAL:

Will you be kind enough to record in the

JOURNAL, the following predictions for fu-ture confirmation or refutation. First. Probably within one year, certain-ly within two years, England and Russia will be involved in war, and all, or hearly all, the other great European powers will be drawn into it,

Second. We-will have serious trouble with the Fenians in this country on account of their machinations against England, and her Canadian possessions. There will be no serious disturbances in this country caused by the communists, at least during the next three years.

Fourth. Business generally will henceforth steadily improve, and before the expir-ation of three years will be nearly as active as it was at any period of the war of the re-bellion. Prices of agricultural products will be lewer six months from now than at presest, but before three years have expired, prices, in currency, will be double what they are now

Fifth. Real-estate will not materially improve within two years, but will-within three.

Sixth. In the presidential election in 1880, two years hence, there will be three candi-dates in the field, the Republican, Democratic and the National Greenback. Gen. Grant will be the Republican candidate, and will be defeated, as also will be the Democratic candidate, while the Greenback candidate will be elected. Gen. Butler will not be the candidate of the Greenback parts Seventh. In the spring of 1881, when the newly elected president will take his seat, both houses of Congress will be committed to the policy of the Greenback party, and the country will in that year, and subse-quently, be inundated with greenbacks, issued for the purpose of redeeming the gov-ernment bonds, and these bonds will be redeemed in them.

Eighth. As a consequence, this irredeemable currency will rapidly depreciate in val-ue, while property of every description will rise. There will be for a while great activ-ity in business followed by a collapse of the bubble, attended with consequences more disastrous than have been known in our history. JEROME ROSS.

Those unable to call in person, can receive his magnetized paper, from which great benefit will be derived.

CONSUMPTION CURED.—An old physician, retir-ed from practice, having had placed in his hands by an East India missionary the formula of a sim-ple vegetable remedy, for the speedy and perma-nent cure for consumption, brouchits, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for dervous debility and all nervous complaints, sflyr having tested its wonderful curative powers in thousands of cases, has felt it his dury to make it known to his suffer-ing fellows. Actuated by this motive, and a deing fellows. Actuated by this motive, and a de-sire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using in Ger-man, French, or English. Sent by mail by address-ing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 24,18 26-Ifeow 24.18 26-16eow.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syrabuse, N. Y.

CURES EVERT CASE OF PILES. 23-10-25-9.

DR. G. E. ROORRS, the celebrated magnetic heal-er and practical physician, cures all chronic dis-eases with his vitalized and magnetized remedies. Also magnetized letter's and paper; by this means the most obstinate diseases yield to his great heal-ing power as readily as by personal treatment. Requirements are, age, sex, and a description of the case, and a "P.-O. order for \$5.00, which pays for examination and one month" remedies. Can-cers and Tumors cured without cutting or drawing blood, with very little or no pain. Those wishing treatment of him for cancers and tumors, will have to visit him in person at his residence. The Vital Lung Healer, prepared and magnet-ized by Dr. Rogers, is an unfailing remedy for all diseases of the throat and lungs, tubercular con-sumption, etc. Price, \$300 each. Address Dr. G. E. Rogers, Milan, Erie county, Ohlo. 24-21tf

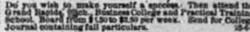
THE WONDERFUL HEALER AND CLAIRVOYANT, MRs. C. M. MORRISON, M. D .- Thousands acknowledge Mas. Monition's unparalleled success in giving diagnosis by lock of hair, and thou-sands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER .- Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United

States and Canadas.

Circular containing testimonials and system

of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass. 24-711 New Advertisemeuts. YOUNG MAN.





100 for Home use ! for Llone use 1 Fret and Scroll Sawing, Turning, Boring, Drilling, Grinding, Polishing, Screw Cutting, Price \$5 15 \$50. Send Stamp and address EFHRAIM BHOWN, Lowell, Mass.

MACNETISM.

Nature's Chief Restorer of Impaired Vital Energy.

DR. J. WILBUR, MAGNETIC PHYBICIAN, OFFICE: 125 STATE STREET, CHICAGO, Room 24; take elevator. DR. WILBUS is very successful in effecting speedy and per-

VITAL MAGNETISM.

Wonderful Cures are performed by Magnetic Paper. Sent by Mail, Price \$1.00. First paper free on application at the office.

TESTIMONIAL.

TERES HAUTE, Ind., Sept. 17th, 1878. DR. J. WILBUR-Dear Sir

Please send paper with directions, for Lyman Archer, who has Consumption, and suffers much from shortness of breath, and coughs almost incessantly. If he could be cured as miracujously by the use of the paper as I have been, we would be giad to give all we have or ever expect to have to you. Please Very respectfully. answer immediately.

MRS, LYMAN ABCHER.



the FOUNDATIONS OF SUCCESS, "LAWS OF BUSINESS." The most successful and important book "How to do Business." published. A book for Young Men. Clerks, Merchantz, Mechanics, Farmers that the Honsehold. A com-plete business guide, a family necessity, worth ten times its price. Agents overwiders are meeting with big success. Address at ence. J. H. CHAMBERS & CO., Chicago, Ill., and St. Louis, Me. 25-47

WHY I WAS EXCOMMUNICATED FROM THE

First Presbyterian Church of Minneapolis, Mian. By Prof. H. BARNARD.

steresting and invaluable little pumphlet deserves a Price 20c. ; postage 2c.

Portals, wholesale and retail, by the RELIGIO-PETIO



ALLAN'S ANTI-FAT Is the preat remedy for Corporation of the core to the stonach performance of the sto

ity sent on receipt of stanis. BOTANIC MEDICINE CO., Pade'as, Buffalo, N.Y.



By an immense practice at the World's Dispen-iry and Invalids' Hotel, having treated many thou-nd cases of those diseases peculiar to woman. I we been enabled to perfect a most potent and posi-ve remedy for these diseases. nate this natural specific, I have named it

Dr: Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of its value, based upon per-sonal observation. I have, while witnessing its posi-itive results in the special diseases incident to the organiage of sources, and official survey. On its merits, as a positive, safe, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am, willing to stake my reputation as a physician; and so confident am I that it will not disappoint the most sanguine ex-pectations of a single invalid lady who uses it for any of the aliment for which I recommend it, that I offer and sell it under A POSITIVE GUARANTEE. (For conditions, see pamplick wapping bottles)

<text><text><text><text><text>

Tetter, Rose Hash, Hells, Garbancies, Save Ers, Bortes or Thick Need, and Endarged Glasda. If you field dull, drawas, deliditated, have sallow color of skin, er yellowish-berown pools on fare-or body, frequent heastache or dizziness, bad laste in mouth, internal heast or chills alterinated with hot fare and beaute context, you are suffering fore repid Lives, or "Hillowasta". In many cause of "Liver Complaint" only part of these symptoms are reperied even. As a promoty for all such cases Dr. Detree's Golden Molleal Discovery has no equal, as it effects peried and radical curve. The fore and the subscription is a stronghed the methy and the subscription in the stronghed the it effects peried and radical curve. The fore allowed the stronghed the system and parentees the bioset. Sold by draging.



THE CATHAGTIC.

3

STMPTONS - Frequent head-the discharge falling hoto threads meetines produce, offensive the product of the start of the start ryst, storphils up, or distriction, offensive, etc. An others, a dryness, dry, watery, weak, or inflamed ryst, storphils up, or districtions, offensive the measurements of the start pro-ing to cine the thread, ulcerations, establish from the storage altered, massi twang, offensive breadt, minpaired rotal deprivation of sense of smell and task dis-timess, mental depression, loss of a pretite, notiges the estimate the start its coupt, etc. Only a few of these symptoms are likely to be present in any case at one time.

DR. SAGE'S CATARRH REMEDY

oduces radical cures of the worst cases of Calarrh, matter of how long standing. The liquid remeely y be suffied, or better applied by the use of Dr. Eucu's Douche. This is the only form of instrument yet invented with which fluid medicine can be carried fittent UF and PREFECTLY APPLIED to all parts of the affected manal passages, and the cham-bers of cavities communicating therewith, in which norms and algers frequently exist, and from which the catarrhai discharge generally proceeds. Its use, is pleasant and easily understood, from discustoned secompanying each instrument. Dr. SAUE's Ca-tiorth Remedy curses recent atlacks of "Could and be man to use containing no strong or caustic drugs or poisons. Contributions It is mild and pleas-ant to use containing no strong or caustic drugs of poisons. Contributions and Douche and by drag-tics. RUV. PIERCE, M. D. Propr. Worth's Dis-pensary and Invalids' Hotel, Buthlo, N. Y.

RELIGIO-PHILOSOPHICAL JOURNAL.

Boices from the Beople. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"Christian and Spiritualist."

BP-E. V. WILSON.

Dr. Watson's comments on the teachings of Dr. Watson's comments on the teachings of Jesus, are far from having any relation whatever to my article on "Christian and Spiritualist, What do they teach?" Dr. Watson skys: "I can receive what our friend says of the teachings of Spiritual-ism;" thereon we are agreed; (but I cannot en-dorse his definition of Christianity as taught by its founder." Right here is Brother Watson's error. We dealt exclusively with Christian, not with Jesus, only referring once to him in our article of Aug. 94th. We quote it: "The Christian teaches that man has a happy future existence only through the blood of Jesus Christ; that there is no other atonement for sin." Will Dr. Watson deny this as the dogma of the Christian? We think not. He falls into the common error of all who lean to wards Christianity, putting Jesus forward as the founder of the same, when, in fact, he founded nothing, Paul being really the founder of Chris-tianity. Now, let us look at some of the teachings of Jesus, and see if they are in harmony. with the ideas put formard in our article of the 24th of August last: "Then Jesus said unto them, verily, ver-ily, I say unto you, except ye eat the flesh-of the son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinkettr my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blobd is drink indeed."-St John, chap. 6: 53, 54, and 55th verse.

Here are the teachings of Jesus Christ accord. ing to John. Will Dr. Watson find any thing in Spiritualism that contains this dogma. Jesus in teaching Nicodemus says: "And as Moses lift-ed up the serpent in the wilderness, even so must the solid of man be lifted up, that whosever believeth in him should not perish. For God so loved the world, that he gave his duly begotten son, that whosever believeth in him should not perish but have everlasting life.* For God, sent not his son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God."-John, chap. 3: 14, 15, 16, 17 and 18th verses, 1 Do Spiritualist? teach this? Will Dr. Watson

Do Spiritualists' teach this? Will Dr. Watson say through the columns of the JOUNNAL that Jesus is the only begotten son of God? Will Dr. Watson say to the Nicodemuses of to-day, "but he that believel not is condemned already because he hath not believed in the name of the only be-gotten son of God." I weep for Spiritualism when its only hope of future happiness rests on the dog-mas above quoted. We fail to see any difference in the dogma of the atonement through the blood of Jesus Christ as taught by the Churches and that taught by him in the sixth chapter of St. John, or in the 3rd chapter.

We will now turn to the 25th chapter of St. Matthew; the reader will please turn to this chapter and read the last paragraph and see if there is anything in it in common with the teachings of the Spiritualism of to-day. We cannot quote the sixteen verses referred to, 31st to 46th inclusive. "When the son of man shall come in his glory and "When the son of man shall come in his glory and all the holy angels with him, then shall be sit up-on the throne of his glory, and he shall set the sheep on the right hand, and the goats on the left. Then shall the King say unto those on his right, 'Come ye blessed of my Father, inherit the king dom prepared for you from the foundation of the world.' Then shall he say also unto those on the laft hand. 'Denart from may as cursed "line averworld." Then shall be say also unto those on the left hand, 'Depart from me, ye cursed 'into ever-lasting fire, prepared for the devil and his angels." And These shall go away into everlasting punish-ment, but the rightcous into life eternal." Will Dr. Watson point out the principle of progression here and hereafter as taught by the Spiritualist, and in which the Doctor says, "I can receive what our friend says of the teachings of Spiritualism." In this lesson Jesus certainly teaches that reform ceases at the grave, with the goats. Again in the 9th chap. of Mark, 43, 44, 45, 40, 47, and 48th verses we find these fearful words: "And if thy hand of-fend thee, cut it off, it is better for thee to anter into life maimed, than having two hands to go in to hell, into the fire that never shall be quenched, where the worm dicth not and the fire is not quenched." This rule is applied to the foot and the eye: "IN blue eye offend thee, pluck it out; it is better to enter into the kingdom of God with one eve, than having two eves to be cast into hell fire,

says: "There was a certain rich man who was clothed in purple and tine linen, and fared sump-tuously every day." This is the offense of the rich man; he is not accused of dishonesty or immoral-

"And there was a certain beggar named Laza. "And there was a certain beggar named Laza-rus, which was laid at his gate, full of sores-moreover the logs came and licked his sores." These are the Beggar's virtues on record. They both die; the beggar, with an escort of angels, is carried into Abraham's bosom; his sores, dirt, rags and company, save him. The rich man lifts up his eyes in hell, being in torment, and says," I am tor-mented in these flames."

mented in these flames." In face, 16th chapter, we find the rich man is in heil for being rich, there being no crime charged to his account. This is in harmony with the lef-son in the 19th chapter of St. Matthew, commenc-ing at the 16th verse, closing with the 25th? One came to him asking: "What good thing shall I do that I may have eternal life?". The answer of Jesus was: "Keep the commandments." He ask-ing, "Which?" Jesus repeats, "Six." His answer was: "All these things have I kept from my youth up; what lack I yet?" Jesus said unto him: "If thou will be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treas: who under their sacred name practice their base and give to the poor, and thou shalt have treas-ure in heaven." But when this moral, upright young man "turned away from the teacher Jesus, young man "tirned away from the teacher Josus, sortowfully, for he had great possessions," then said Jesus unto his disciples: "Verily, I say unto you that a rich man shall hardly enter into, the kingdom of heaven." This language not being strong enough to express his (Jesus) dissatisfac-tion at the loss of this young man as a follower, notwithstanding the young man had a passport to heaven on Jesus' own terms, Jesus makes it im-

possible for him to go there. "And again I say unto you, it is easier for a vam el to go through the eye of a needle than for a rich man to enter into the kingdom of God." The par-able of the rich man and the beggar harmonizes with this lesson. Spiritualism teaches no such absurdity. Take the rich man and the unjust Stew-ard. Jesus sustains the steward in his villainous rascality, and leaves this lesson on record: "And I (Jesus) say unto you, my disciples, make to your-selves friends of the mammon of unrighteousness, that when you fall they may receive you in-

bess, that when you fail they may receive you in-to everlasting habitations." Brother Watson, if you had confined yourself to the teaching of Christianity, the teaching of Jesus would not have appeared in this article. As a man under influence, we can excuse; as a God, not. You are a Christian Spiritualist. Taking into con-ildention, the long years you have been in the You are a Christian Spiritualist. Taking into con-sideration the long years you have been in the ministry, I am not surprised at your affiliations with deans, I am not a Caristian Spiritualist, but a Spiritualist, and have no sfilliation whatever with Christians or the teachings quoted in this article from Jesus. In my next I may review the Sermon on the Mount.

