

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

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FAITH AND REASON. A Sermon by the Rev. Dr. Thomas.

The preachers ought to find out acceptable words: and that which was written was upright, even words of truth.-Eccle. xii., 10.

It would seem from this text that the office of the ministry should be that of har-mony rather than discord. The preacher mony rather than discord. The preacher should seek to unite and not to dissever; to bring together and not to cause to stand apart. He should ever seek to please; to find "acceptable words," or words not un-necessarily offensive. He should seek to find acceptable truth, and by proper presen-tation to make the truth acceptable; not simply pleasing or entertaining in a light sense, but acceptable to the enlightened judgment, and helpful to the heart. There is a way of antagonizing, of authoritative is a way of antagonizing, of authoritative dogmatizing, of driving, instead of leading, that must always be repellent to the better class of every community. And I think the preacher greatly mistakes the spirit of his office if he set himself up as mental diotator, and assumes to be mind and con-science for his congregation. He mistakes his place if he thrust his personality into his conceited dogmatizings on the plea that he is delegated by heaven to speak, and that from his words there can be no appeal. It is true the preacher must antagonize error and sin, and he must be authoritative for truth and right. But how pitiful to intellitruth and right. But how pitiful to intelli-gent people must be the spectacle when half a dozen of these infallible dogmatizers are standing in half a dozen different pulpits, such claiming the authority of God and of indituth for his utterances, and yet no two agreeing in what they say! Sincere enough these may all be, but evidences still of the nalpful narrowness and biggers that of the painful narrowness and bigotry that is possible to human minds. The pulpit should ever be a place for truth and right, and protest against error and wrong; but its final appeal must be to the understanding and conscience of each mind and heart, and the final authority must be in truth and right, and in the God of truth and right. And with these unlifted, each mind and heart must be left free from over human dictation, and must be permitted to think and grow to be itself, and journey on as best it can.

In our day I think there has come to be feeling that somehow there is a condict besen reason and faith, a warfare between

commingling of conscience and all the moral feelings. That is, when the intellect comes to moral questions, the moral nature projects itself into the life and activity of the mind, and colors and intensities its perceptions with its own emotions. There is one more fact to be noted. It is the regal position of conscience. In a complex being such as man, a being with so many seem-ingly conflicting interests and feelings, au-thority must be lodged in some part of his nature. And as the final cause of man's being seems to be his perfection in goodness, and as goodness, all things considered, is the best friend of all his wants, or serves the best mend of an ins wants, or serves them best, it is generally conceded that conscience should hold the place of king, and that to its bidding the other powers should yield obedience. And this is right. But conscience is an impulsive and not a discriminating power. Its simple office is discriminating power. Its simple office is to command and impel; to carry out what some other power, as reason or judgment, says is right, and to approve obedience and to condemn disobedience. We have said enough by way of outlin-ing the factors that come into the case to

come now more directly to a statement of the natural ground of conflict between reason and faith, or between the mental and moral nature in man. In the natural order of development it would seem that the intellective, the instructive, part of man should go before the moral; that is, that judgment should predede and lay down the law for conscience, leaving conscience the one work of enforcing the command. But in the actual development of most lives we find a defective education of the intellect; or cognitive powers, as to what is really true and what is right. The moral nature, therefore, has to act in a sense blindly; has to make up the basis of its authority from imperfect sources, and hence may act upon things as true and right that are in themselves false and wrong. Now, a peculiarity of the conscience is to hold all the ground it gets. It is uncompromising, unyielding. Another fact of conscience is, that it is non-progressive. Like a judge set to execute law, its one word is obey. Holding this high and regal place in the constitution of man, couscience and religious faith, on which it rests, overspread and seek to hal-low and to dominate all with which they come in contact. Being in itself essentially non-progressive and imperious, it protests against the slightest disturbance of the laws or facts on which its authority has rested, and which it has been set to enforce. But now, when we look at the other side of man's nature, the intellectual, we find that it is set for forward movement, for investigation. Its work is to investigate, to ex-plore, to reason, to find out what is true. It goes along looking to the right and to the left, turning over this leaf and that stone, and hunting up the facts of history and pature, and out of these building up sci-ence. Now with these facts before us it is easy to see how a conflict may arise in one's own life. He has, we may suppose, from some cause been led to believe in some statement about the Bible or nature, and has accepted this as a part of religious truth; his conscience has hallowed this as a part of its code, and been acting upon it. It may have no immediate, or even remote, relation to any duty, only in this, that it has been taken up into the moral nature as true. Now let reason come along and make the discovery that a mistake has been made: that some verse has been interpolated and does not belong in the Bible; or that instead of six days it took nearer six million years to make the world, and how som there is a conflict in the mind! Faith, backed up and sanctified by conscience, fights for every inch of the ground; and when driven from point to point by reason mourns as a patriot driven from home or country. We are all familiar with instan-ues of this kind, both in personal experi-ence and in the history of our times. Faith ence and in the history of our times. Faith had been taught to suppose that every-thing just beyond where we could see was somehow carried on by the immediate in-terference or action of God. But science has come along and put law where faith had put a personal God; and thus God has, as it were, been pushed back, and faith has mourned as for an absent friend or lover, and keeps on saying He is just beyond the next cloud or star. Science tells us that in-calculable ages came and went in the crea-tion of our world, and faith complains that somehow these ages are coming in between tion of our world, and faith complains that somehow these ages are coming in between it and God. Science tells us that the world and all things came into being along the line of continuity of force and law, or by evolution; and that man himself is possi-bly a child of the forest; and faith is found in tears again because it fears that all this is taking away its hallowed world and hid-ing the presence of its God. Reason comes and whispers to faith that the view it has held of man's future state is too dark; that and whispers to faith that the view it has heid of man's future state is too dark; that there are no such burning lakes and tor-turing racks as it has supposed; that God will be merciful in the future as now, and that the wandsrers who found no light or home here may come to a better land by and by, and even over this world, that ought to be a world of joy, faith is pained for fear a truth is being lost. Thus we can see how, from the very na-ture of man, the conflict between faith and reason may grow up in his own bosom. And it is easy to see how, when the mind in youth is subjected to prejudice, and suf-fers from is norance, it may come into great turnoll in after years. And we can see also how it is that when in communities and countries some are taught to look broadly

on all subjects; to believe only on convinc-ing evidence, and to keep the brain fully abreast with the heart; are taught to look for truth; that nothing is more sacred than the true, and that it is their duty to search for it, and that it is their duty to search an old error; and others are taught that it is wrong to question, wrong to doubt; that they must believe everything just, as it has come down to them from the past—it is come down to them from the past-it is easy to see, I say, under these circumstan-ces, how the conflict rages not only ir indi-vidual minds, but how the lines are drawn, and how those who happen to believe more or less, or differently from the past, are called heretics or infidels. Both parties may called heretics or inidels. Both parties may be entirely sincere; both may be following their most carnest convictions. Those on one side of the line may feel bound to obey reason and regret many things that reason says cannot be true, and to set in clearer light others that may have been miscon-ceived; and those on the other side, follow-ing consciones may be soundly sincere in ing conscience, may be equally sincere in thinking that of all they have received from the past nothing should be lost; that if it was believed fifty years ago that the world was, made in six days, or that the flood was universal, they must believe the same things, and must require their children to believe them, And thus we see also how it is that this conflict that has a foundation in our very nature, is deepened into a great world-battle; and reason and faith are made appear enemies when they should be the truest friends. Let us now try to find from these reflec-tions more useful lessons for guidance in

life; not lessons of harmony in any special points where reason and faith may seem not to be in accord, but broader lessons, founded in principles that may cover all Cases.