Shall we bear from our good Brother Watson in answer to this, and the teachings of Jesus

Beport of the Northern Wisconsin

Spiritual Contegence.

The Northern Wisconsin Spiritual Conference was held in Spiritual Hall, Omro, Sept. 6th, 1878. The meeting was called to order Friday at 2:30 I AC and in the absence of President Brown, Mr. Jas. H. Whitford was chosen to preside until his arrival. Mrs. C. M. Stowe, of California, kindly entertained those present with a recital of some of her best poems, which were nicely rendered and well received. The attendance was large for first day's meeting. Adjourned to meet at seven P. M.

Evening: The necessary committees were ap-pointed by president pro tem; balance of confer-ence hour used in discussion. Prof. Eccles (the only engaged speaker) having arrived, on enter-ing the hall, was warmly greeted with cheers, and taking the rostrum he gave a soul-stirring ad ireas on "Thoughts and Conclusions on the Gospel of Spiritualism," which stirred up quite a feeling among those that take everything as facts/coming

among those that take everything as acta/coming through mediums. Adjourned till morning. Saturday, 9:30 A. M.: Meeting called to order, the numbers having increased largely. Confer-ence in which Prof. Eccles was sharply criticised by Bros. Orvis, Scovel, Woodworth, Howard, West-over and others. Poem by Mrs. Stowe. Lecture by Prof. Eccles; subject; continuation of last night's talk. Adjourned for refreshments. Saturday P. M., 2:30 o'clock: Meeting called to order, and Mrs. Stowe opened conference with a

order, and Mrs. Stowe opened conference with a poem. Balance of conference hour used in discussing Prof. Eccles' statements in forenoon lec-ture on the survival of the fittest; many fine thoughts were elicited. Poem by Mrs. Stowe. Prof. Eccles then gave from his immense store. house of thought, one of his grandest lectures, criticising quite sharply the Spiritualists who are ever ready with open mouth to swallow whatever comes from mediums, but he never said a word against true mediumship. Quite a number of me-diums were thrown off their balance, charging the Prof. with denouncing them as humbugs, but the Prof. replied that they had classified themselves by the course they had taken. Poem by Mrs. Stowe. Adjourned till Sunday A. M Saturday evening was devoted to social party. Sunday 9:30 A. M. President Brown having arrived. took the chair and called the meeting to order. Prof Jas. G. Clark, (the poet and singer), being the audience, was loudly called for and came for ward and sang his beaufiful song, "Where the Roses pe'er shall Wither," with effect, and it w s well received. Lecture by Prof. Eccles, the force of which was much marred by the asking of questions concerning mediumship, he finally giving to the audience the positive proofs and demonstrations of immortality he received through Dr. Henry Slade, of New York Bession closed, with Henry State, of New York Session closed, with song by Prof. Clark. Sunday P. M., 2:30 o'clock: It being in order to elect officers for the ensuing year, the following were chosen: President, Wm. M. Lockwood, of Ripon; Vice President, Wm. F. Scovel, of Prince-ton; Secretary, Dr. J. C. Phillips, of Omro; Treas-urer, J. Woodruff, of Ripon. Music by Prof. Clark, "Home Sweet Home," Poem by Mrs. Stowe. Song, "Isles of the Bye and Bye," by Prof. Clark. Lecture by Mrs. Stowe from manuscript, which was well received Bession closed with music. Sunday evening the hall was densely packed with an attentive audience, who listened to Prof. Eccles with marked attention for two hours, his subject being the "Future Destiny of America." Song by Pref. Clark. Adjourned to meet in the city of Ripon some time next Febru-Due notice of time and place will be given ary. in spiritual papers. Sept. 10th, 1878. Dr. J. C. PHILLIPS, Sec'y

A Voice for Truth.

The time has fully come when the true champi-

ons of Spiritualism must come forward and de-fend openly their religion, and face the storm of

persecution which it, like all other traths given to

There are a specified of the second of the s

frauds, outraging alike morality and common sense? No! The workers of the Spirit-world say No! We must clear our, ranks of this element; we

must continue to agitate the subject until all that

The structure which has been reared upon the

The structure which has been reared upon the name of Spiritualism, must be rent in twain, and the materials separated-the false from the true-and in the rebuilding, all that is not of the truest and best, must be excluded. Then shall it stand forth in all its grand and beautiful proportions, a

blessing to humanity. Yes, as true Spiritualists and mediums, we must come forth in fearless de-

fense of our principles, and as implacable foes to all fraud and deception practiced in their name; but

as individuals, many of us can do but little, while

as individuals, many of us can do but indiv, while by banding ourselves together, uniting our forces in an organization, we could breast the adverse waves and bear our banner aloft in triumph, and plant it high in its own pure element Let the nu-

cleus be formed of thinking minds,-earnest, sin-cere seekers after truth,-then let the platform

adopted be one of pure morality, and nothing im-pure or false can stand upon it Then, and not until

then, will we have Spiritualism in its purity. This is the object of the workers in the Spirit yorld; they have now organized, concentrating their forces in bands, and have begun their work with a zeal and

bands, and have begun their work with a zeal and determination which will not be defeated. The arm of the opposing foe, powerful as it is, is yet too weak to stay the onward march of this mighty power for the truth, which will yet sweep over and through the earth, resistless as the waves of the ocean, bursting all the fetters holding humanity down it their strengthing of increases.

down in their present condition of ignorance and

Bright and clear as the unclouded morning sun,

rising upon our darkened earth, shall the light

from the Spirit-world break upon a world now shrouded in the darkness of superstition and big-

otry, bathing all in its own glorious brightness. Let us, then, be up and doing, and never cease our

efforts until the true principles of life shall have been established among men, lifting humanity up

to a higher, purer plane of existence, perpetuating life under higher and nobler conditions. In the

triumph of this cause, every sacrifice offered upon its altar will be repaid an hundred fold.

Fraud-Proof Medlums:

The Independent Age, of Alliance, Ohlo, under

We publish on another page a letter from T. P. Cape, asking if we agree with the RELIGIO PHILO-COPHICAL JOURNAL in its attack on fraudulent me-

diums, or whether we are in sympathy with the Binner of Light. The writer seems to condemn the

JOURNAL, claiming that the paper has done, and is doing, great injustice to mediums of the coun-try. We have no disposition to engage in the con-flict now going on between the *Banner* and the

net now going on between the Danker and the Journat, though we frankly sof that we side with, and are in sympathy with the JOURNAL. Nothing will lift spiritualism out of the mist and the mire, in which it has floundered and been almost rulned for so many seaschbut a thorough weeding out of all fraudulent tricksters. Hence mediums should demand fraud-proof conditions, for the method themethol accord to protect.

first to protect themselves, and second to protect the cause. If what they claim is true, if they are

unconscious of what takes place, if the spirits draw from them in materializing while they re-

main unconscious in their seats, the more thor-oughly and scientifically they are tested, the high-

er do they lift themselves and the cause they rep-

Secondly, mediums should demand fraud-proof

conditions so as to give us a handle with which to

late of September 28th, says:

resent.

FLORENCE B. MARTIN, Medium.

s thrown off.

In Delense of Cicero and Fronde.

On page six of the JOURNAL of a previous date, under the head, "Materialism, the Pagan View of Death," I read:

Death," I read: "There is nothing new under the sun. The phi-losophy of the present day rationalists and skep-tics was entirely anticipated by the old Roman Lucretius, and Froude in reproducing it, declares that it was also the creed of Cherro, Faulus Cea-sar and Tacitus." The last part of this sentence Cartainly requires an overhauling as to the creed of Cherro, and the alleged reference to it by Froude. Whoever wrote the above under "Materialism," must be entirely unsequainted with the great Roman statesman and philosopher, and must, I cannot help heller-

and philosopher, and must,-I cannot help hellev-ing, also have misquoted or misunderstood Froude. Whoever has read Cicero's most popular philo-sophical treatise, that on "Old Age," cannot doubt for a moment that far from being a follower of the doctrines of the classical albeint and materialist, Lucretlus, Cicero was a firm believer in the im-mortality of the human soul. I mean the individual existence in a life hereafter, not the antique belief in a fasting permanency on earth in the

memory of postarity. Let me refer the writer of "Materialism" to the last three chapters of the glorious little work on "Old Age," where Cicero quotes and approves of the ideas of Pythagoras, Socrates, Platon and Xenophon on the divine origin of the human soul, but particularly lef use refer him to the beautiful sen-timents in the last chapter, xxiii, which, having no other translation on hand, I will give in my own: "S4: It does not suit me to deploye life as many, and among them very learned people, have often dome. Or do I court to have listed because I life done; nor do I regret to have lived, because I liv-ed so as not to think I had been born in vain, and thus I retire from life as from a hospice, not as from a home. For nature gave-us (only) a (wayside) tavern to hope, not to live in." "83. O-the glorious day when I shall set out for

that divine meeting and council of souls (spirits), and when I shall get out of this whirl and cesspool, [meaning life.] for I shall not only travel to meet those men I have spoken of before, but to my Cato, too, than whom there was no better ever born, nor one superior in plety, whose corpse I have crema-ted, while he ought to have done this to mine. His spirit, however, not abandoning me, but look. ing back at me, certainly retired to those planes to which he foresaw I would have to come myself!

"86. If I should err in believing that the souls of men are immortal, I err with pleasure, nor do I want this error in which I delight to be extorted from me while I live. If, as some minute philosophers mean, I should have no sensation when dead, I fear not that the dead philosophers will deride this my error." Indeed, how could one, it not of the original

atill of the profoundest thinkers of antiquity, speak differently about death after having expressed in a previous chapter, xxi.: 77, his theory of the di-vine origin of the human mind in these beautiful forms:

For the mind is heavenly, pressed down from the highest comicile, and, so to say, immersed in-to the earth, a place contrary to the divine nature and divinity."

and divinity." These are certainly no Lucretian idea, and the objection that the opinions laid down in De Sen-cetute" were not Cleero's own, because he gave them under the name of Cato Major, a very com-mon form of philosophical treatises among Gre-cians and Romans, would seem too puerile to be raised in carnest.

Now to the allegation in "Materialism" that Froude had named Cicero among the adherents of the philosophy of Lucretius, I have simply to de-iny this, and declare it a mistake of the writer of "Materialism," until he should quote the very passage and the identical words of Froude. It is, indeed, charging one of the most celebrated historlographers of the age with a sore ignorance, and scarcely excusable in a college student, to let him call Cicero a disciple of Lucretius, that is to say that he had never read Cicero "De Senectute." DR G. BLOEDE.

Brooklyn, N.Y

Communication from the Pacific Const:

Away in this far off territory we have pitched our tent; nol we have ventured upon the intelli-gence of the people to comprehend our soul-inspi-rations, and healing power which is daily increasing. Here on the waters of Puget Sound can be seen large ships from foreign lands. The climate is cool, and we sometimes wish that we could send its refreshing breezes east, to fan the fovered brows of our workers. We have found a few ap-preciative souls in the towns around the Sound, but we are sorry to say that stolid indifference to any thing spiritual is manifest throughout the en-tire country at present

tire country at present. Is the world of mind in the valley, resting, remonte? Is it

Where the Angels Lingered.

OCTOBER 12, 1878.

A little girl, with tangled locks peeping from under a calico hood, clad in a dress of chintz, loltered beilind as the great dusty crowd moved out of the gates of Mount Adna the other day, after they had scattered their flowers and done honor to the dead. Dreamily she gazed after them, her eyes filled with a far away look of tenderness, uneves filled with a far away look of tenderness, un-til the last one had disappeared and the rattle of the drums had died away. Then she turned and vaguely scanned the mounds that rose about her, clutching still tighter the fast fading booch of dandefions and grave grass that her chubby hands held. An old man passed by and gently patted her curly head as he spoke her name, but she okily shrank back still further, and when he told a pass-ing stranger that the little one's father was one who died on shipboard and was buried at sea, there was only a tear-drop in the child's eye to there was only a tear-drop in the child's eye to tell that she heard or knew the story. When they were gone she moved on further to a neglected, were gone she moved on further to a neglected, empty lot, and kneeling down she piled up a mound of earth, whispering as she patted it down and smoothed it with her chubby hands: "This won't be so awfully big as the others, I guess, but maybe it'll be big enough so that God will see it and think that papa is buried here." Carefully she frimmed the sides with the stray grasses she plucked, murmuring on: "And maybe,it will grow so that it will be like the rest in two or three years; and then maybe papa will sometime come back, and"—But she paused as though it sud-denly dawped upon her young mind that he restback, and"—But she paused as though it sud-denly dawned upon her young mind that he rest-ed beneath the waves, and the tear-drops that sprang to her eyes moistened the little bunch of dandelions that she planted among the grasses on the mound she had reared. When the sexton passed that way at night as he went to close the gates, he found the little one fast asleep with her head pillowed on the mound.—Fullon (Ill.) Times.

Elliot Wyman writes: It has been an ob-jection to some papers published, that the "voice of the people" could not be heard, except, perhaps, short, mere mentions, which would simply include what was written in favor of the editor; but now that there is such a lively discussion go-ing on between the Banner and the JOURNAL as well as also some of the writers for these papers, it would seem that free thought should have a hearing in relation to the subject under consider-ation; that is to say, the questions most in point at present being whether mediums can be instru-ments in the hands of spirits for genuine manifestation, and at the same time, or at the next mo-ment, be frauds, tricksters and deceivers, or, in other words, be so unreliable that the investiga-tor who is honestly seeking for truth, has no means of knowing what is true or what is false, and therefore his conclusion is, that since it is admitted that all mediums may alternately practice good and evil, truth and falschood, and it being at the time impossible to tell which is true and which is false, so therefore all mediumship must come under the head of "unreliable;" and then what has the investigator gained that is reliable? what has the investigator gained that is reliable? If genuine mediums are subject at any time to be controlled by lying, deceiving, evil minded spirits, then in the name of reason, where, and when, and how, is the investigator to receive evidence to es-tablish his bellef in spirit communication? If a pure, moral, truthful, uprightness in the life of the medium, is no guard or shield against the in-fluence and control of low, evil, designing, lying, mischievous spirits (if such there be) then the score mischievous spirits (if such there be), then the soon-er all scances are discontinued the better, since the moral atmosphere cannot be made more pure by such practice; that is, if it be so; but I think this question is not yet decided in the affirmative. And now one and all should speak out frankly, plainly, using all the reason that is at hand (not omitting consistency either), but remembering al-ways to "keep. cool," and preserving a spirit of kindness and brotherly (and sisterly) love, never forgoing to concede to others the same right of free thought that we claim for ourselves, and we may yet see order come out of chaos, and the light of truth shine more clearly for having passed mischievous spirits (if such there be), then the soonof truth shine more clearly for having passed through a rigid investigation, for our aim should be not to vindicate or try to establish any favorite point of our own, but to ascertain the truth and bring it out to the open light.

Rational Spiritualism,

EDITOR JOURNAL: Thousands are friendly toward Spiritualism as advocated by your live paper. The liberal element is in the ascendant, both in and out of the Church. Free thinkers of every school say if there is a future life, it must be according to say if there is a future life, it must be according to Spiritualism and never can be on the basis of Christianity. The old religions are passing away. All that ever was beautiful in them, poetry, song, hope, joy, aspiration, inspiration, bliss eternal, are all in Spiritualism. The useless things; the ordi-nances, the genuficctions, the sprinkling of babies, plunging of adults, sipping of wines, mumbling of prayers, asking of blessings, "family worship," are drounded the avolution. Is there

where the worm dieth not and the fire is not quenched." Will Dr. Watson show us the principle of progression involved in this lesson!

Let us now take up the idea of "the sexes lost in the angels." At New Orleans, La., Worcester, Mass., Philadelphia, Pa., Chicsgo, Ill., and many other places, I have been met by prominent Chris-tians, men and women, who have openly and bold-ly affirmed the doctrine of sexes lost in the angels, and every time quoting Jesus on the occasion found in Matt. chap. 22: 30th verse: "The sedu ers die having no children, his brother shall marry his wife and raise up seed unto his brother. there were with us seven brothers, and the first after he had married a wife, deceased, and having no issue left his, wife unto his brother.' Likewise the second also, and the third, unto the seventh, and last of all the woman died also; therefore in the resurrection whose wife shall she be of the seven, for they all had married her? Jesus then said unto them: Ye do err, not knowing the scrip tures nor the power of God. For in the resurrec-

tion they neither marry, nor are given in mar-riage, but are as the angels of God in heaven" If. Jesus does not teach the abrogation of the mar-riage contract as a fact in the resurrection, then he teaches nothing, and if he does this, he loses the sexes in the angel, for southery cannot be tolerated in the kingdom of heaven; besides, Doc-tor, it sprikes us very forcibly that you had not the teachings of Jesus in view when in one of your seances in Memphis, you united in the sol emn bonds of matrimony, a gentleman of earth life, with a female spirit or lady of the Spirit. world who had been resurrected. Doctor, will that spirit-woman ever conceive and bear a child by this physical gentleman, and would it not be a capital offset to Mary's conception and son, if she should dream in Spirit-Ine and bear a daughter? I am afraid, Dogtor, that you may get among the goats for this act, if for nothing else.

We think you are under a mistake when you say: "He taught that the resurrection was at what is called death, when we consider the state-ments of Jesus in the 54th verse of the 6th chapter ments of Jesus in the 54th verse of the 6th chapter of 8t. John, and I will raise him up at the last day, he does not teach that honest, moral men are lost because they have not faith in the atone-ment." Let us see: can a man be a moral, upright man and not believe in "Jesus as the only begot-ten son of God?" We say yee; what says Dr. Wat-son? Doctor, you will find that the man I refer to is condemned by Jesus for not believing in him as the only begotten son of God (8t. John ch. 3; 18th verse). Again Jesus said unto them: "Except ye eat the flesh of the Son of Man and drink his. blood, ye have no life in you." John, ch. 6, 53rd verse. Again, "If a man keep my sayings, he shall never see death." John 8, 51. Again when Nathaniel told him, thou art the son of God, Jesus left him to believe without explanation. These Nathaniel told him, thou art the son of God, Jesus left him to believe without explanation. These quotations put together, we hold, fully sustains the dogma, "That I, Jesus, am the son of God per-se; that I came to save the world, and in order to do so, I must die, and they that do not believe this are eternally punkshed, and that in order to make his coming efficacious he taught that he must die to save the world," hence in Luke 22, 19th and 20th verse: "And he took bread and gave thanks, and break II and gave unbe them, saying, "This is finy body which is given for you;" thisdo in remembrance of me." Likewise also the vine after my blood which is shed for you." In Matthew chap, 26: 26, 27 and 28th verse, he puts the matter is a much stronger light. Speaking of the cup he says: "This is my blood of the New Testament in which is abed for many for the remission of sins." Let us now turn our attention to the parable of the rich man and Lazarus. The fact that we shall know each other there, is spiritual; but that other fact involved in the leason, is not as clear. The fault of the rich man is his being rich. The text

1. + "More Light, Doctor."

If Mr. M. I. Burr will study the operations of mind more closely, he will discover that the seem-ingly apparent demonstrations of a magnetic in-fluence upon his arm, was the result of example, or of an idea that certain effects might follow certain supposed forces, etc., as was witnessed in oth-er cases. Did he ever try to effect the same by his er cases. Did he ever try to effect the same by his own will power upon it? We are very certain that it is possible for him to produce the same effect by an act of his own will, independent of any one. We know of many who can do so. Gaping is catching, and so are all demonstra-tions that are ascribed to hidden causes, which cannot be produced or made avident to any of our

cannot be produced, or made evident to any of our senses.

We would in turn respectfully ask Mr. M. I. Burr how he would account for the fact that the eyes of a young lady, when she thinks that we are willing them to fall shut (as she says), do so in an instant, although we may absolutely be willing them to

although we may absolutely be willing them to remain open. We here again (repeat that we do not deny that the things given in detail by Mr. Burr, are true, or that cures are often made by those who are called "magnetic operators," but we differ materially as to the cause of their being effected. A close in-vestigation will always show that the mind of the patient has more to do with the cause of certain phenomens (ascribed to magnetism) and the cure of diseases, than any other outside influence. These facts cannot be demonstrated upon paper, but can and have been satisfactorily elucidated to all who visit here. WM: B. FAHNERTOCK, M. D.

WM. B. FAHNBSTOCK, M. D. Lancaster, Pa.

Edward N. Fielding writes: The hand of every honest. Spiritualist is with you in clearing-the ranks of dishonest mediums. Our heaven-born cause cannot be trified with. I am much in favor of home circles; with patience and persever-ance the results are most astonishing.

be true, it is the sweetest, gentlest, most lovable philosophy known to man. If they are tricksters and practicing frauds, they are the most gigantic humbugs, and descrive the severest censure of any class of tricksters in the land. We believe the any JOURNAL has taken the true position. We heart-ily give it our aid and sympathy. The value of the rk which it has done, the work which it is do ng, cannot be written till Spiritualism, in its purity, triumphs over fraud, as an eagle rises above the clouds; then, and not until then, will the good and bold work of the JOURNAL be appreciated and understood.

We believe the editor of the Banner to be an honest and sincere old man, a true friend of the cause, and a man of pure and spotless character, but in his kind heartedness he frequently defends

the grossest, most palpable frauds in the land. We do not say that all mediums who decline test conditions, are frauds, for we do not believe they are. A sensitive medium will frequently re-fuse to be examined and submit to test conditions, feeling that his honesty is questioned, if he is hon est. This we believe, but nevertheless we cannot est. a This we believe, but nevertheless we cannot endorse nor have anything to do with those who do not submit to fraud-proof conditions, for in so doing we would open wide the gate for dishonest trickstars to work in our presence, under our eye, and with our sanction. We must have these con-ditions to protect the cause; and also to protect the genuine mediums. We have frequently re-ceived latters claiming to be terrible exposures of certain mediums which we declined to publish becertain mediums which we declined to publish be-cause we did not consider that sufficient proof accompanied them, for we believe that genuine, sin-cere, honest mediums often have fraud practiced upon them by cunning, underhanded, deceptive church people, and skeptics who are enemies to Spiritualism, fully as often as tricky mediums practice fraud upon the credulous watchers. Spir-itualism, with its golden train of virtues, is too sa-Itualism, with its golden train of virtues, is too sa-cred to be tampered with; nothing belongs to it but the gent'e, the pure, the beautiful, and the good We owe it to the medium, to the cause, and to the world to place, every sincere, true medium beyond the touch of suspicion, and root out from the ranks of the cause every fraud and those who sanction it. We therefore endorse the JourayaL's medition and will stand by the the conflict position, and will stand by ivin the conflict.

The RELIGIO-PHILOSOPHICAL JOURNAL advo-cates the formation of training schools for mediums. The idea is a good one. We shall neve have thoroughly reliable mediums in any consid erable numbers until mediumship itself becomes a profound study, and until it is entirely discon-nected from pecuniary considerations: As long as mediums depend for daily bread upon customas mechains depend for daily bread upon custom-ers they are under very strong inducements to ex-aggeration and untruthfuness. A strong medi-um has given it as his opinion, that there is not a public medium in the country, that does not oc-casion ally resort to artificial aids, "when the pow-er is weak." We do not credit this; but we know casion ally resort to artificial aids, "when the pow-er is weak." We do not credit this; but we know there is a vast amoint of deception on the part of mediums, and that as a class they will need a good deal of training before we can reasonably expect through them communications from the highest circles of spirits.—American Socialist.

Wm. F. Green writes: I read the Spiritual Theoraph, the Spiritual Age, the New England Spir-tualist; and the good old RELIGIO-PHILOSOPHICAL JOURNAL from their beginning. To me the analogies of nature prove that man is the fruit of the tree of life. To produce man as an individualized spiritual identity, all the forces of nature have been called into play, so that he has within him all the elements and essences con-tained in the ocean of spirit; he being a child of the Infinite, he has within the germ of infinite possibilities.

uperaling for more glorious reve anight time now before the dawning of a brighter day? Little seeds are hidden, buried out of sight be-fore they germinate, and before the blade appearses The spiritual dearth in this far off Western country, may prove in the future but the prelude to a quickening influence and greater unfoldments; we are minus the glorious reunions and conven-

tions with which our Eastern friends have been blessedabut our angel guides forsake us not, and after speaking in Port Townsend, Port Gamble Tecuma, Tenino and Scatco, we shall probably reach Portland to give one of our poetle lectures on the evening of the 29th, and to heal the sick for a season.

find the dear JOURNAL in many homes, and It takes us back in kindly remembrance to the dear friends of the long ago, and in memory also of our ascended workersgwhose hands w clasped on earth, and who now may be beckoning us to come and join them after a few more days of pilgrimage on earth. Ah! yes; we almost feel their gentle touch and hear their breathings of a glorious existence.