The first is that we should try to so un-derstand ourselves as to feel that, while the derstand ourselves as to feel that, while the offices of reason and conscience are different, they are both essential to a perfect manhood. The mental and moral natures are mutually helpful, and hence dependent one upon an-other. The intellect must go before, as eyes to see and ears to hear; it must go before to discover truth, to read and understand the laws of God, whether written in the Bible or in the greater book of nature. The con-science, the moral nature, must come along after and fill these truths with life and love and make the world beautiful and happy in and it is only because of the presence of a more enlightened reason that those same and make the world beautiful and happy in a true obedience. And, understanding this we should make them seek the harmonious development of both sides of our nature He who has only a keen intellect, without conscientious convictions to guide his ac tions, has only a greater power for possible evil. He who is conscientious without judgment is like an engine without a track to guide its wheels or an engineer to direct its motions. Such a man is likely to be the most unpleasant and, possibly, the most dogmatic man in the whole city. Conscience drives him on and he must go; but he is not in a state to be instructed; he don't want to learn; he sees no good in any way but his own. But the one who carries an open mind, has an illumined understanding, and with it keeps a sensitive, obedient conscience, has the true balance, the complement of being and power. And with this view the con-science, the moral nature, faith, must be taught that it is just as much the duty of reason, of intellect to search, to find out, formulate, to advance, as it is for faith to conserve and conscience to impel. And the moral nature must be made to see that it is just as much the duty of faith to drop an error as it is to carry a truth; and that it is just as much its duty to make room for a new trath as it is to carry one that is old. Another and Sast lesson is, that in any practical, useful iffe it will not do to divorce faith from reason. We need both; reason to guide and faith to bear us up; reason where we can reason, and faith to carry us beyond the depths where reason can go. But if we were shut up to the necessity of having but the one, then take reason. The having but the one, then take reason. The last thing from which we should ever part is the little common-sense that God has giv-en us. Without this, even reyelation would be useless. Without reason we are liable to be the victims of every superstition and folly. It does not do to follow either the Bible or impressions of duty, regardless of the dectates of sound judgment. While we should rejoice in rational and well-accred-ited trath from God in things above our upthe dectates of sound judgment. While we should rejoice in rational and well-accred-ited truth from God in things above our un-derstanding, we should never try to believe everything in the name of religion that is plainly contradictory, or in its nature so un-reasonable as to defy reason. God does not put upon a rational mind any such a task; and if men do it in the name of God or re-ligion they should be resisted in the name of reason and in the name of the God of rea-son. To attempt to believe, to say that we believe, what we cannot believe, leads not to faith, but to if interpretation of any text or event there recorded, to lead us contrary to the plainest dictates of reason and right. It will not do to take all the morals of these early ages and carry them over and place them down in our time. It will not do to follow the examples in all things of some of even the bast characters of the Oid Testa-ment. We must permit nothing--not even God himself, were such a thought possible to come between us and good sense. Had that poor devend us reaches the shought possible to any find provide the some of even the bast characters of the Oid Testa-ment. We must permit nothing--not even God himself, were such a thought possible to come between us and good sense. Had that poor devend us free moral and head-ed such words as these, the words reach the of religion. Could these words reach the

thousands of poor Mormon women who, in the name of religion and under the authority of a supposed revelation, supported, alas! partly by our own Bible, are the suffering victims of the lusts of a set of libidinous lechers calling themselves elders and prophets and saints, and would they act up-on these words, they would rise up in the name of reason and in the name of the God of reason and cast off these superstitious yokes /and free themselves and their children once and forever from a bondage that is worse than death. But they are held by a faith that is stronger than an iron chain. And why so strong? Because its links are made from the very fibres of their moral natures; and yet, strange enough, contrary to the deepest and dearest instinct of those natures. And why is this possible! Sim-ply because reason has been supplanted by a superstitious failure. Why could Freeman nerve his hand to lift the sharpened knife and trike it into the heart of his little child ? Why could the mother, who bore that child, consent to the awful deed? There is only one answer. Faith was divorced from rea-son; and that made it possible for them to believe that God could command so unreasonable a thing. The time has come for plain words. Reason, common-sense, must assert its rights and hold its place against madness and superstition, even though they come in the name of God or religion. And Christians ought to be the first to make this claim and the strongest to stand by it. The delusion of this Advent doctrine of the near literal coming of Christ puts too great a strain upon the mind, and tends to disturb reason and all the natural and established ourgoing laws of life. In one of our near suburbs is a very devout man, who, under the stress of this faith, rises and dresses himself every night and goes out to watch for the coming of Christ. If, with reason thus far put aside, he should by some means get the impression that God wanted him to sacrifice his wife or child, he would un-doubtedly do it. I tell you this world needs, and nowhere more than in matters of relig-ion, a resurrection of good sense, and the reign of reason as well as faith. For fun-dreds of years the world listened to the most

land, to which country Major Forster and party are about to proceed, will afford the benefit which is so much to be desired.

The Michigan Doctor's Bill Not a Law .. To the Editor of the Religio-Philosophical Journal:

"The Bill to protect the people of Michi-gan from Empiricism and Quackery,"-a soft name for the Doctor's monopoly law discussed and voted on at Lansing last winter—has failed and is not a law. It passed the Senate by a small majority, had a te vote and then a bare majority in the House on its first reading, and was then laid on the table. Its shrewd friends left it until near the close of the session, to be voted on when no time for debate could be had, as they felt a discussion would be dangerous to such a miserable measure. It was carried, with some amendments, but in their haste, no re-port of the amendments was made to the Senate, and the blind concurrence of that Senate, and the blind concurrence of that body was not legal; such was the opinion of Gov. Creswell, who declined to sign the Bill on that ground, and so again—for the fourth time at least—the doctors are defeated, and the people's right to neal or be healed as they please, is still unfettered. The Bill was amended from its first shape, one pro-viso especially, inserted by Senator Billings, forbidding any person to practice who habforbidding any person to practice who hab-itually used liquor, would have been pain-ful to a good many whisky-loving old-school regulars. regulars. In the Senate, S. R. Billings from Flint,

was aspecially earnest in his able efforts against the Bill, and deserves grateful re-membrance. H. C. Hodge of Concord, also did valuable service. In the House J. H. White, of Port Huron, was vigilant and valuable, and Messrs. Robertson, Lewis, Thorpe and others gave prompt and excellent aid.

The unjust and bad Bill is dead. I see the Iowa M. D's are moving to get a like law be-fore their legislature next winter. Look out for them, all JOURNAL readers in that State. A little work here helped to its de-

State. A little work here beread to its de-feat, and you must be ready. Now let us get ready to pour in petitions to Lansing two years hence for the aboli-tion of the medical and law departments of our State University. We don't want such a host of doctors and lawyers—fewer and better of both is what we want. Let young-men and women who want to be doctors and lawyers pay their own bills and not be edlawyers pay their own bills, and not be ed ucated at the people's cost to help pass tyrannical doctor's laws. Let us not cramp or impoverish our university, but abolish its medical and law schools, and then keep up and increase our provision and appropriation for its literary and acientific departments, that they may be better still. Especially let the applica-tion of science to industry and art be im-proved, as it helps to raise the standard of skill, lift industry to higher and fiber uses and so enlarge and enrich the life of the people. Yours truly, G. B. STERBENS.

the head and the heart. With very many minds there is a feeling that, in order to be religious they must believe certain things, but in order to believe them they fear they must give up their reason. They would like to be religiess; their consciences are not at rest; and yet they do not like the thought of giving up their reason-of shutting their eyes and stepping ont in the dark. Others, assuming this conflict, regard the whole subject as in confusion, and try to cast it all aside. This is certainly not a pleasant state of mind for the individual, nor is it profitable or hopeful for the public. It would seem that there should be some way out of this trouble-either by showing that there is in reality no such conflict, or, if there be, that it rests on partially faise or supposititious foundations that may be re-moved; or if neither of these, if the conflict be real and In a sense unavoidable, to show its nature and use: and thus make it a help instead of a hindrance in practical life. I think we shall find that there is a measure of truth in each of these supposi-tions. There is, in fact, such a conflict in both the individual and the public thought of the day. It rests partially, but not wholly, upon exaggerations and misconcep-tions. It has a foundation in the nature of the mind and heart, and in the nature of the subject itself. It is very (mportant that we understand the relations and uses of both these faculties—of faith and reason—in magers of religion.