Amoug this spirit band are S. S. Jones, John Pierpont, A. B. Whiting, Selden J. Finney, Henry C. Wright, Alcinda Withem, P. B. Randolph, Dr. Underbill and a host of others now awaiting us in their beautiful Summer-land to which we are all hastening.

O.God, O angels, O spirits of light, May we all as one family here unite To overcome errors with wisdom and love As we journey on to the spheres above, In the home of the soul on the ever given shore. Fortland, Oregon. MRs. F. A. LOGAN.

A Visit From a Spirit.

About a year ago my daughter, Mrs. Eliza C. Medaker, was visiting her sister in Sheiby county, Indiana. She slept in a bedroom adjoining the one In which her siter and husband there sleeping. Her niece, a little girl twelve years old, was sleep-ing with her: About midnight they awoke, and the door leading out on the back porch, and which had been along out on the back porch, and which the door leading out on the back porch, and which had been closed on retiring, was open, and the form of Mrs. Williams, a lady who had died some two years previous to this event, and an intimate friend of my daughter for several years, stood be-side the bed, beautifully dressed in white, with her arm outstretched as if wishing to shake hands. At length she moved slowly away, and passed around on the other side of the bed; standing a few moments, she walked back to her first pos-tion. This ahe repeated asymptitimes placing her tion. This she repeated back to her first posi-tion. This she repeated several times, placing her hand on the bed, and gazing earnestly at my daughter, manifesting an anxiety to speak. Mus-tering sufficient courage, my daughter spoke to her little nisce, and asked if she saw her. She an-awered yes, and had been awake all the time watching her movements. Second daving swered yes, and had been awake all the time watching her movements. Scarcely daring to move, they gently drew the bed covering over their faces to hide the spectre from their view After lying in this position for some time, they ventured to remove the cover, and she was still standing by the deside gazing upon them as be-fore. My date there called to her brother-in-law, and cold him that Mrs. Williams was in the room, and entreated him to come to them. Thinking she had just waked from a dream, he replied that they need have no fear; it was all imagination. They as-brote them as plainly visible as in flatural life. Af-ter pariying in this manner for some time, the applit visitor waked towards the open door and disappeared. T am highly pleased with the 7 UNNAT, and es-posing frauds and impostors. Go on in the good work.

are dropped. How rapid the evolution [~ Is there an Infide! in the land who does not feel grateful to Spiritualism for these mighty steps of th marching millions. W. F. JAMIESON. of the Kansas City, Mo.

M. P. Rosecrass writes: I like the style of your writings. I am sure honesty and truth neverdid, and never will, hurt any man or any cause, and when people are so wicked and so cruel, as to fraudulently personate the spirits of our deal friends, and thus work upon the affections of the kind, the loying and the sympathizing, that they may defraud them out of their money, they are in my estimation lower than the brute creation, and you cannot be too hard on them. I see for the truthful you have kind words and encouraging thoughts, but do not (like God) look upon sin with any degree of allowance. Go on, then, you suit me. I am a Spiritualist, but do not want to be deceived myself nor deceive others, and every time you expose a fraud you do me good; you help true and genuine Spiritualists and make Spiritualism command the respect of the good and true everywhere.

II. Smith writes: Having had an experience **H. Smith** writes: Having had an experience of some thirty years in magnetism, 1 think some-times that it is strange that our scientific minds have not investigated it more fully, and become satisfied that it is the law of the soul in both spheres, and that certain dreams, presentiments, visions, prophetics, clairvoyance, catalepsy, psy-chometry, somnably lism, clairaudience, extreme musical talent, prodigies in figures or mechanism, and all and every part of humanity that the same set. musical talent, produces in figures or mechanism, and all and every part of humanity that seems to be superhuman, have been performed under this law, by an operator, either in earth or in Spirit-life, and that there are no miracles, for all can be explained upon natural, and melentific principles, in accordance with some law of nature.

Wm Stork writes: I will take this occash to state that I note an increased interest in the paper and a hearty approval of its course, particu-larly in relation to fraud. The cause is too sacred approached but with perfect purity and honesty.

Mrs. B. P. Burnett writes: I would say to you, go on sifting the true from the false. So long as you continue to stand for the truth and justice, we shall be with you. The dear old JOURMAL, we could not do without it in our declining years:

J. W: Woodworth writes: Go on in the good work of gleaning out impostors. God and the good angels will bleas you, as will all true Spiritu-alists. Every number of the JOURNAL grows better.

Mrs. S. W. Wade writes: I am much pleas-ed with your paper and the stand you have taken in putting down fraudulent mediums. Go on in the good work, and may the good angels bless you.

Mrs. E. W. Welch writes: I am very proud of the Journay -- consider it the standard bearer of the wise and good spirits who are educating and elevating mankind.

B. L. Aften writes: I think you are all right in your nople defense of Spiritualism. May God and the angel world bless you, is the wish of your friend and prother.

J. F. Mason writes: Your course with frauds and their pallistors, is highly approved, and the paper with its constant improvement equally appreclated.

Error of opinion may be safely tolerated where reason is left free to combat it.- Thomas Jefferson

Each year adds growth to the moral and intel-lectual world, as the circling sun adds a new lay-er to the trees.-Anon.

OCTOBER 12, 1878. -

RELIGIO-PHILOSOPHICAL JOURNAL.

THE RISE AND PROGRESS -0F-Spiritualism in 'England. BY BENJAMIN COLEMAN

This pampiblet contains to partant facts connected with the early movement in Kns and, with which the author was iden-tified, and an account of some of the most remarkable of his demonal experiences. Paper, 25 cents, postpald.

*. For sale, wholesale and retail, by the HELIGIN-Full-OPRICAL PUBLICATION HOUSE, Chicago,

KIDDER'S SECRETS OF BEE-KEEPING.

One of the most reliable Bar, Boogs now in use. It fouches on over a hundred points pertaining to Hee Keeping (It is a guide to the Bee Keeper in every department of Bee manage-ment. It is gotten up in condensed form, and contains as much matter as many a two dollar book.

Boards, 75 cents; postage 5 cents.

"."For sale, wholesals and retail, by the RELIGIO-PULLO COPRIESS PUBLISHING HOUSE, Chicago,

UNDERWOOD-MARPLES DEBATE.

BELD DETWEEN B. F. UNDERWOOD AND REV. JOHN MARPLES,

> of Toronto, (Presbyterian). SCRIPCTS!

ATHEISM, MATERIALISM.

MODERN SCEPTICISM AND THE BIBLE.

This Debate lasted four nights and was reported by John T. Hawke, Parliamentary reporter of Toronto Leader, Mr. Mar-ples was so well pleased with this report that he ordered copies from the publisher for circulation in Canada, but the Preabytery peremptority broade bim to circulate, the Debate. Cloth, 60 fets. Paper, 35 cts. **For sale, wholesale and rebill, by the RELIGIO Data computers. Publisher we there the Detate.

PHILOSOPHICAL PUBLISHING HOUSE, Uhleago, Ids.

POEMS THE INNER LIFE.

By MINS LIZZIE DOTES.

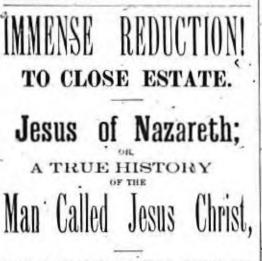
The exhaustion of numerics editions of these beautiful pe-ema shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these periods are add, area by il intelligent and internal minds. Every spiritualist in the ould have a copy.

TABLE OF CONTENTS -PART L

A Word to the World (Preparators 1) The Prayer of the Sor-rowing, The Song of Tratify The Embarkation; Replet's Vision; Love and Tatin, The song of the Not's The Burial of Webster, The Parting of Sigurd and Gerda; The Merting of Sigurd and Gerda. PART II.

PART D. The Spirit Endid by "Jennie" || The Revelation, Hope for one Serrowing Composition, The Local of Freedom, Mistrees Glenare Dr "Marian" || Little Johnni "Redies" spirit Song; My Epirit Home [A W. Spirane]| And Live A. W. Spiranel Life [Stakespeare], Live [MaakSpeare]] For a That Harmel, Wos, of Cheer [Burnel, Beaurent [Dec], The Prophery of Mala [See]; The Kingboard [Part]. The Challe of Config [Dec], The Streets of BallGuare [Dec], The Mysteries of Godiness [A Lecture], Forward in Parth [Part].

"RICE: GILT, \$200, POSTAPE DAT. PLAIN, \$1.54, POSTAGE 100. For sale, wholesale and retail, by the RELEDID-PHILO SOFILICAL PUBLISHING HOUSE, Chicago,



Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; also, The Nature of the Great Conspiracy against him, with all the Incidents of his Tragical Doath, given on Spiritual Authority from Spirits who werg Contemporary Mortals with him

while on the Earth .- Given

By MARY F. DAVIS. A whole volume of Philosophical Truth is con-densed into this little pamphlet. Mrs. Davis has developed with rare faithfulness and parto at he pure principles of true Spiritaalism. The series for may ind consolation to these pages, and the doubtful, a firm form Bud constants to these pages, and the normality and a clear sky.
 Price, postage paid, Löe, per copy. Eight copies "for \$1. . In handsome cloth binding, 30c, / ...For sale, wholesale and retail, by the RELIGIO-PHILO-sophical Publication House, Chicago. SPIRIT INVOCATIONS;

DEATH,

In the Light of the Harmonial Philosophy,

PRAYERS and PRAISES PUBLICLY OFFERED AT THE BANNER OF LIGHT CIECLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, DE PARIOUS NATIONALITIES AND RELIG IONS, THROUGH THE VOULL ORGANSOF

THE LATE MRS. J. H. CONANT. ALLEN PUTNAM, A. M.,

Author of "Bible Marvel Workers," "Matty, a Spirit, " "Spirit Works, leat, but not Miraculous," etc. Cloth, tinter paper, 2% pp. Price, \$1,25; postage free.

For sale, wholesale and retail, by the RELIGIO-PHILO

PHILOSOPHIC IDEAS; 4

Spiritual Aspect Nature Presents

J. WILMSHURST.

J. WILMSHURST. " In the opening chapter, the problems to be solved, involving the principles of Motion, Life and Heine, are stated in thirty-ist questions, which are discussed in the volume. The author starts out with the central idea of Pantheistle Delam-all is God, God taalt. In developing his idea be bends everything to one principle—Lave, "It has been said." Knowl-eige is power, "more correctly, Beldg or Love is power, Knowledge is quidance, the two combined—Wisdom. Love translated into daily if we will make our every day a poem - in the morning, prose; at boon, blank verse; afternoon, rythmic, evening, music and merire verse. Motion is the first and Motion, the variety, Constitute all existence. Love in motion, is harmony. Harmony is the development of love-ione infolded-progressed and ever progressing. "Tearn all and teach no less, bet pour best lessons be examples. Live well, learn well; teach well, and love well. "Well mate and well eleacate. Be two physiophers," now and for ever more.

Price, 35 cents, postage 01.

"For sale, wholesale and retail, by the BELIGIO-PHILO-soputest. PUBLISHING Roya, Chicago,

THE WORLD'S SAGES. Infidels, and Thinkers.

- BY D M RENNETT WS HOTAYO VOLUME ASI With a Steel-Plate Engracing of the Author.

Being the biographics and invortant doctrines of the me-isting dished Teachers, Bellowiphers, Reformers, Innovator-ounders of the bellowing of the deepest Thinkers and me-in current removes and the deepest Thinkers and me-ture the second of the World, from Menudows, through the bellowing the best second of the second second second the second seco or interview environments of the Warid, from Menudown, through the following three throughd years to our own time. It is be-pleared that the work fills is want long felt, and adds materially by following three through the characters treated, i.f. forting a succinct and correct account of some of the last and tracest persons who have lived in the world, and concreting whom large numbers of roburnes would have to be consolited to derive this information; and all in conventent and confer-ted form. It is divided into four parts. Place 1: From Menu to Christ. Part II: From Christ to Thomas Paine. Part II: From Thomas Paine to George stand. Place 1: Living Char-teres, circuit of whom the world owes much for the progress it has unlike in the evolution of Thought, Truth, and Resson.

An important and valuable book. Price, in cloth, \$1,00 Exather, \$4,00, Gilt, \$1,50. For sale, wholesale and grail, by the RELEGIO-Putto-sornical Publishing Rotage Chicage.

PRICE REDUCED! The Golden Melodies. A NEW COLLECTION OF

Words and Masic FOR THE USE OF LYCEUMS, CIRCLES

AND CAMP-MEETINGS. By S. W. TUCKER.

This book is not a collection of old music re-published, but the contents are mostly original, and have been prepared to meet a want that has long been felt over the country for a fresh supply of words and music.

ORIGINAL PIECES: O R I G I N AL FIECES: Beantiful Angels are Walting for Me; There's a Land of Fade-leas Beauty (Oh, always ince the Spirit's limmortal decode; Sweet Meeting There: Longing for Hone: My Arbor of Love: Mov-ing Homeward; I shealt know his Arget Name; 'Walting 'mid the Shadowa; Beautiful Land of Life; The Willing Worker; Horne or Rest; Trust in God; Angel Visitant; Sweet Recol-lections; Looking Over; Gathered Home; What is Heaven ?; Beautiful City; Not Yet; Looking Berood; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Wel-come Them Here; Voices from the Better Land; Chant-Come to Me; Invocation Chant.

SEI, ECTED: We shall Meet on the Butcht Celestial Shore: Angel Care; They'll Welcome balfome; Welcome Angels; Come, Gentle Spirits; Repare; Sweet Hour of Prayer; Chant: Moving Home-ward; Come up Hither; Bethany; Only Walting; Evergreen Shore; Gone Hefore; Chant-Hymnofthe Creator; Freedom's Progress; Chant-Hymnofthe Creator; Freedom's Strong; Chant - Hymnofthe Creator; Freedom's Home and Freedom's Gentle Wards; My Home beyond the Kiver; Joat as I Am; Bow in the Morn thy Seed; A Child's thoughts of Heaven. Bound in boards, B cents, prosage free; paper, 25 cents, postage free; 12 copies, paper, 52 M; Troopies and upwards to com address at the rate of 20 cents, per copy. *For sale, whilesale and rudal, by the Hatlatoro-Parto; segmical, Publicanise House, Chicago.



HOW TO BE YOUR OWH LAWYER very business. Saves many brettreular and Terms. P. W. ZIKGLER, & CO., 190 Kast Adams St., Chersen, III

This book needs no L'adorsement. - Da PALNER. The book needs no indication of the Dr. PALMER. AGENTS WANTED DR. MARCHYS Is this new rolume the repulse Author of Neurr Access Is this new rolume the repulse Author of Neurr Access in the NeoOK. In DA COURT Is this new rolume the repulse Author of Neurr Access in the new rolume the repulse Author of Neurr Access is the beauty pathos and exhibit and thrilling force and the beauty pathos and exhibit the sparsing the distribution the Balte. Agents will find this Book with the sparsing the distribution to be beaution in the market. Terrors Libered, Chrowings Free, Address. I.C. McCURD: & C.J. Chicago, III. 4.00 20 Gaoge

14-20-25-6eow

THE PHILOSOPHY OF CREATION.

Unfolding the Laws of the Progressive Develop-ment of Nature, and Embracing the Philoso-phy of Man, Spirit, and the Spirit-world.

BY THOMAS PAINE, THEOLON THE HAND OF HORACE O, WOOD, MEDICE,

This is a very valuable little-work, which this had a large cir-duction, and is descring of many times as large. Price, in cloth, 60 conts, postage 6, conts; paper, 35 conts,

postage, strends, wholeash and retail, by the RELIGIO POILO-strends, PURISHING HOUSE, Charge,

Life Beyond the Grave, Described by a Spirit Through a Writing-

Medlum. .

The future life as described in detail by a spirit, through a writing medium, has been given in this volume. There is so much in it that a person feels ought to be true, that its recital by a discribedied spirit, with all the necessary circumstance, is sufficient to bring conviction.

Published from English sheets, and bound in cloth. Price, 11.

"For sale, wholesale and retail, by the RELIGIO-PHILO SOFRICAL PUBLISHING HOUSE, Chicago,

THE GOSPEL OF NATURE By SHERMAN & LYON,

Authors of." The Hollow Wilds

Anthors of ." The Hollow Ginbs." This book contains many startling block that we calculated to dispet the mystication and unravel the numerous difficul-ties by which this king minus have been entire and updaten ing the great problems of human subscript. The contents are divided into ten different subjects, as follows: The Bool of Thinks: Intelligence: Int Beet, Discords, Progression, Jus-tive The Science of Desht. The Confounding of Language: spirit Abodes, Spirit Biography. Cotty, \$200. For sale, wholesole and retail, by the Religio-Philosophical Publishing House, thicago.

Stories for Our Children.

BY HUDSON AND EMMA TUTTLE.

This is the first of a series of stories for our children, by these slot ranked writers. These ventures are designed to be the is-finning of a publishing business which shall make liberal and unbectarian literature for the youngs specially, and the pub-lisher earnestly soletts the late root and patronage of the lib-eral public.

Paper, 25 cents; postage free, ", 'For sale, wholesa'e and refail, by the RESIGIO-PULLO-BOPHICAL PUBLISHING ROPAR, Chicago,

ORATION Leadership and Organization,

BY S. B. BRITTAN, M. D., DELIVERED IN OUTLINE ON OCCASION

OF THE

Anniversary of Modern Spiritualism.

Prof. Brittan's great Speech; single copies affeen cts.; eight copies for one-dollar; ten dollars for one hundred copies. "For sale, wholesple and retail, by the Hallqie Pallo sophical PUBLISHING HOUSE, Chicago.

ROPP'S **Easy Calculator** Is used by thousand of farmers, mechanics and business men, whospeak in the highest terms of its practical utility and con-rentence. Its wonderful simplicity enables even the most li-literate to calculate with absolute accuracy and speed; while its original and regid methods delight and benefit the most scholarly. Its entirely new system of tables shows, at a grance, they correct value of all kinds of grain, stock, hay, coal, lum-ber and merchandlae, of any quantity and at any price; the interest on any agin, for any time, at any rate per cent; meas-are on any agin, for any time, at any months, etc. It is well and neatry content on the pocket-back shape; its accom-panied by a sincate slate, diary, and pocket for furgers. It is insquestionship the most complete and grac-loal Calculator ever published.



S. W. OSGOOD, NOTARY PLALID. BAKER & OSGOOD, ATTORNEYS AND COUNSELORS, minus 15 and 16.

TIMES BUILDING, CHICAGO.

Miscellancous

SAPONIFIER. See advertisement on another-page.

Jehovah and Matan Compared. This radical pamphlet on old theology, with other equally interesting Tracks set postpabl to those enclosing a stainp to the author, M. H. Craven Fichbarr, Bucks to, $F_{\rm B}$.

The "Chicago Progressive Lyceum" holds its sensions requisity each bunday, at half-past twelve o'clock, at the Toled Unitarian Church, corner Monroe and Laffin streets. All are invited,

Newspapers and Magazines For sale at the Office of this Paper.

Banner of Light. Boston. 8 Cante Spiritual Scientist. Fonton. 15 Boston Investigator.

The Spiritualist and Journal of 'Psychological Science. London. 8

THOMAN PAINE VINDICATED. By fashert 0, ageneoil. Price line. For sale at the office of this paper.

NO FAYIT Dr. KEAN,

173 South Clark St., cor. of Monroy, Chicago, May be consulted, personally or by mail, free of charge, on all chronic or nervous diseases. Dr. J. KRAN is the only physi-class in the city who warrants eurence rate, pay. Uffice hours 9 A. M. to 8 P. M.; Kundajs, from Fto 12. 2510.626

Babbitt's Chart of Health.

Dr. F. D. Babbitt has approared a large, handware Chart of Health, burr a yard long, to be brang up in houses, schools and becture room. The following are some of its beadings: The Laws of Nature. The Law of Power, The Law of Harmony, How to Promory Health, How to Festery Health; How to Core Disease, How to Dress, How to Fat; What to Eat, How to Skepp, How to Bathe, etc., teaching pen-ple to be their own distursion the powerful and yet simple plane of Nature. Price Scents, postage 10 cents,

"For sale, wholesale and retail, by the RELIGIO PHILO OPHICAL PUBLISHING HOUSE, Chicago.

THE TRUTH SEEKER COLLECTION Of Forms, Hymns and Recitations.

Forms for organizing Societies. Forms for Constitutions and By Lowe, for Funeral Services, Marriage Services, Nam-ing of Infants, Ohitoury Notices, Editapha, Wills, etc. Anno-pearly NU Liberal and Equitualistic Hymro, organization and se-lected; for Public Meetings, Funerals, Social Gatherings, etc. etc. The whole supplymented by a fine selection of Reelfa-fions, comprising many of the fixed postical genuin of Reelfa-fines, Comprising many of the fixed postical genuin of Reelfa-fines, comprising many of the fixed postical genuin of Reelfa-fic the same service of the second second second second region of the second second second second second second in cloth, postagel scents. The prime is made very low, he that every family can have a copy. Let none fail to obtain it. "For ale, whole as from the first second se

THEINFLUENCE

CHRISTIANITY ON CIVILIZATION

BY B. F. UNDERWOOD.

In this pain-phiet of about one hundred pages the author has embodied a large number of facts inhalmed from a long, es-tensive and severe fourse of study; and as all his authorities are fairly and homestly quoted, the work is of great value or this account alone. This conclusions — carefully drawn and irrealitible, on many points.

Price, 25 cents; postage free.

"."For sale, wholesale and retail, by the RELIGIO-PHILO COPRICAL PUBLISHING HOUSE, Chleago,

DISCOURSES MRS, CORA L. V. (TAPPAN) RICHMOND. This beautiful volume contains as much matter as four ordi-nary books of the same buik. It includes

FIFTY-FOUR DISCOURSES,

Reported verbatim, and corrected by Mrs. (Tappan) Riel

Sixty-Three Extemporaneous Phems, and Sixteen Extracts.

PLAIN CLOTH, \$2.00, GILT, \$2.50, POSTAGE, \$2 CENTS. . For sale, whole sale and retail, by the RELIGIO PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

THE VOICES.

By WARREN SUMNER BARLOW.

FISE PORTBALL OF THE AUTHOR, ENGLAVED US STREE.

through the Medlumship of ALEXANDER SMYTH.

140

1 .

10

An:

1

.

PREFACE.,

Under a sense of duty which I owe to mankind, and especially to all those of the various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It purports to be Tus Taus HISTORY OF JESUS OF NAXARETS; being the first and only work in which is por-trayed the true character and works of that much, esteemed and beloved individual. In it, he is divested of all the mythical surroundings and fabulous origin, an represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a martyr, to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clairaudient communications and mental visions through the Medium and Author. The grouping of these characters, compiling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other spology to make for any imperections that may be found, than that he has done his best to make it comprehenfound, than that he has done his best to make it comprehen-sive, important and interesting to all cases of resders. Some persons, not being avored with the new light of the age, will probably discripting avored with the new light of the age, will detract from the merits of the work, for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilit ties. In accordance, then, with the duties and engagements by, which 'I am bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitions errors -such being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUN AND AUTHOR.

CONTENTS.

CONTENTS.

This book is one of the most intensely thrilling works ever published. It has always been read with unabated interest by every person who has taken it up. There is not a dry sentence in the whole three hundred and fifty-six pages. The absorbing interest created by the first few pages is evenly sustained to the last line.

. To close the estate of the late proprietor, we will for the NEXT NINETY DAYS, sell this book of \$56 pages, 12mo, cloth, printed on heavy toned paper and well bound, for ONE DOLLAR, postage free.

"."For sale, wholesale and retail, by the Ransoro-PRILOSOPHICAL PUBLISHING HOUSE, Chicago, III. SOPHICAL PUBLISHING HOUSE, Chicago.

THE HALO:

D. C. DENSMORE.

THIS volume is intended to be a truthful auto-mathematical structures and the second structures which are believed to be more excep-tional than representative. It is designed to like trate applitu-appliosophy; or, inother words, to demonstrate the fact that our friends in spirit-like attend and act upon us while we in-abilituaterial bolies; and/asia they frequently influence us for good watch over us in the ups and down of life here, are cognizant of every thought, cheer us when desponding, and give us hopeful words of encouragement when misfortane and as a spirit and the second structure of the world.

senalls us. To the struggling, discouraged men and women of the world, to those bend down with sickness and cares, this volume is re-spectfully dedicated; and if the permail of its pages shall glad-den the heart of some waytarer, in his gloomy pligrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

CONTENTS.

CONTENTS. Childhood : Precocious Shipbuilding : At School in Providence, and School Teaching : First Voyage Whaling : Second Voyage Whaling : Think Voyage Whaling : Parming : Furchasing the Ship 'Massecot,'' and Getting Ready for Sea; Fourth Whal-ing Voyage, in Ship 'Massacott'', Lumbering Business at Gardiner, Me : Learning the Ship building Trade, and its He-sulta; incidents on a Voyage to the Gold Mines of California, and Hetarn, 1849; Shipbuilding at Reckland, Mo.; Healing the Sick by Laying on of Handa, and often without Contact with the Patlent; At Home on a Visit; Experiences in New York; Visit to Cincinnati Gas Regulator, 'Mast became offit; Visit to St. Emis; Work in Shippuilding, the Shipper California, and detarn, 1849; Shipbuilding at Mockland, Mo.; Healing the Sick by Laying on of Handa, and often without Contact with the Patlent; At Home on a Visit; Experiences in New York; Visit to Cincinnati Gas Regulator, 'What became offit; Visit to St. Emis; Work in Shippard ; Driven out of Town by Ad-yace of a Hebel Army; Stay is Paducab, Ky.; Town occupied by Gen, Forrest; Fise to Metropolis City; Steamboat-building, etc.; Publishing a Spiritoal Newspaper called the 'Voice of Angela' edites and misnaged by Spirit; How and by whom it was first projected, and why it was gotten up.

12mo., cloth, 360 pages, Price \$1.50.

"For sale, wholesale and retail, fby the RELIGIO-PHILO-OPHICAL PURLISHING HOUSE, Cheego.