11

144

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That we may approach the subject from the best point of vision, let us first look at the nature of the mind and heart as related the best point of vision, let us first look at the nature of the mind and heart as related to this inquiry. In a general sense the fac-ulties involved may be divided in two classes, the intellectual and the moral. The intellect has to do with questions of fact or truth. The heart is related to questions of obligation, of duty, and is capable of feel-ings of approval or disapproval of its own actions. Heason is purely an intellectual act; that is, it calls into use only the intel-lectual faculties. As reason, it is guided by its own unchangeable laws of thinking, for logic is but the laws of reason formulated. Thus the intellect perceives facts and rea-sons upon them. When the intellect per-ceives the relationships, and laws of life, the conscience, or moral nature, suggests obligation or duty; the feeling of ought and eucht not. The mind may be engaged upon purely intellectual perceptions, as mathematical relations, and may take them up and reason upon them, and the moral actions the conscience is strong at moral and ought not. The mind may be engaged upon purely intellectual perceptions, as mathematical relations, and may take them up and reason upon them, and the moral along with the perception of duty is an impulse to right action, and follows this with a sense of approval. Falth, as a pure-ity intellectual act, is simply the assent of resting of the mind in what perception for resting of the sense, is both intellectual and moral; that is it involves the action of our whole nature. It is not simp doctrines are not preached now. After a long struggle the progressive minds of the Church of Scotland have succeeded in so far changing the confession of faith that members of the church are not required to believe that infants go to hell, or that all the heathen are lost. And so the work must go on until reason has done her noble and puri-

terrible and God-dishonoring doctrines con-

cerning reprobation and future punishment,

fying work upon faith. You may now ask, What is left for faith if reason come in for so large a place? I answer: Faith is still to have its proper place; the moral mature of man is still to be exalted and not degraded by the pulifting of rea-son. Faith will be the gainer and not the loser by letting reason do ts work. Reason plows ahead; breaks up and plants new fields. Faith will resp the harvest. Faith may often be shaken, and seemingly torn up by the roots; but it is only to be set out in a larger place. Reason is not the destroyer, but the builder of faith. It may, and indeed does, take down the old castles, but it is only that the new and more beautiful may fill their news. their places. The Jews no doubt felt it a great loss that their faith and their forms of worship could not hold and dominate the world; but the old form had to give place to the new life of the Spirit. The church of the seventeenth century thought it a great loss to give up the geocentric theory of the earth and the heavens; but it had to be done. Faith would never have passed beyond the Ptolemic theory had not reason brought in the Copernican; but now faith finds herself much happier in her new and larger home of millions of suns and systems filling all the depths of space. Faith may now feel that she is being driven from her place by the doctrines of evolution and the unbounded presence and reign of law; but she will yet sing a happier song when in the clearer lights of these great truths she finds that instead of putting God away they bring that instead of putting God away they bring Him so constantly near that his presence fills all things; is in the air and in the light, and every form of life, and in the thoughts and hearts of man. Then shall this clinging, trusting angel of faith wipe the tears from her eyes, and in her broader and better vis-ion rejoice that reason led the way to a larger and truer trust, and to a grander and richer home.

The Medium and Daybread says:

The Medium and Daybreas says: "The numerons friends of Major Forster, on both sides of the Atlantic and other parts of the world, will be delighted to learn that his restoration to health is now almost complete. The speech on Dr. Hal-lock, reported elsewhere, was given with great vigor Thursday evening, and with no injurious after-effects to the speaker. Well we remember the rainy, gloony day on which, about twenty months ago, we ac-companied Major and Mrs. Forster to the comfortable suburban residence they now occupy. Health and prospects of recovery were as unpropitions as the weather. Since then extensive tours have been alter-mated with residences in London, and how Major Forster feels that he is himself again, and looks forward to many years of usefulness in that cause to which he has so long devoted his distinguished services. We regret that we caunot moot so favora-bly of the condition of Mrs. Forster, but it is hoped that a short residence in Switzer-

Detroit, Mich.

Communication from J. P. Mendum.

To the Editor of the Religio-Philosophical Journal. Please to allow me a little space in your paper to make a few replies to some of the statements of Charles Ellis, which appeared in your JOURNAL of the 7th inst. The writin your JOURNAL of the 7th inst. The writ-er there says that Mr. Jones, a member of the Examining Committee," was Mendum's son-in-law," This Mr. Ellis knows is false. Mr. Jones was in no way connected with my family, either by marriage, or by blood re-lationship; but he is a gentleman of the high-

est integrity, and I am proud to acknowledge him my friend. Again the writer says : "Mendum has made his \$100,000 out of the Infidels of the counhis \$100,000 out of the inndels of the coun-try." That assertion is evidently made to convey the idea that I am a wealthy man, and have large possessions. While I do not pretend to be a panper, nor wish to live in idieness on the bounty of those who would harbor me, still I am far from being fich. harbor me, still I am far from being rich. What I have, has been accumulated by hon-est labor, economy and fair desings with all, even with Mr. Ellis, who at one time sup-posed that his friend Savage showed him kindness for the purpose of making him his tool; and I think he was right in his suppo-sition; and I also think Savage succeeded, too. He made Ellis his tool, and Ellis made Savare his fool. Savage his faol. When Paine Memorial was first com-

When Paine Memorial was first com-menced, I was worth some property—but a small part of \$100,000—was free of debt. Since then property has greatly depreciated, and the obligations I have assumed on Paine Memorial. If pressed for payment, would prohably take every dollar I own, and leave me in my old age destitute and dependent. If you or any of your readers wish to know anything about Mr. Ellis, I would refer you to Joel Sharp, Thomas Sharp, or G. B. Pur-dy, of Salem. Ohio, where he resided for a number of years. dy, of Sales, only will publish the above, I am Hoping you will publish the above, I am very respectfully, yours, etc. J. P. Mundum, Proprietor of the Boston Incestigator.

How careful should parents be to mail sunny, joyous and bright their homes, fo on them is built the great fabric of the year to come 1 of the long shain of life-exper-soce and lifetime memories begins ther and thought retravels the path so often. In gering here and there by the way, livin over and one and there by the way, living

RELIGIO-PHILOSOPHICAL JOURNAL.

Brief Answers to the Questions of Correspondents.

BY A. J. DAVIS.

Inspirations concerning themes of deathless interest food and exalt impressible natures. The American brain is peculiarly susceptible to such inspirations. In this particular, as a sensitive pictureplate, the Ameri can sensorium exceeds the feminine impressibility and delicacy of the most exalted brain of ancient India delicacy of the most exaited brain of ancient India. Living ideas concerning society, science, industry, lit-erature, laws, wars, governments, poetry, principles, morals, immortality, Deity—like free-winged birds of varied song—like confluent streams from all the high-est mountains—glide into and mingle with our thoughts both day and night, swelling the great ocean of Amer-ican life, and floating out from caves and coasts of deep-est obscurity every imaginable idea and problem into the broad daylight and open sea of reason, agitation, discussion, and solution. Powerful agencies to the discussion, and solution. Powerful agencies to the promotion of this universal impressibility and agitation are the legion of newspapers, pamphlets, maga-zines, and tracts which invade the private fortress of every family and penetrate through the eyes to almost every living brain. Behind these agencies are steam-ships, railroads, telegraphs, speaking tubes, and the other contributions of science and art. A few weeks ago a loved correspondent asked me why, of late, he

SO LITTLE PROFOUND SLEEP.

"My health is good," he writes; "my habits regular; and set, for months, I have not been able to get into a perfect slumber."

ANSWER :- Because your brain, which is the government-seat of your entire nerve organization, is sensitive to the flow and surge and throb of the Mississippi river of inspiration, which is rapidly pouring into and flooding the world. If you cannot bear it, then flee to the frost-clad mountains, away from newspapers, far from oceanic cables, remote from lightning telephones; and thus, cut loase from the vitalic fires and consuming energies of modern civilization, you shall become unimpressible, a slumberous numbress shall pervade your nervous fibres, and you shall sleep profoundly and long. But let us trust to your vigilant judgment that your "deep sleep" may not be physically forever.

DIFFERENCES AMONG BRETHREN.