DO YOU WISH TO UNDERSTAND THE Science of Spiritualism, ITS PRINCIPLESP READ THE ARCANA OF SPIRITUALISM; A Manual of Spiritual Science and Philosophy BY HUDSON TUTTLE. We have received a supply of the English Edition, contain-ing a fine photograph of Mr. Tutile. Of this remarkable vol-ume A. J. Davis says, "It is a bright, wholesome, besulfing pook, and bears in every line the royal badge of integrity, in-dustry, and inspiration." The self-avident in-begrity of motive which breather out wholesome facts and apt illustrations on every page, pours a sacred authority over the entire production." Judge Edmunds wrote of it on first appearance :-"This work is professedly that of shirit communion. . . It is all of it - well worth the perusal." exp "The 'Arcana of Nature ' is a perfect encyclopedia, not only of a spiritual fact, but of the whole nature of man." -London Human Natura. PRICE, \$1.50. POSTAGE, 10 CENTS.

".For sale, wholesale and retail, by the RELIGIO-PERLO SOFRIGA DEVELORING HOUSE, Chicago,

Cloth, \$1.00; Morocco, \$1.50; Russla, gilded, \$2.00.

t. For sale, wholesale and retail, by the RELIGIO-PHILO-BOPHICAL PUBLISHING HOUSE, Chicago,

THE WORLD'S Sixteen Crucified Saviors;

Off. CHRISTIANITY BEFORE CHRIST CONTACTING.

Nee, Startling, and Extraordinary Revelations is Religious History, which disclose the Oriental Orig-in of all the Doctrines, Principles, Preception and Miracles of the

Christian New Testament,

and furnishing a Key for unlocking many of its Sacred Mysteries, besides comprising the history

Of Sixteen Oriental Crucified Gods.

By KERSEY GRAVES. 12mo., cloth, 300 pages-price, \$2.00; pastage 10 cents, *For sife, wholesale and retail, by the RELIGIO-PATLO-pornical, PERLISHING HOUSE, Chicago,

THE Interpreter AND Translator -OF THE-GREAT MYSFERIES RECORDED IN DANIEL and REVELATION AND OTHER BOOKS OF SCRIPTURE. The Symbolic Language of Dreams and Visions

Translated and Defined.

. - HT JANRS MONBOR. PRICE, 75 CENTS

".*For sale, wholesale and retail, by the RELIGIO-PHILO.

ORGANIZE! ORGANIZE!

ThisRecord Book is just what is needed. At every point where Spiritualities can gather, an organization about be ef-proper managements the best minds of every community, and a society forms a success, which will streact be 1 with heighter start the investigation of solutional and for obtain-tion primes will scone be all that can be desired. The Consti-tution primes in the book is such that every person searching addition to the primied matter, the book contains two hundred binds page to be used in keeping the record. Price, \$1.50, Pestage free.

FOUR POEMS:

The Voice of Nature, The Voice of Prayer, The Voice of Superstition, The Voice of Superstition,

The Voice of a Pebble. COMPLETE IN ONE VOLUME.

Printed on flue thinted paper, bestutifully bound in cloth. standard work of great merit. PRICE, \$1,00. GILT, \$1.25. POSTAGE ON RACH, \$ CENTS.

For sale, wholesale and retail, by the Religio-Parlo-normical Publishing House, Chicago,

THE SCIENCE OF EVIL · . 1114

FIRST PRINCIPLES OF HUMAN ACTION.

BY JOEL MOODY.

THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of life Frast Philociples of HUMAN ACTION, and clearly shows the problem, and unveils the Mystery of Evil, giving it a scien-tific meaning, and shows it to be the lever which moves the moral and intellectual World. Large 12mo, 342 pages, fine, beavy paper. Price, \$1.75, postage free.

• For sale, wholesale and retail, by the RELIGIO-PHILO-COPHICAL PUBLISHING HOUSE, Chicago.

ANCIENT SEX WORSHIP.

A curious and Remarkable Work, containing the Trace of Ancient Mythe in the Bellgions of To-Day.

of Ancient Myths in the Beligions of To-Day. A curious, learned and painfully suggestive book. It's evi-fent that especial pains its taken to deal delicately with the subject.—Chicago Journal. Another curious and, remarkable work. It gives, most lo-cidly, the origin of the symbol of the cross-faminded, as it was, in the ancient working of the masculine sexual origans. It is not, perhaps, just suited to júvenile minds, but to the mature, studious and curious, it will prove of great interest.—The Truth Sector.

70 pp., 26 illustrations, 12mo., paper, 50 cents. "For sale, wholesale and retail, by the RELIGIO-PHILO SOTHICAL PUBLISHING HOUSE, Chicago,

Visions of the Beyona, By a Seer of To-Day: or. Symbolie Teachings from the Higher Life.

Edited by HERMANSNOW. Edited by HERMANSNOW. This work is of exceeding interest and value, the Seer being a person of slovated spiritual aspirations, and 'of great eleast-ness of perception, but hither to an 2 now in the public. The especial value of this work consists in a very graphic presen-tion of the truths of Spiritualism in their higher forms of so-tion, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as a fibering human character and desting in the bere-siter. The Wark contains terrchapters, under the following heads: Introductory, by the Editor: Resurrections; Explor-stions; Home Scenes; Sights and Symbols; Healing Helps of the Hereafter; A Book of Human Lives; Scenes of Head-ing the state and Shades of the Spirit-Life; Symbolic Teach

Inga. Bound in cloth. 186 pages. Plain, \$1.25, postage 19 cents, full gill. Si.50, postage D.C. For sale, wholeshic and retail, at the office of this paper.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

Agate type measures fourteen lines to the Inch. Minion type measures ten lines to the inch.

Terms of payment, strictly, cash in advance.

Advertisements must be handed in an early fonday hoon, for insertion in mert issue, parily a possible.

PLANS OF SALVATION Proved by Selections from the New Testament without Comment, also, Selections from the same work on Several Important Subjects.

THREE

3

Physicians,

THE MAGNETIC TREATMENT.

SEND 25 CENTS TO DR ANDREW STONE, TROY N.Y., add obtain a large, highly illustrated book on the vestion of Vibiling Treatment 25-1-36-38

Would You Know Yourself

CONSULT WITH A. B. SEVERANCE, THE WELLENOWS

Psychometrist and Ciairvoyant.

Come in person, or send by letter a lock of your bar, or hand writing, or a photograph he will give you a correct de-inestion of character diving instructions for self-improve-ment, by teiling what faculties in culture and what fo re-version you are a develop inter events, teiling what hand of attain you can develop inter the sourcessful in the. Ad-tion of a proper condition of one to the other, and, whether the approximation of one to the other, and, whether you are the control for marriage, hints and drive to the prove the dargetion of one to the other, and, whether of diseases, and correct disgnosis, with a written present of diseases, and correct disgnosis, with a written present to do other the other the sources with a structure to the other path of life amount. What has been to be also be these that are in unhappy married relations, how to make of diseases, and correct disgnosis, with a written preseription and instructions for home treatment, which, if the pathents boliow, will improve their health and condition every time, it it does not effect a cure. **DELINEATIONS**.

Tunus :- Brief Delinestion, \$1.00 Full and Complete De-incestion, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delinestion with Di-servisis and Prescription, \$3.00. Address A. B. Seyum. 2.9 forand Ave., Milwaukee, Wis. Tign21tf

Clairvoyant Healer.

DR. D. P. KAYNER,

The Well-Known and Reliable Clairvoyant,

Arran 20 ments can be made for personal examinations by applying at room 61 Merchanta Building, corner of LaSalie and Washington etc., Chicago

Elastic Trusses, for the cure of Hernis, applied, or fur-

Psychological Practice of

Medical Diagnaris, Send lock of patient's hair, age, sex and One Dollar. Patientic coming under treatment, will be credited social this follor, on University Meridian Different patients, separate letters.

creatized settle table (Felding on their meantally Payment Different postents, separate letter.
Remediles, and trestments for one month, by mail, Four propared chiefy from herbal and boatancal principles—transformed into powders, which are readily soluble in water. Analos prepared the provide payment by external thesas, to induce the Arabio system of treatment by external thesas, to induce the Arabio system of treatment by external thesas, to induce the Arabio system of an anti-state paychologized and medicated of Disanteal and spiritual principles. Certain medication has been an entiry new varies of course, treated opecifically. Psychologized payer, flammel, which enables us to send all our remedies by mail, thereby paying prepared of the antice the Arabio system. All these sullitary means are broked by mail, bio const, to Agents p. down. Three boats.
Petrobologized or magnetized paper flammel, which enables us to send all our remedies by mail, thereby paying expenses of Acque System. All these sullitary means are broked by mail, bio const, to Agents p. down. Three boats.
Petrobologized or magnetized paper flam Evelopment, Our Patent by the boats. These boats.
Petrobologized or magnetized paper far Development, One bollar. Apple and the boats of a partice of an apper for Development are the objet. Special elters of course is a pressions. Our Patent patents are another of any special phase of medium ship, the Dollar. These Annuless for the development of the system parts of the parts of the development are therein the previous of the parts and the boats are another of any special phase of medium ship, the Abolis.
These of the person or by letter, tertin special. Correspondence on minoral subject section from this rule.
Address AF, voola B, Chanters Renters.

Address, F. VOGL, Baxter Springs, Cherokee Co., Kansas

NERVO-VITALIZER.

Something needed by every person. This instrument per-senses remarkable soothing and quieting powers, and will do more to relieve a tired, over-worked person, than all the opj-ates ever used. The sick find it their best friend as it brings relief when all other means fail, it builds up wasted structure and quickens the Nerro Vital fluids. Persons suffering with heratache, hos of sheep, nervousness, likeumatism and kin-dred diseases, fast it produces a perfect equilibrium in, the system and is a certain relief roum all diseases arising from nervous debility. Sent everywhere for 10.07, Agents wasted. Dr. W. A. CANDEK, Bristol, Conp. Manuferrer Wich May 52th. 72.

MARQUETTE, MICL., May Don. DR. W. A. CANDES: Des Bir-Your wenderful Nervo Vitalizer is helping me more than I can bell. I have had palphtation of the heart for three years, though not a Louch of it since I commenced to use the Vitalizer; it curve my neuralign nervous headache, warms my feet by cassing proper circulation, etc. I am able to size pall sight now when before I used the Vitalizer I was app many times a night with kidney complaint of long stand-ing. I only wish it could tell sill thas done for me. Jum glad humanity has received as great an agency of good through you, as I consider the Vitalizer one of the most humane and greatest inventions of the age. Helleve me your well wisher Max. Lor W. GRAY

Terms Cash and no deviation from this rule.

75-11f

MEDICINE,

A better knowledge of the real teachings of the New Test-storent can be obtained from timelititle work in one hour than in years by the ordinary method of reading freescriptures. Price, 19 cents; postage frees. "For all wholesale and retail by the Publishers: RELIGIO Publishers: RELIGIO

3 4

3

THE HISTORY OF THE CONFLICT . BRIVERS

RELIGION and SCIENCE,

By JOHN W. DRAPER, M. D.

1 Vol., 12mo, Cloth. Price, \$1.75.

The condict of which he treats has been a mighty tragedy of humanity that has dragged nations in devortex and involved the fate of empires. The work's full of instruction regarding the rise of the great bleas of delence and philosophy and de-scribes in an impressive manner and with drainatic effect, the way religious authority has supplyed the secular power to ob-struct the progress of knowledge and crush out the spirit of investigation. investigation

For male, wholesale and retail, by the RELIGIO-PHILO-Sormical PUBLISHING HOUSE, Chicago.

HAFED, PRINCE OF PERSLA: HIS EXPERIENCE IN .

Earth-LifeAND Spirit-Life

Being Spirit Communications received through

Mr. DAVID DUGUID,

the Giasgow Trance-Painting Medium

With an Appendix, containing Communications from the Spirit Artists RUISDAL and STEEN.

Illustrated by Facsimilies of Forty-five Drawings and Writings, the Direct Work of the Bpirits. One of the most curious and interesting books in the literature of Spiritualiam.

8vo., cloth, 592 pp. Price, \$4.00; postage 25 cts. .

For sale, wholesale and retail, by the RELIGIO-PHILO-

Works of Robt. Dale Owen

<text><text><text><text><text><text>

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertibu.

RECORD BOOK WITH FORM OF OR-GANIZATION, BY-LAWS AND BLANKS NOW BEING GENER-ALLY ADOPTED IN FORM-ING SOCIETIES OF SPIRITUALISTS.

RELIGIO PHILOSOPHICAL JOURNAL.

Continued from First Page.

Mr. Davis had already begun to separate himself from the false position of being the centre of a new phase of religious propogandism, and sought to cultivate his own individuality. The crisis was passed, and Mr. Davis was no longer tied to a party, however friendly that party might be, nor to the necessity of an operator to become clairvoyant. After the struggle he retired from the city to the country. He says: "The excitement which I had temporarily imposed upon myself, was for the accomplishment of two objects, viz.: to cut off all further attempts to make me the prophet of a theologico-philosophic movement, and to prepare my mind for a higher plane of public usefulness. Looking back on my Willlamsburg brethren I said: 'Father, forgive them, they know not what they do,' and a dewy shower of angel-blessings fell upon my spirit. O how sweet was my rest f My most lonely hours were beguiled by loving words from lips not seen by mortal man."/

Soon after this, he married Mrs. Dodge, a lady much his senior, but possessed of rare intellectual powers, and especially with implicit faith in his unique claims, reminding one of Cadijah, the devoted wife of the Moslem prophet. She had been an unspeakable sufferer, and her impulses were strong, child-like, extravagant, generous, regal, excitable, undisciplined and majestic. Of this marriage, no says:

"The scribe [Mr. Fishbough] accompanied me to Boston and there I met the liberated woman, and as I had also foreseen, we were married. The legal ceremony took place at the scribe's residence on the 1st of July, 1848. It was not a fashionable wedding, dear reader,-not a season of heartless festivities-but an event sanctified by a holy purpose. From the first hour of our; ac; quaintance, I discerned, with my interior understanding, the wisdom of this extraordinary union.