"Damaging criticisms," writes a dear friend, "seem to be the order of the day. Why is this so smong Spir-itualists ! I have longed for harmony and peace among them. Please, if you can find a moment's leisure, explain to me the cause of these differences.

ANSWER :- Because modern Spiritualism is yet child, and because modern Spiritualists are yet childram. Youthfulness, not slow and solemn maturity, is in all these recent developments. Differences be-tween children of the same family are unavoidable; in fact, impulsive interferences with each other's proposi-tions and doings are essential to true growth. Denum-ciptions and doings are essential to true growth. Denumciation and censoriousness are signs of weak and un-charitable natures. An evil theory may be analyzed and denounced, but we should at the same time love one another in the spirit, and never cherish animosity, or vindictiveness toward the individual. Cultivate love of the humanity in every human heart, while you reject whatever you see in it which may seem evil, false, weak, or wicked. The youthfulness of Spiritu-alism and the infancy of Spiritualists, will explain all the inharmony, all the controversies, all the painful differences of which you complain. Love the truth differences, of which you complain. Love the truth, love the exact truth; but do not hate anything human. -We differ in thoughts and dispositions only: in the fountain of IDEAS we are one and inseparable.

CLAIRVOYANCE AND WILLIAM HOWITT.

For two years I have had on file the letter of a cor respondent in which he asks questions concerning a statement on p. 169, "Memoranda, or Events in the Life of a Seer," wherein it is written that on the 10th of March, 1854, I was clairvoyantly visiting England and had a pleasant view of William and Mary Howitt.

My inquiring correspondent thus writes: "Having twice read statements by Mr. J. M. Peebles (I think it was) that he had conversed with Mr. Howitt respecting that vision, and that with great vehemence the distinguished author had *denied* the correctness of your clairvoyant view, I venture to make of you a re

quest that you will favor me with some explanations of your supposed erroneous vision on that occasion." ANSWER:-My rule in writing out and publishing clairvoyant experiences is, "Relate them literally, as far as possible; then leave the results to the verdict of

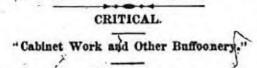
In the case reported on p. 160 of the "Events," etc., this rule was strictly obeyed. In the first place, it is no part of my work to erect Clairvoyance, or Medium-ship, or any Book, to the lofty station of an authority

itself," the vision of both the Howitts being at the same moment in one place, was a work of psycholog-ical art accomplished by "their guardians," for objects and uses satisfactory to themselves, but purposely con-cealed by them from my understanding. I simply sug-gest this as a *possible* explanation; but I cannot say that it is the true solution. Let us fearlessly press for-ward through all these mysteries and errors; thus pro-gressively learning to "prove all things and hold fast to that which is good."

THE SECOND COMING OF CHRIST.

"My Dear Friend Davis," writes a stranger from the Pacific coast, "do you accept the doctrine of the Second Coming of Christ ?"

Coming of Christ?" Answers:--Yes, I accept the second and also the millioneth coming of every truth that can elevate and save and redeem mankind. The objective second com-ing of any individual is but the dream of the devotee. The belief in the re-appearance of the body of any be-loved and adored historical personage is the faith of the lover's yearning imaginative heart. The perfect devotes in his rant adoration cannot senarate the devotes, in his rapt adoration, cannot separate the beautiful truth from the person who gave it expres-sion. Christ, John, Moses, Buddha, Jehovah-these names, like thousands of others, are "trade marks" stamped upon different testamental presentation of spiritual truths—but, in a literal or physical sense, it is nothing less than superstition to believe that negative retrogression can override positive progression; for it is only by admitting such an absurdity that you can believe that either gods or men may re-appear on earth, clothed with a material organism.



to the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL:

It is not from any desire to show myself a critic to the world, that I am so often found combating the claims and declarations of some of the leading minds of the age. Neither nature nor culture has fitted me, as I know, for such a vocation; yet I profess to have enough of common sense and interest in the grand and glorious cause of immortality, spirit communion, etc., to attempt to correct the errors and missigntements with which I so often meet in the columns of the spiritual journals of the day. Truth is always better than error, and as my only motive in this inditement is to extirpate a gross error, and plant in its stead a pro-found truth, I trust, that no unkindly feelings will result from my effort in pointing out one among the baldest mistakes recently committed by the "Patriarch of American Spiritualism."

In a late issue, May 24th, of the JOURNAL, there is contained in Andrew Jackson Davis' criticism on Mri Kiddle's work, the following language, which, certain-ly, will throw a damper on the minds of many Spirit-malists, who may see his remarks. He says, "Advanc-ed Spiritualists look upon all this table-knocking, breaking of windows, cabinet-work and other buffoonery, as of no value, and rather as an impediment," etc. The part of this declaration so obnoxious to every deeply interested, closely observing Spiritualist, is found in the words, "Cabinet work and other buffoonery." Now, buffoonery when stewed down, means low, vulgar tricks, and Bro. Davis classes all cabinet work with this kind of stuff, as he makes no distinction whatever between the highest possible order of cab-inet phenomena and that of ridiculous pranks, and vulgar trickery, How Bro. D., with his broad field of vision and experience in Spiritualism could be induced to miss the mark so widely, is, and will be, no doubt, a puzzle to thousands of your readers, and with myself many will ask in mind, if not by letter of inquiry, if he really means to say, that all cabinet phenomena are positively "buffoonery," low, vulgar, ridiculous trick-ery? Does he mean to say that there is no value in the materializing phenomena; that the materializa tions, including those of the lower kind, fabrics, gar ments and other articles, up to the divine-crowning forms, in which the immortals appear, are all buffoon-ery, and an impediment to the cause of Spiritualism i If so, then what grand mistake has happened in the angel-world, and with what shortsightedness Infinite Intelligence must have viewed the grandly magnificent work of teaching and convincing mankind the great truth of immortality, as such is the mode selected for the work. There is not a phenomenon of physical nature that could be dispensed with, from the tiny rap, which serves as the alphabet of spiritual literature, up to the crowning glory of the materialized forms of the loved ones gone before, in which they give the only positive evidence to the external senses of man, that s is one continu

Which Bro. D. is pleased to call "buffoonery," ridicu-lous, low, vulgar trickery. If this crowning fact of facts is looked upon as our

brother asserts, as having no value, but rather an im-pediment to our cause, why is it that the world is so startled, so deeply stirred in mind on its account? Not only the illiterate, but the giant minds of earth, men and women of finest taste and scholarly attainments; and women of neest taste and scholarly attainments: nay, emperors, kings and uncens travel hundreds of miles, and pay freely their money to witness the said phenomena, and through it learn the glorious truth of a life in the deep beyond. Is it buffconery for an an-gel child, a soul companion, or a sainted mother after a long absence, to return to the soul on earth, weary in thought in same how truth and give or teach the dithought, in search of truth, and give or teach the di-vine lesson so eagerly sought. Washington, Paine, and Jesus to be classed with the buffoonery and prank-playars, when they come to us to teach the truths of eternal wisdom? I cannot but think this declaration of our noble brother and co-laberer a lapsus calanti or perhaps, one of the freaks of his great mind while porting with the crude opinions of an overzealous be ginner or student in our glorious cause.

I am aware that Bro. Davis sees far on the spiritual side of things; that, from his high stand-point gained by long and steady effort of soul, he is enabled to see, but too plainly, the great need of mankind to come up higher, to grasp principles and the causative forces of hings, and when learned, to utilize their knowledge by living practically better and wiser lives. Certainly, this is a grand thought. I, too, could heartily wish the world had already attained to this sunny summit in life. Then would I expect soon to behold the millennial dawn; but then, the world is not yet thus advanc. ed. But few, comparatively speaking, are prepared to see things from a truly spiritual stand-point; and few-er still can, like Bro. D., reason, and draw down from wisdom's fount fresh inspiration for their daily use. No! the world of mankind is quite too crude yet, in their mental development for such a desideratum. They see with their physical, not the clairvoyant eye; and hear with the external, not the internal or spirit-ual ear; seeing, then, that they have eyes with which they see not, and ears with which they hear not-latent soul powers, so little unfolded as not to enable them to comprehend the great truths lying so near them truths with which our good Bro. Davis is most famil-iar. Why, he must be content to allow them to use the means they have, and not condemn the bread that gives them life, He would get hungry if the gods were to withhold from him: the ambrosial cup. All things to withhold from him the ambrosial cup. All things are of use in the age in which they exist and are need-ed. Nature makes no mistakes—no demands without furnishing ample supplies. This is the law and econo-my of the universe. Let us, then, regard the cause of Spiritualism, in all its phases, as the real answer to the world's demand—the result of silent prayer of the great heart of universal nature. Useful, yes, even from the tiny rap which is the infantile voice of immortality, coming down to earth to arouse man to nought, up to the crowning effort—materialization, by and in which the potency of spirit over grosser matter is made manthe potency of spirit over grosser matter is made man-ifest, and man, indeed, proven to be "Lord of Creation." And now, in conclusion, let us be honest with ourselves, with each other, and with our heavenly cause; utilize the facts we learn, the phenomena we witness, by making them the means of self improvement, the purify-ing of our thoughts, and the humanizing of our daily transactions with our brother men. Then will the great Tree of Life, Spiritualism, rapdily grow from its crude germinal state to its bloom, thence to its fruitage; and then, indeed will the lion and the lamb, our animal and spiritual natures, lie down, or dwell in peace together, and a little child, even truth shall lead us in our onward march of progressive life. J. H. MENDENHALL.

Unionport, Ind.

Garrison and Spiritualism.

The Methodist clergymen of Boston met a short time The Methodist ciergymen of Boston met a short time since to pass "the usual resolutions of respect" for the late William Lloyd Garrison. The preamble gave them no trouble. They "recognized," with characteristic ease and certainty, "the wisdom of an all-wise but inscruta-ble Providence in removing to the awards of an unseen world the distinguished and world-honored philanthrophist." They agreed in pronouncing the deceased a devoted, honest and eminently successful anti-slaver champion; but on this rhetorical rock they split:

"New Englandhas lost a prophet who admirably represented the philanthropic and liberal aspect of her civilization, and was true to her most generous im-pulses and ideas." Grove Meeting at Battle Creek, Michigan.

The yearly June meeting here, always largely attend-The yearly June meeting here, slways largely algebra ed, has just closed, with more than usual success and interest. This is doubtless owing to the wide-spread reputation of some of the speakers present, and to the presence of Mrs. Simpson, the flower medium, of Chi-cago. Baturday and Sunday the day services were held at the charming picturesque resort, Gognac lake, two miles south of the city, which affords every facility of comfort ease and pleasure to those desiring to rest and comfort, ease and pleasure to those desiring to rest and bask in nature's fair domain. On Saturday A. M., meetwas called to order by our president. A. A. Whit-ney. Song by the choir of the society, namely, Mr. Whitney Miss Baldwin, and Miss Hattie Snow, assist-ed by Mr. Robertson and Raymond of this city, Miss Birdie Snow, organist.

G. H. Geer gave the opening address. This gentle-G. H. Geer gave the opening address. This gentle-man has been among us for six months past and his gentlemanly conduct, moral worth and gifted intellect, has won the confidence and esteem of all who know him.

nim. Dr. Samuel Watson, the gifted author and eloquent speaker, of mmphis, Tenn., followed briefly in a hap-py way, saying many excellent things which at once riveted the attention of all present, and the general ex-pressions upon all sides at the close of the session, were words of eulogism or praise at his first appearance among us.

among us. On Saturday, P. M., Mr. Watson again addressed the audience, his subject being, "The Truths Spiritualism Teaches." This was a very fine effort. Remarks were made by Dr. J. V. Spencer; and then, T. H. Stewart, so long and widely known, and generally beloved in this and other states, having just arrived, came forward and spoke briefly but acceptably upon, "The Evidence of Changes at the Present Time."

Mr. Geer gave some remarkable experiences of his mediumship, which were listened to with great inter-est; one only I will mention: He said that poor health made him at one time despondent; he longed to die, and for one moment contemplated suicide. Instantly he fell into a trance, and was conducted by his spirit guide to the distant place where the suicides dwell; at sight of their misery and woe, the cold chill of horror swept over him, and he never again should think that evil-thought. Of his journey to and from that scene, he has visid recollection he has vivid recollection.

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Saturday evening, Stuart's hall was crowded. A song was given by our fine composer of music and inspira-tional singer, M. C. Vandercook, of Allegan, who has traveled from the extreme South, to the East, and has everywhere won golden laurbls. An address was made by the noted author of the "Watseka Wonder," Dr. Stanbars of Wieconric Stephens, of Wisconsin.

Subject: "Man know thyself." Mrs. Pearsall then addressed the audience, with her usual power and elo-quence, pleading for the highest unfoldment of our moral, spiritual and intellectual nature. She was frequestly loudly applauded. After a song by Mr. Van-dercook, Mrs. Simpson came forward, seated herself near a table, such as is usually prepared for her, a glass of water was put upon a slate, with a small bit of pencil; placing her hand under the slate, she car-ried it underneath the table. In a few moments reried it underneath the table. In a rew moments re-moving the slate the first test was given: a rose with two perfect buds upon a long stem full of fresh green leaves; second, a day lily of great beauty and fra-grance, said only to blossom in the extreme South; third, a fine white double rose, buds and leaves, pre-sented to a small child in the audience by Ski, the con-tral. These tests produced great sensation These tests produced great sensation. trol:

Mr. Frank Clapp, a young lawyer of great ability, then came forward, by request, and related the occur-rence of an eel being produced at a private scance in the afterneon, held at the residence of Dr. Spencer, in the afterneon, held at the residence of Dr. Spencer, in the presence of Hon. George Willard, ex-Congressman, Mr. E. C. Nichols, of the widely known wealthy firm of Nichols & Shephard's machine works, and a few others, including himself. Mr. Nichols, who is a great skeptic, got a common quart fruit can, partly filled it with water, screwed on the cover tight, then placed it upon the slate. Mrs. Simpson carried it beneath the table, when upon 'withdrawing it, lol it contained an eel four or dve inches long, alive and sprightly. "On Sunday morning: after a song by the choir, Mr. Keyser read a poem, "Jesus will settle the Bill." Mr. Watson was-loudly called for, and discoursed briefly upon the "Fallacies of the Christian Religion." This lecture was a fine effort, and well received by all. J.

lecture was a fine effort, and well received by all. J. P. Whiting gave an invocation and speech by his Indian control, in his accustomed harmonizing manner, of charity, love and kindness, endeavoring to bind all races together as one common brotherhood. Dr. Stephens related his history as a medium, not with egotistical reference to great deeds abcomplished, but with tear-dimmed eye and suppressed voice, he told of childish grief at a mother's loss, and subsequent sor-sows, that had resulted in the unfolding of his mediumistic powers. On Sunday afternoon Mr. Vandercook sang "The Beautiful Home of the Soul." The audience had now Beautiful Home of the Soul." The audrence had now greatly increased; the extra trains having arrived, eight hundred coming upon one train from the west, it was estimated that five thousand people were on the ground. Our best wine was reserved as a treat of honor to this vast crowd; and well was it received by the sea of upturned, eager faces, as the golden grains of truth fell from our wise Sister Pearsall's lips, in a rapid shower of pointed sentences. Mrs. Simpson then gave another scance, greatly pleasing and confounding the large assemblage. With the confusion and noise consequent to such an audience in the open field, the manifestations given were truly wonderful, consisting of bringing flowers and writing messages, as follows: 1st, a large double car-nation pink; 2nd, a large double, variegated pink; 3rd, a large double white pink; 4tb, slate-writing, "For McC.'s papooses;" 5th; slate-writing, "For my chil-MCC.'s papooses.' stat: state-writing, "For my emi-dren," signed M&C. Dr. Spencer then said that Mrs. McCumber, a lady who had recently died, appeared to him just as he led Mrs. Simpson upon the rostrum, saying. "Get flowers for my children." That this lady, her life and death, as well as her desire for the flowers, a gift to her children was wholly unknown to the medium, is her children, was wholly unknown to the medium, is really a significant test. The three flowers, of the same variety, only differing in texture, to be presented to the three daughters, is likewise proof of intelligence unseen. T. H. Stewart then read a scientific lecture, which bore the impress of this profound, deep thinker. A note of thanks was extended to the Governor of our state, A. J. Crosswell, for refusing to give his signa-fure to the "Tramp Bill" and the bill which passed both houses, forbidding any to practice medicine ex-cept those who had diplomas from medical colleges." On Sunday evening a good-sized andiënce assembled at the opera house. Mr. Watson gave an interesting account of his experiences, and conditions that had developed his belief in Spiritualism, and thus brought to light those books that have attracted so much atten-tion: "The Clock Struck One," etc. Mirs. Simpson then gave her third and last public séance, under the usual conditions: conditions:

JUNE 21, 1879.

above Nature, Reason, and Intuition. The latter are my own infallible authorities, and I commend them fully to you. Books, mediumship and clairvoyance are only most essential means of exploring the manifold departments of Intuition, and Reason, and Nature.