Hartford, Connecticut, was selected for their home, and there he begun first to lecture to audiences, At first, as he naively says, his matter was good, but his manner indifferent, and Mrs. Davis, who was an excellent reader, delivered his written lectures. After a time he began to deliver them himself, and not content with one locality, visited the cities of the West, where he drew audiences composed of the most advanced and liberal thinkers. In 1853 Mrs. Davis, after a lingering sickness, departed to the higher life. As Mr. Davis feelingly records: "In the presence of a few friendly witnesses the exhausted body was deserted without a struggle, and upon its familiar face she had left a smile of rest and satisfaction. Relations from the second-sphere came to her while yet she lingered in the form, and when her spirit was completely freed, they conducted it to her Father's high pavilion."

On the 15th of May, 1855, Mr. Davis again entered the marriage relation, with Mary F. Love, a lady of most refined sensibilities, and eminent as a teacher and public speaker. She had had her day of suffering, from which she escaped by a diverce, her pure and spiritual nature chastened by her suffering.

Mary F. Davis is possessed of a breadth of mind and depth of intelligence, combined with rare sweetness of spirit, and as a writer, is chaste, elegant and instructive. If marriages are made in heaven, this is one, a union of hearts, of purposes and of thought. At this time Mr. Davis had added to his first great work, "Nature's Divine Revelations," the first four volumes of the "Great Harmonia:" I, The Physician; II, The Teacher; III, The Seer; IV, The Reformer. How busy has been his life since that date may be seen by the following dates of his work, for I am compelled to confine myself to a bare outline, so crowded have been the years with labor. Until 1859 he traveled and lectured; settling down during that year at the hospitable home of C. O. Poole, in Buffalo, N. Y., to write the fifth volume of the "Great Harmonia," The Thinker. In 1860 he secured a home in Orange, N. J., a quiet little town a short distance from New York ... In 1861 he started the Herald of Progress, which was ably conducted, but was at last abandoned, the excitement of the war, together with the fact that it was beyond the sphere of the great class to which it appealed for support, prevented its prosperity. For the next two years he devoted himself to editing and lecturing in New York, delivering the well-known "Morning Lectures." In 1862, the Children's Progressive Lyceum, was presented to him in a vision of the Summer-land, and was inaugurated in New York. It is the germ of everything that Spiritualists can desire, and, as yet, has never received the attention it deserves. In 1864, he and Mrs. Davis worked for the Lyceums in New York and Philadelphia, and he established the "Moral Police Fraternity." In 1865 he lectured in St. Louis, Cleveland and other large cities, returning to Orange with a diseased throat, which for several years kept him off the platform. In 1868 he wrote part first of Stellar Key, and Arabula, in 1869, Tale of a Physician, and the next year, The Fountain. In 1871 he wrote "The Temple-Diseases of the Brain and Nerves," and "The Diakks" in 1872. The next year he started a bookstore in New York City, making it for three years a sort of centre for reform. In 1874 he wrote the "Genesis" and "Ethics of Conjugal Love." In 1876 his friends resolved in some slight measure to recompense him for his long and arduous labors, and accepted the opportunity afforded by his fiftieth birthday, Aug. 11th, and presented him with seven thousand dollars. The Last work of Mr. Davis is a sequel to "Stellar Key;" "Views of our Heavenly Home."

proaching Crisis, or Truth vs. Theology; Answers to Ever-recurring Questions from the People; Children's Progressive Lyceum Manual; Death and the After-Life; History and Philosophy of Evil; Harbinger of Health;/Harmonial Man, or Thoughts of the Age; Events in the Life of a seer, (Memoranda); Philosophy of Special Providence; Free Thoughts Concerning Religion; Penetralia containing Harmonial answers; Philosophy of Spiritual Intercourse; The Inner-Life, on Spirit Mysteries Explained; The Temple, or Diseases of the Brain and Nerves.

Mr. Davis' thoughts always seem to rise beyond the capabilities of language, and to remedy this he is redundant in adjectives which he often uses in a new sense, which imparts to his style uniqueness and Individuality, consequently he fails many times in precise expressions. He, however, is always pleasing, charming, often eloquent. He writes with a heart overflowing with a love of truth, and we are assured that if he makes mis-statements, or misinterprets his clairvoyance, he believes every word he says or writes.

. Mr. Davis in the hoine circle, is a devoted husband, and with his friends, as freehearted, unostentatious, frank and simple in his manners as a child. He rarely converses on the great subjects on which he writes, but is light, airy, jovial and brimming over with fun. The burdens of life rests easily on his shoulders, or we should say they are borne on his "magic staff," on which he implicitly trusts. He is now situated so that he can devote his entire attention to writing and the culture of his wonderful clairvoyant faculties.

In conclusion it may be remarked that Mr. Davis b one of the most perfect examples d the culture of the intuitive perceptions, disconnected with the other portions of the mind. Education as conducted in the past and present has been directed entirely to the percentive and reflective facul-ties, and the spiritual perceptions completely ignored. Mr. Davis is the exact reverse, for as will be seen, his knowledge is all derived through the latter. By him is proved not only the existence of spiritual perceptions, but the immense importance it may become as an educational and moral force. The Harmonial education of the future will embrace both methods in a rounded and complete fulness.

Items of Interest from New York,

To the Editor of the KELIGIO-PHILOSOPHICAL JOURNAS The churches of the metropolis, and halls devoted to radical thought and Spiritualism, have opened for the season. Among them is Masonic Temple, where O. B. Frothingham discourses every Sunday to a large connam discourses every Sunday to a large con-gregation of bright, clever people. Not a little for the cause of free thought, is this worker doing. Week after week he enun-ciates clearly and powerfully those basic laws, of ethics which underlie all right thinking and acting. He is logical, cathol-ic henerolant and acting but is neither ic, benevolent and aspiring, but is neither hopeful nor spiritual. As an original ob-server said recently, "His top-head is closed to the light of inspiration, but his side-brain looks out through the port-holes of intellect upon the world in all directions." So, while he feeds the intellectual and moral nature. he can never arouse enthusiasm or touch the deeper springs of existence, since his own soul has not been touched with a coal from off the divine altar.

chronological order, are the following: Ap then yield you a permanent benefit; but, if in your ignorance of yourself (and, therefore, of me), you do not put me to the best service, you will soon feel the penalty." Is not the last sentence lamentably true of our best workers in the spiritual field? How many are challenged to their utpost? How many of us do not go to a circle or a circus with the same alacrity, actuated by a like desire for amusement and wonder. How large a per cent of the average audience will take the trouble to try and think rea-sonably and philosophically upon those subjects which are connected with all we hold lear in progress? Do we not sit, with folded arms, around the speaker's desk, ready the drink in passively those glowing words which "cheer" if they do not "inebriate" the imagination?-to join in those chorals which almost sing themselves in the purling melody of the sweet bye-and-bye? Are we not content to spell, year after year, the self-same one-syllable words in the primer spiritual knowledge?-to be carried to skies on flowery beds of ease? We hate intellectual labor, and make ready, instead, shallow resevoirs, into which spirits are expected to pump their digested wisdom, and our senses are to be titillated by wonderful tests and spiritual legerdemain, while the profoundest writings of our best inspired thinkers go unstudied. These questions which are repeated in

our lectures ad nauseum, are most ably discussed in the lectures of Selden J. Finney and the books of Hudson Tuttle, A. J. Davis and others, where we can consult them thoughtfully and seriously, form for our-selves a rational philosophy, which may unfold and grow with our wisdom and mental strength. Ohl for a "re-incarnation" of wise aspiration, outworking in radiant en-ergy, which shall make itself a power for good in this generation! Have we not gyrated round and round in one circle long enough to move on?

t, after hearing Hepworth and Dr. John Hall, one can be more content with our people. It was my fortune to listen to the last discourse for the summer of these two eminent men; there they stood in their magnificent churches, the latter before the richest congregation in the city. One mil-lion dollars have been expended upon the grounds and structure. Dr. Hall is an elderly, dignified, gentleman, who can utter common places with a delightful English intonation, in the most impressive manner. That is his capital. His sermon on the Good Samaritan was vapid and prosy, with-out point or heart. Many a school-boy could do better, but the splendid contregation looked at each others' new hats, and speculated on their summer trip to Europe. Mr. Hepworth attempted to demolish the evolution theory. His only argument (?) was, that he preferred to descend from Adam than from an ape, whereat his hear-

ers, a goodly number, seemed to think the question to be settled forever by that stroke of genius. After these experiences, the "glittering

generalities" of our most unskilled speakrs, seem comparative wisdom. N. Y., Sept. 25th.



has effected more cures; The Holman Stomach and Liver Pad

- bas made warmer friends; The Holman Stomach and Liver Pad has grown faster in favor than all the world's
- treatment combined. The Holman Stomach and Liver Pad -- the new external treatment by ABSORP-TION-cures the SEVEREST CHRONIC, LIVER, and STOMACH DIFFICULTIES.
- The Holman Stomach and Liver Pads

CATARRH

OCTOBER 12, 1878.

The possessors of the terrible disease known as CATARIRI (many affections of the head and throat are called by other names, but properly belong to the catarrhal class)have no doubt in their own minds that they are shunned by their friends because of their foul and loathsome breath, but few, however, are aware of the danget they incur allowing it to go on unchesked. #

WHAT IS CATARRH?

Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the head. Its indications are, hawking, splitting, usek is damed eyes, frequent soreness of the throat, dryness and heat of the mose, matter running from the head down the throat, often ringing or deafness in the ears, loss, of smell, memory impaired, dufiness and distinces of the head, often in the first stages, but more commonly in its advanced stages, attended with pains in chest or left side, and under the shoulder blades. Indigestions usually attends Ca-tarrh; a hacking cough and colds are very common; some have all these symptoms; others only a part. Very little pain attends Catarrh, until the liver, and the lungs are attacked in consequence of the stream of pollution running from the head into the stomach. All such persons catch cold easily and have frequently lost all sense of smell. The disease dirances cationals, until pain in the chest, langs or bowels, startice him; he hacks and coughs, has dyspepsia, liver com-plaint, and is urged by his doctor to take this or that; perhaps, even cod liver oil is prescribed. Perfectly ridiculonal the four ulcers in the head can not be reached by pouring such stoff into the poor, laded stomach. The patient becomes nervous, the voice is harsh and unnatural, he feels disheartened, memory loses her power, ladgement her a call, gloomy forebodings hang overhead; hundreds, yes thousands in such circumstances, feel that to die would be a relief, and many even do cut the thread of life to end their sortwes.

THOUSANDS ARE DYING

In early life with consumption, who can look back a few years-perhaps only months-when it was only catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance, while the backing cough, the excess of blood gushing from the hings, or night sweats, all significantly proclaim it is too late; and thus a neglected catarrh ends in the consumplifie's grace.

NASAL CATARRH.

Sometimes the disease only affects the membranes lining the nasal passages, and they may be easily reached and cured by simple means. But when it is located in the *frontal siame*, or in the *posterior nares*, or if it has enter-ed the *euslachida tubes*, and is injuring the cars, then nothing has finely medicuted vapor can effectually reach it and destroy it. And certainly after it has affected the throat and bronchilal tubes, as al well read physicians will readily attest, nothing can be relied on to effect a permanent care but the inhalation of properly medicated vapor. In the same manner that we breathe common air, we can inhate and breathe a medicates air; and it is perfectly simple, any one can see, thus to treat disease of the *throat*. browchild pipes and tengs. How much belier this meth-od by which remedies are conveyed directly to the scal of the disease, than to resort to the uncertain and too fre-quent *mischierous ection* of medicines taken into the stomach.

THE COLD AIR INHALINC BALM.

This part of my treatment i regard as vory important, especially in warding of colds; (which is a full half of the battle), and in refleving the bead and lungs while under their effects. The Balm is composed of several kinds of goins, balsams, firs, and essential oils, which are separately used by the best physicians in treating threat, bronch-dat and lung diseases. These I have combined and concentrated their virtues, which, by the inhaling plocess, are drawn through the various air passages of the head and respiratory organs, reaching and bealing every irritated spot. If used when cold first makes its appearance - which usually begins by an irritation of the macous lining of the nose, and a sneeze, which is nature's emphatic warsing - it will, most invariably, check it, and by producing a quicker circulation and by throwing the blood to the surface, the bad effects of a cold are warded off. It is withat pleasant to use and almost instant in its effects.



Eighteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, sore, ness of the lungs, raising bloody mucus, and even night sweath, incapacitaling me for my professional duties, and bringing m to the verge of the gravd-ALL caused by, and the gentla of NASAL CATARRIE. Alter spending hundreds of dollars, and obtaining no relief, I compounded my CATABER SPECIFIC AND COLD AIR INHALING BALM, and wronght upon myself a groader' ful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is induced by EVERY ravancian who has examined it. If I can relieve my fellow be, ings as I have been relieved of this los asome disease, making the possessor at once disgusing to himself and others, I shall be satisfied, and feel that I have done my little toward removing the ills of mankind. T. P. CHILDS.

MY EXPERIENCE.

OTHERS TESTIMONY. 4 FROM THE CHINCELLOR OF THE UNIVERSITY OF NEBRASKA.

T. P. CHILDS. - Dear Str. I think you have the true theory and practice for the cure of Nasal Catarrh, and also, for the treatment of the respiratory organs. - My throat is now so well restored, that I locure daily without diffi-culty, and I find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others. E. B. FARRELO, D. D. LLD., Lincoln, Nob. JUDGEJ, COLLETT, of Lime O., wittes: "You well remember how terribly Catarrh had laken hold upon me at the time you were at my house, making the offensive to myself and to all around, and without suffering day and night. I began to use your excellent remedy about the 26th of August. Now I am cared; here fire, sir passages all open, a remedy and so very cheap." I have laid away the instrument, having no further occasion to use it. Thus in shout six weeks I have accomplished what you thought could be gained in from three to six months." (P.S.-Write to him.)

him.) Mn. T. GILLESPIE, of Woodworth, Kenosha Co., Wis., writes: "I must say that I never had a medicine take hold of my Catarrh by the root, and root it out, as this has." Mn. Тномая J. Dany, of Homer, Champaign Co., III., one of the worst cases I ever had under treatment, who was six months bed-fast, and nearly blind, and one eye utterly destroyed by Catarrh, nose and face much dis-flenred, and throat and lunge in a critical plate, writes, Jung 21, 1853:

Besides the works I have noticed in

He is an important factor in moulding the thoughts of a large class in this city. Earnest, indefatigable and sadly sincere, he hammers away at errors year after year, endeavoring to lead people to reason, while uttering eloquent protests against supersti-tion and bigotry. The flame burns steadily; it reveals the pitfalls in our pathways, if it does shine upon that mystic Beyond which only the beams of intuition and inspiration can penetrate. All who revere the Harmonial Philosophy, and who love progress, will hail this noble worker as a brother.

His opening discourse last Sunday, treated of the demands of humanity upon religion, instead of the reverse, as usually considered. He said that during his vacation he had about concluded that preaching was unnecessary. Farmers where he had been spending his vacation, did not attend church. Their preaching came from their own souls, and from the book of nature. He thought instructions came from a thous-and different sources, rather than from the pulpit. He asserted that the demands of humanity upon religion, were to aid in promoting education, morality, aspiration and justice among all-nations of the earth, to which Harmonial Philosophers will say, Ameų.

The same morning, Mrs. Nellie T. Brig-ham, who has occupied the platform of the First Spiritualist. Society, spoke to an au-dience of about one hundred and thirty persons, and in the evening to thrice that number. Always attractive, graceful and able, her dulcet tones are as winning as her remarks are interesting. Whatsoever things are pure and lovely this amiable woman IIlustrates in her life, as well as in her lectures. Her sweet presence is a benediction ; no outraged wife and mother can point to her subtle influence as the cause of the dis-ruption of household ties, and no firmsy pretext of finding the true mate in another experimental marriage (thus avoiding re-in-carnation again) blinds the easy dupes of self-indulgence, and eclipses duty, obliga-tion and genuine affection. In a word, she never incites to moral suicide.

Her morning discourses are answers to questions of an impersonal character, which are placed upon her desk before the lecture. From these topics her inspiration weaves, very ingeniously and fluently, a coherent lecture, ending with a poem inspired upon the same plan of/special subjects. If the inspiration is not always definite, profound or philosophical, it is still a mat-ter of wonder how it can always be so ready and bright.

and bright.

And herein she is ahead of her auditors who suggest day after day, such topics as, "How do we know that we exist?" "Why are we not all mediums?" and "Did God make evil?" Were the inspirations inter-rogated by thinkers, Mrs. Brigham would doubtless rise to loftler heights, and probe profounder depths. Like our seer in his most suggestive preface to the Penetralia, she might say, "Now here am I, acting faith-fully in accordance with my personalities and its boundaries. If you know how to use me as my nature prescribes, I reall And herein she is ahead of her auditors

The Holman Stomach and Liver Facs have proved efficacious in at least nineteen-twentieths of all the diseases man is heir to. To the Permanently affilted, also the pe-riodical sufferer, and all who are exposed to the dread scourge, Malaría, NOW is the time to apply The Holman Stomach and Liver Pad, and thereby save a world of trouble and suffering. of trouble and suffering.

MESSES. BATES & HANLEY, Agents Holman, Liv er Pad-Gentlemen: Allow me to thank you kind-ly in behalf of our friends as the south for the Holman Pads donated, for I am satisfied after hav ing thoroughly tested the merits of your "Pad. myself, and from the trustworthy testimony borne by others, that it is a' most valuable remedy for disordered Stomachs and Livers, Billous and sick headache, and doubt not it is a preventive of dis-

Yours truly; A. T. HEMINGWAY, Secretary Y. M. C. A.

INTERESTING EVIDENCE.

Dr. D. A. Loomis, late assistant surgeon U. S. A. and professor of obstetrics and diseases of women and children, St. Louis, Mo., has written the follow-

ing: GENFLEMEN-The Pad is a success. I have given its workings a personal inspection and I find that it merits my professional sanction. It acts kindly, safely and effectively, and comes the near-est to a universal panaces of anything I know in medicine. The principle upon which it acts is as old as Hippocrates himself, and the only wonder Is that the medical profession has not been simpli-fied and made of some practical use to suffering humanity: I especially recommend the Pad in all malarial affections, and in chronic diseases of the various organs it is invaluable.

Capt. L. Guthrie, master of the schooner "Simpson," said: "I had a severe attack of lever and ague which hung to me for months. I also suffered greatly from bronchitis accompanied with an alarming cough. I obtained a Holman Liver Pad and wore it according to directions. I am entirely cured and enjoy excellent health. All praise is due to the Holman Pad, I have recommended dosens with marvelous results.

A Sovereign Remedy for all forms of Stomach Troubles, Billous and Mala-rial Fever. No Fever and Ague where the P ad is worn as directed.

Messral Bates & Hanley, the general Agents of the Holmian Pad Company, are located at 134 Mad-ison street, where they have a set of elegant of-fices, with separate apartments for ladies.

NATURE'S LAWS IN HUMAN LIFE;

'An Exposition of Spiritualism.

Embracing the various opinions of Extrem.sts, pro and con ogether with the Author's Experience, by the Author o Vital Magnetic Cure."

Price \$1.50; postage 10 cents. .*. Fon sale, wholesale and retail, by the RELIGIO-PHILO-BOFHICA: PUBLISHING HOUSE, Chicago.

THE NEW GOSPEL OF HEALTH: SFFORT TO TRACH PE

The Principles of Vital Magnetism;

How to Replenish the Springs of Life with-out Brugs or Stimulants.

Br ANDREW STONE, M. D. Physician to the Troy Long and Hygienie Institute.

The subject matter purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium, knowledge which shall be even more powerful for good among the misses than were their former labors as mortals.

Bogwas mortais.
 Bustrated, with 120 engravings. 519 pp., cloth. 51.50, postage, 18 cents, paper corpus. 51.55, postage 11 cents.
 * For sale, wholesale and retail, by the Extinct-Pation Sormical Publication House, Chicago.

who was six months bed last, and hearly blind, and the order of the back by the sent months bed last, and hearly blind, and the set of the back by the sent me, now over three months, and almost all this time in hopelessness, as it did seem I must die. By and by it began to take effect, and I began to have hope. I improved rapidly, soon could sit up, passages of the head began to open, throat and bronchial tabes grew better, cough reased, and now I can see to write. I now expect to get, well and go about my business again. I owe you a great dobt of graitiude. Indeed, I owe my life to your treatment. "Yery truly your friend." "How as J. Daity." P.S.-Mr. D. is now (Sept. 10) in Troy, looking quite well; almost every vestige of Catarrh has disappeared. Ras. Mn. RECORD of Convoy, O., says: "No amount of money would tempt me to be placed back into the mistery and wretchedness I was in when I began to use your Specific." "Mask W. D. Likocik, of York, Neb., writes: "My health is tully restored. The horrid and loathsome disease is all gone."

is all gone.

A WONDERFUL CHANCE.

W. L. Wilson, Troy, Pike Co., Ala, Rev. W. Tillinghurst, Bioomer, Wis, T. G. Gaunt, Greenville, Ala, A. J. Cowies, Beloit, Rock Co., Wis. Wm. H. Gaylor, Ft. Piain, Mont. Co., N. Y. Mra O, W. Lake, McZena, Ashland Co., O. Amanda Fisher, Freeport, Stephenson, Co., Ili, J. M. Lytle, Brady, Indians Co., Pa. Rev. J. L. Pettigrew, Haymond, Hinds Co. Banuel T. G. Higelow, to LaGrange St. Wortcester Rev. P. W. Free, Waterford, Erie Co., Fra. Rev. T. Gillseple, Wood worth, Wia Alonzo Bennett, Jackston, Jackson Co., Mich. Miss Flors Webber, Urbana, Champaign Co., Ill. Rev. J. Lentz, Kanawba, C. H., W. Va. Rev. W. R. Lathrop, Hartaville, Ind. Mra J. A. Humphrey, Franklin, Pa. ter, Mass. Calvin Teegardon, Griffinaville, Ia. Jarmes While, Canda, Elk Co., Kan. J. J. Hancock, Irvin Tile, Irvin Co., Ga. Iaaac Hill, Kirkyville, Wapello Co., Iowa. J. Z. Barnett, St. Francisville, Clark Co., Mo., Mrs. A. T. Steward Stargis, Ind. W. S. Sandel, Willis, Kont. Co., Texas. J. Morton, Collinsville, DeKaib Co., Ala. Hev. A. J. Gainea, Weierford, Misa. T. B. Rose, Mattoon, Dele Co., Ill. Hev. J. W. Tegrell, Ekapbre, Howard Co., Mo. Mrs. J. A. Thornon, Michigan City, Ind. Chas. B. Day, Peoria, Pedra Co., Ill. F. M. Mitchell, Fittaton, Mc. J. Grim, Hoopeston, Vermillion Co., Th G. W. Dabey, Shelbyrilla, Tenn.

WHAT THE ERFORS KNOW OF T. P. CHILDS.

Catarrh, in its worst and most offensive form, compelled hr. Childs to give up his charge, after years of public speaking d constant use of a volce, always strong. After trying all that medicine could do for him, he finally, in desplit, attempted lown cure, and, having considerable knowledge of medicine, succeeded, beyond hope, and relieved his own sufferings, en-ling him to resume public speaking without difficulty. and constant use of a voice, and more strong. After trying all that medicine could do for him, be finally, in despir, stempted his own cure, and, having considerable knowledge of medicine, succeeded, beyond hope, and relieved his own sufferings, en-abling him to resume public speaking without difficulty. Mr. Childs was bedeged by others similarly afficted, until the good man was compelled to go into the manufacture of his medicine, by the number and frequency of these calls.—Correspond ince Journal and Messager, Cincinnati.

The publishers of the Congregizationaliss, with inultindes of other people,"are somewhat suspicious of patent medicines, as a rule, and when we received the advertishement of Mr. Calida, we at first duclined its intertion; but on making inquiry, we re-ceived such satisfactory replies, and one especially from a well known to informational pastor not far from Bev. Mr. Calida, the proprietor of the medicine, that we withdrew our o jections.—Congregational set. Boston.

Wills not supposing that all cases of catarrh will be cured, by the prescription advertised, the publishers of the films raised Christion Weshly, after Dillown TRQUERY, have reasons to believe that it has in many cases proved effectual. We do not ordinarily insert medical advertisements.-films raised Christian Weshly.

Mr. Child's reputation and character secure him the confidence of his patrons, who are assured that they are not dealing with a man that has a patent to sell, but a simple remedy.-Christian, St. Louis, No.

His method is recommended by every practitioner to whose notice it has been brought. The cure is certain and scientific.

Mr. Childs gives a dry strong description of this most annoying and losthsome disease. A number of testimonials from well-known publisher that do there theroughout the country seems to indicate that his peculiar manner of treatment is worthy of investigation by there this addicate the bis peculiar manner of treatment is worthy of marging the second who is able to relieve suffering humanity of such painful ills, is most as-suredly entitled to the thanks and patronage of the world at large, -Andrews' Bapar, Cincinnait.

CONCLUSION.

It is now a well-established fact that Childs' Catarri Specific, for thoroughness, completeness and efficiency, has no equal in the world. Everything known to be good for Nasal Satarri in all its horrid forms, in the head, throat and bronchial tubes, arranged inflore complete system of treatment. Two kinds of inhalants and two fine inhalars go with each full course of medicine. Do not trifle with some chesp thing which it best can afford but temporary relief, while the roots of the vite disease are left to strike desper and define. Be in earnest and thorough or do got thing? Write at once and say what paper yon now this in. Circulars price-lists and all necessary information can be had by addressing (with re-turn stamp).

Rev. T. P. CHILDS, Troy, Ö.