But, returning to the case under inquiry, it is fair to look at all the *facts* carefully, and then decide how far the vision was erroneous. In 1854 it is certain that Mr: Howitt was not in London; but was absent on a tour of observation in Australia. Therefore could not have seen him with his companion. Mrs. Howitt inside of the same local habitation. But when did I compile the volume of "Memoranda?" It was written out from notes and printed in 1868; just fourteen years after the vision under discussion. Now here is anoth-er fact, namely, before I printed the few notes of that vision I had read in the Spiritual Magazine then pub-liahed in London, a letter by Mr. Howitt, in which he related some things that happened during his Australian tour, and I marked that he was in Australia at the precise time when, according to my notes, he seemed to be in London. Now, knowing this, why did I not suppress my notes ' Because of the "rule" to which I have already called your especial attention. Instead of suppressing the exact facts of my vision, I printed them without a word of alteration or comment; and you have observed that others have made "the most of it" through sundry criticisms and publications, which will do more good than harm in the fullness of

There are other facts. They are these: (Please see the volume) After noting my impressions of the men-tal and spiritual characteristics of the honored and loved Howitts, these words: "My visit over the At lantic was of short duration, about thirty minutes.

I went entirely for another object ... but, incidentally, undsr invitation of their guardians, I could not refuse to look into that home." Now follow words of great import. Here they are: "For some reason I did not ob-

import. Here they are: "For some reason 1 did not ob-serve London as a city, but only this family by itself." Intellectual hencesty and strict analysis in the prem-ises would seem to demand (1.) that'. I (clairvoyantly) should have the full benefit of the "incidental" charac-ter of the observation; (2.) that the only clue or assur-ance I clairvoyantly had that those I saw were the right persons, was the indication of "their guardians"; (3.) that when I clairvoyantly saw the persons who were indicated and called the Howitts, I did " not see Lon-don as a great city."

don as a great city." Now it is nothing more than fair to remember that, for many years previously and also during this very period, I had relied upon an autograph letter, a plece of gament or a lock of hair belonging to the individu-al, in order to guids the clairvoyant vision in the right direction and to the right personality. But in this case, you perceive, my perceptions were invited by the chief of three angel persons (whom I then asw) who repre-sented themselves to me as "their guardians." Wheth-er they were, or were not, the guardians." Wheth-er they were, or were not, the guardians." Whether or not they pointed me to some stranger's home, and to per-sons who were not the Howitts, I do not even yet mow; but my impression is that these angel visitants did not misdirect either my vision or judgment. But nevertheless my impression now is, after reflecting upon it, that, incidentally. I noticed, (as by a glance in passing) some house in the immediate neighborhood where there was 's slick person' and a child--s dir-cumatance illustrative of correlative vision which has, in one form or another, happened hundreds of simes in course of my clairvoyant experience. And, further-more I am induced to come to this conclusion, that as I did "not observe London," but only this family "by Now it is nothing more than fair to remember that

death the beautiful gateway leading from infancy up to a more perfect, harmonious manhood.

Why does Bro. Davis object to "materialization" or "cabinet work," or is it the materializing phenomena that he opposes, or is it the cabinet as a means for pro-ducing said phenomena that is so affensive to his spiritual senses? I would ask him, if God himself is not the first great materializer, and, then, too, I would ask, if there is not unbounded wisdom manifested in the act, since all nature would be wholly unknown to us, and even we be minus our present conscious existence, but for the act of materialization put forth by the allforming materializing hand of the infinite mind. Materialization is the first and the only possible revelation to the external senses of man; and as all men see with their exterior senses, before they can see and reason with their internal or spiritual, I cannot see why any one, especially a philosopher, such as Bro. D., should object to this course of procedure, it being in harmony with the universal order of things." "How be it, that which is natural (physical) is first, afterward that which is spiritual?" This language, though of ancient origin, certainly bears on its face the phase of truth, and will certainly bears on its face the phase of truth, and will apply with equal fitness in our day when used in con-nection with the developing or unfolding of our senses; and as God, in the manifestation of all his works-na-ture-from which we get positive evidence of his own invisible existence, has seen proper, in the infiniteness of his wisdom, to use the materializing phenomena, I can see no good sense or sound reason in objecting to the angels or spirits-they, too, being invisible-adopting the same means for revealing to man their contin-ued existence, especially at a period when the world is so environed with ignorance and doubt—the result of false teaching-as to have no true conception of the

great truth of a sentient immortality. But should it be the cabinet used as a means for said phenomena, that our brother objects to, then I reply that the great bosom of nature is truly a cabinet in which the Infinite Presence labors to put forth all his handiworks in materialized forms. Not an object in the animal or vegetable, or the yet lower, kingdoms, but has received its ultimate visible form through the but has received its ultimate visible form through the means of nature—God's cabinet, and that, too, through the realms of "darkness," as one of the primary condi-tions. Then, why should Bro. D. object to the us of the cabinet, since it is one of the means universally employed for the revelation of facts, which in their materialized form, become the incentives, motor forces in calling out and developing the principles of thought as to the moving causes of things? As well object to the use of language for the development and commun-icating our feelings and ideas one to another, for all language is but the materialized body or form of thought. Nor is it any more essential to mankind in the exchanging of ideas, etc., even while in the physithe exchanging of ideas, etc., even while in the physi-cal form, than any other materialized phenomena, which make their impression on the mind, and thus become, not only the starting point in thought, but the very acme of knowledge as it regards the great ques-tion of our immortal existence; for, if my friends whom I have seen and learned to love in cardiar triands. tion of our immortal existence; for, if my friends whom I have seen and learned to love in earlier days, friends with whom I have lived and copied into my memory, unfadingly, their sacred forms, and if those friends whom I have seen pass through the change called death, and their bodies given to the silent keeping of the grave, return in materialized forms, in every re-spect fully secognizable, crowned with the corrobor-ating testimony of their own declaration in ward-ma-tesialized thoughta-that they are the same friends living now, why, then, I know that I, too, shall contin-ue to exist, and with me, the whole race of man; and thus the highest and grandest of all truths is demon-strated through this phenomenal fact--"cabinet work,"

remove from orthodoxy, and his denunciations of churches as the upholders and defenders of slavery were bitter and unsparing. His eulogist, Wendell Phillips, pounding the cushion of the pulpit in which he stood, declared that neither from the church in Roxbury nor any other did his friend receive the smallest sympathy. These things stuck in the clerical throat. One of the brethren, Rev. Dr. Upham, remarked that Garrison was a Spritualist, and, as everybody knew. Spiritualism was "from hell." The natural inference being that Garrison had gone where his creed came from, it was very properly considered inappropriate to hold him up as an exponent of "New England's most generous impulses and ideas." Consequently the objectionable clause was voted down and out by 19 to 18. If Garrison is heard from on the subject, he will prob-ably say that he cares no more for such praise and blame when dead than he did while living,

Meanwhile Rev. Dr. Upham's authoritative opinion is amusing, if not edifying. We certainly have no par-tiality for Spiritualism, but it seems to us very much like what is called "snap judgment" to assert that the strange belief has an internal origin. What evidence has the reverend doctor that phenomena which he can not understand and a faith which he cannot accept are necessarily "from hell?" Possibly they may be, but how does he know it? And until he does know it, and can demonstrate it to the satisfaction of the public, would it not be more generous and Christian-like to asy nothing? The experience of the past should make us very careful how we diapose of things which are contrary to our hereditary notions. Roger Bacon was charged with magic and witchcraft on account of cer-tain scientisc discoveries far in advance of his age. He would probably have been burned at the stake had he not shut his mouth and silenced his pen. If a mod he not shut his mouth and silenced his pen. If a mod-ern locomotive had been dropped down in ancient Greece or Rome, it would have been worshiped as a god of exorcised as a devil. If a messenger had brought to Crear in Italy a telegraphic dispatch from Cleopatra in Egypt, the unlucky servant of electricity would have been scourged to death as a sorcerer. If Pericles had gotten rid of an aching tooth while under the influence of chloroform, we doubt whether the dentist would have escaped banishment as a diabolical person. If somebody had talked to Socrates through a telephone have escaped bankshment as a diabolical person. It somebody had talked to Socrates through a telephone, we doubt whether the philosopher would have thought it a heavenly voice. If an English iron-clad had steam ed up the Mediterranean two thousand years age and fired a royal salute from her Armstrong guns off the mouth of the Tiber, all the temples of Jupiter would have been crowded with frightaned suppliants, begging protection from the monstrous demon. The tendency of intelligence is to aliminate the su

The tendency of intelligence is to eliminate the sp-pernatural, and, we may add, to abolish the Satanic. It is safe to say, we think, that if the physical phenom-ena of Spiritualism be all that is claimed for them, fa-ture investigation will find them in strict harmony with material and a second phenomenon of the second phenomenon. with natural laws at present unknown. They will not be found to proceed "from hell;" Rev. Dr. Upham to the contrary notwithstanding. Those were wise words which Shakespeare gave to Hamlet:

" There are more things in nearen and earth, Horstio, Then are dreamt of in our philosophy."

But while the heavenly things are above and beyond finite grasp, "our philosophy" will sconer or later ex-plain everything which transpires upon the earth. Let us be patient. Knowledge steps slow but sure, and ev-ery step is planted upon the bed rock of inimutable, unconquerable fact. The mysteries of to-day become the commonplaces of to-morrow, and with advancing light the powers of darkness vanish to return no more, -Missouri Republican.

string, one are sught to look areasty

First test, a beautiful fresh day liiy, and a rosebud. Second, a bright, fine gold fish, alive and swimming. This event created great surprise, some doubting and spressing that doubt; others loudly applauding.

Third, a communication: "Elisha went to heaven in

- Fourth, "Do you doubt that ?"

Wagon.
 Fourth, "Do you doubt that?"
 Fifth, "Then why doubt me and the fish?"
 Sixth, A lovely tube-rose, not in blossom until Aug-ust; none grow in this city.
 Beventh, A double carnation pink.
 Eighth, A double large, white pink.
 A question as to the performance being genuine, arose in the audience, whereupon Mrs. Simpson said:
 Do you think if I were espable of producing a trick, so eleverly done, that I would remain among Spiritu-alists, who are not popular, and for the mere pittance received, when I might each far more and go among the churches, who are popular, and who would carry use on their shoulders any day, to expose Spiritualism?"
 Mr. Nichols came forward and testified to the mani-festations held at Dr. Spencer's on Saturday afternoon; the production of an est, also a beautiful cloth of gold Continued on Third Fus.

reven, but the communication and the

JUNE 21, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

It often seems to young women that it would be a grand thing to be queen-that perfect happiness waits upon tank, wealth, and imperial power. The ordinary trials of life must disappear, they say, when one has a kingdom to do her bidding. But, les us look at the condition of Europe's queens. The first of all, Queen of England and Empress of India, bears on her head, with her crown, a "weary and unimaginable weight of woe." Her one pleasure is to escape the pomp of gorgeous but hollow ceremonials, into strict seclusion, there to nurse her own widowed and lonely heart. She has learned how awful a thing it is to dwell in that fierce light that beats upon a throne," and hold no sweet, private kinship with a lov-ing soul. "There is no one left now to call me Victoria," she walled when the Prince Consort was taken from her side. What words could tell a more pathetic story? On her heavy, drooping face, unlighted by a smile, there is no promise of happiness, save when alone with her children, or a few faithful retainers; outside of these, life is but a mockery. Happier, far, she, who in the most humble walks, has her dally cares and du-ties, with the health and disposition to right-ly perform them. The Princess of Wales, who, one day will in a measure fill her place, is but a pale shadow of thet blooming Al is but a pale shadow of that blooming Alexandra, who won the heart of England on her bridal morn. She possessed beauty, too, and gentle graciousness to perfection; no lovlier or happier maiden ever landed on the shores of Albion; now over her sad face a set smile is fixed as a mask, but it fails to hide the unrest of her wretched married life. Beneath the shadow of a crown, hue and fragrance have fled from those roses to which there comes no second blossoming. Looking back at all the list of England's Queens, at her Marys and Henriettas and Carolines and Charlottes, how checkered, and sad and dark the long list seems. If we cross the channel, we find no better

success. The imperious, high-bred Marie Antoinette, the winning Josephine, the un-fortunate wife of Louis Phillipe, are scarce more hapless than Eugenie, exiled from the more napless than Eugenie, exited from the court of the Tuileries, where her beauty shone transcendent; a few years ago, flat-tered and feted, her voyage up the Nile ri-valled that of Cleopatra's in splendor. Each duarter of the day saw her regal, loveliness spnarelled in some new robe of priories apparelled in some new robe of priceless fabric, with jewels whose value might feed a starving nation, while the Sultan daily laid)at her feet all the spoils that a tyrant could wring from his impoverished people; now, in the retirement of Chiselburst, forgotten and unloved, there are few to do her honor.

The Queen of Italy, Marguerite the Good. is a sad woman, who yet fills with intelli-gence and taste the roll of Queen, in public, with Humbert by her side, with stern, hard face, for Love sits not between them, an invisible but potent ruler, greater than either. A kind and graceful woman, the show of royalty lights up her life with a glitter in which there is no warmth, like "the gleam of sumbeams on the ice, the dance of captives in their chains."

The Empress of Germany has for years been the prey of fears of assassination or uprisings, which should drench her family in blood. There is no peace without security, and no security where government is sed on force alone, and so a terrible spectre haunts the palace, and shakes its boney finger year after year, before the uneasy gaze of the Hohenzollerns.

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The Empress of Russia is no happier; the Nihilist scourge, like the locusts of Egypt, creeps into every corner of the imperial walls, and poisons every feast. The house

doctor, yet her remuneration bears no sort of comparison with that given to members. of those prefessions.

In the Agricultural College of Iowa, eve-ry girl is taught the practical duties of the housewife. She is required, one day in the week, to devote herself to the whole process of bread making, also how to cook all kinds of wholesome food, which may be needed for the family.

Bret Harte describes, in this manner, that phenomenon, to us, a well trained house servant. The place is Germany: "She is messenger and porter, as well as housemaid and cook; but she is always a wonder to the American stranger, accustomed to be abused in his own country by the foreign hand ed in his own country by the foreign hand, maiden. Her presence is refreshing and grateful as the morning light, and as inevi-table and regular. When I add that to the novelty of being well served, is combined the satisfaction of knowing that you have in your household an intelligent being who reads and writes with fluency, and yet who does not abstract your books; who is clean-ly clad and neat in her person, without the ly clad and neat in her person, without the suspicion of having borrowed her mistress' dresses; who may be good-looking without the imputation of coquetry; who is obedi-ent without servility, polite without flattery, helpful without expectation of immediate pecuniary return, what wonder that the householder feels himself in a new Eden of domestic possibilities! What wonder that the American bachelor living in German lodgings, feels half the terror of the conjugal future removed, and rushes madly into love —and housekeeping! . Good, honest, simple minded, cheerful, duty-loving Lenchen! Have not thy brothers, strong and dutiful as thee, lent their gravity and earnestness to sweeten and strengthen the derce youth of the republic beyond the seas?"

Betsey-Bobbitt says of woman's voting: "But, if you vote, you have got to go before a board of men, and how tryin' to delicacy that would be." "I went before a board of men, when I joined the meetin' house, and when I got the premium for my rag-carpet, and I still live, and still call myself a respectable character; but, says I, in a vein of unconcealed sarcasm, if these delicate ball characters are too modest to go in broad daylight, armed with an umbrella, before a venerable man sittin' on a board, let 'em have a good female board to take their votes." "Would it be lawful to have a female board?" says Betsy. "Wimmin can be boards at charity schools, and they can be boards at fairs and hospitals and penitentiaries and plenics and missions, and would It be any worse to be a board before these delicate wimmin, says I, carried away with enthusiasm. I would be a board-myself."

BOOK REVIEWS.

SPIRIT IDENTITY, by M. A. (Oxon), author of "Psychography." Pp. 143, 12 mo. London: 1879. W. H. Harrison. For sale by the-RELIGIO-PHI-LOSOPHICAL Publishing House. Price, \$1.25.

This work is composed of a paper read before the British National Association of Spiritualists in 1875, extended by a lengthy introduction and appendices of illustrative articles from the *Spiritualist*, and de-scriptive cases of spirit identity. It is written for the student who has gained the in-ner circle of the subject, and is familiar with spirit communications. In this it differs from the author's preceding volume on "Psychography," which was written for

beginners. Mr. Stainton-Moses thoroughly under-stands the difficulties which beset the path of the investigator. He says: "The experiences of investigators are very various; the attitude of public opinion almost precludes fair ventilation and discussion of facts; the facts themselves are not such as can be published in many cases; and we have to reckon with an Intelligent Operator whose

their presence, under their piercing eye: you must energize to lead the life that has ejevated and ennobled them: the life of self-abnegation and self-discipline as of one who subdues the flesh to the spirit, and subordinates the temporal to the eternal.

"In short, the whole fabric of religion, so far as it affects man, excluding for the mo-ment the worship due to the Supreme, re-ceives its sanction and stimulus from these doctrines which are becoming integral parts

of the daily lives of so many of us. "In days when a fading faith has relaxed its hold on human life, or, if you prefer it, when man has lost his grasp of it, when rewhen man has lost his grasp of h, when the ligton, as a binding power, is losing so much of its vitalizing influence, and becoming less and less a factor in the formation of the national character, we are being, by the mercy of that God whose response is never wanting to the aspirations of his creatures. brought face to face with the reality of our spiritual existence.

"There are many of us who are fain to cry, Lord, I believe; help Thou mine unbelief," not because of the prescription of a timehonored creed, nor because of the faith which our fathers have handed on to us, saily battered and shattered by many a blow from destructive criticism; still less because of the dogmas of any ecclesiastical corporation ; but because we have seen with our eyes, and have proven by severe methods of logic, that dead men live,—because we can argue from their perpetuated life to our own,—because we can believe that we too shall one day join the great company that has preceded us,—and because we have learned from some of them lessons reason-sonable, comprehensible, and coherent, of life and discipline, which following we may fit ourselves for the progressive life to

"It is this that constitutes for me the moral beauty of Spiritualism. Apart from its re-ligious aspects, viewed as a question of-mere psychology, I should always regard it with deep interest, but it would possess for me none of the far-reaching significance that it now has. Its phenomena impress me with eyer increasing wonder, though I am not always grateful for the bewilderment they cause me, nor thankful for the prominence assigned them by some well-meaning but injudicious friends who mismeaning but injudicious friends who mis-take the busk for the kernel. The buffoon-ery that passes current in the public mind for Spiritualism;--the fraud and folly that besmirch it;--the unclean things that get mixed up with it;--the vagaries of the un-balanced minds that are inevitably attracted to a new and fascinating subject;-these things I deplore, but-contemplate without dismay. They are ephemeral, and wilklive their little life and die., Born of human ignorance, nurtured by human folly; they will yield to advancing knowledge and increased sense of responsibility, when the true moral significance of the subject is re-

lengthy, because of their intrinsic value, and to give the readers a taste of the clear and thoughtful style of the author. Mr. Stainton-Moses is among the ablest advo-cates of Spiritualism in England, and

..... Continued from Second Page.

rose, presented to Mrs. Merritt. He also paid Mrs. Simpson \$5 for the gold fish, presenting it back to her. He stated if she would produce similar manifestations the next day, in a can, tightly wired and sealed over with wax, after the cover was screwed on, he would give \$5. The committee were agreed upon, and met according to agree-ment the following morning at the residence of Dr. Spencer, but the conditions were evi-dently disturbed, as Ski refused to perform the act, which added greatly to the pleasure of the opposing element./

We fully believe Mrs. Simpson to be a genuine medium of high order. MRS. 1., E. BAILEY.

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Modern Spiritualism,

REPLY BY

REV. A. A. WHEELOCK, UTICA, N. Y.,

Tes sermon of Modern Spiritualism, preached Sunday even-ing, October 20th, 1875, by Rev. C. H. GARDAWA, Rector of Trinity (Episcopal) Church, Udica, N. Y. In titla pamphlet of 20 pp., the objections against Spiritual-ism and the decunciations hurled against its believers are met and answered. The Bector is defeated, routed and all his strong points captured and his batteries are turned upon himself. It should be generally circuited as missionary tract, Single copies, 10 cents: 20 copies, 11.00. For sale, whole-cale and retail, by the Beligio-Philosophical Publishing House, Chicago.

YOU CAN CURE-YOUR CA By the Same Means We Cured Ours.

Came Home to Die, Catarrh'of Head and Baweis, Deafaces, Etc.

cognized among us." These extracts we have made somewhat

everything he writes is valuable.

of Hapsburg fares a little better, for the marriage of the handsome Empress of Austria was one of affection. Yet even she finds her happiness by stealing away from court life, while she frequently shocks the marti-nets about her by her unconventional ways. The little kingdoms of Denmark and Greece are so poor, that royal ladies are obliged to spend much toil and trouble in making their scant coffers cover the necessities of their-position. One of the brightest and best among them, poor Carlotta, who aspired to the throne of Maxico, was thrown back by the retributive tide of revolution, upon her native shore, a regal outcast, bleeding at every pore. Reason has fied from its throne, and in imagination she rules in that old city which is still stained with the blood of Maxwhich is still stained with the blood of Maximilian.

Gentle Mercedes, of Spain, the happiest of them all, yielded up her fair young life, within the year-of her marriage, as if to show that earthly happiness could not be stayed by royalty; that there is a monarch before which even the Hidalows of Spain before which even the Hidalgos of Spain must bow.

In this country, where rank is not, wealth takes its place, and becomes the God of our ambition. But, how hollow and rotten it seems, when weighed in the balance with enduring good which survives change, and overcomes even fate itself. There is a true philosophy, which blossoms from the root of eternal principles, that can neither be alienated, corrupted or destroyed, and which leads its disciples into paths of 'righteous-nessend peace. With this philosophy, and in a domain of purity and affection, where loyal manhood is crowned king by virtue of his reason, woman's true and happy queen-ship can alone exist. Then, the walls of the cottage will be made more beautiful and at-tractive than those of a palace, and the true home, the center of the sexing influences of this earth, be established and perpetuated. GENERAL NOTES. takes its place, and becomes the God of our

GENERAL NOTES.

There are seventy-four women members of school committees in Massachusetts, and they are said to be very efficient in their work.

Union College has begun to give to wo-men instruction similar in method to the course offered at Harvard. Twenty-five young ladies are studying Geology, with such progress as to compare favorably with male students. They expect to take up metaphysics soon.

The teaching of sewing in Boston schools is considered successful. They receive in-struction only two hours weekly, yet at the end of the first term, pupils who could not hold a needle properly at the beginning. could do very creditable work. It is pre-pared at home, so that no time is wasted. And for this extra time spent in arranging work, the teachers receive less salaries than ever. 10 01 SYCE.

The salaries of teachers in Connecticut are still very unequal, sithough the wages of female teachers have been raised during the year. They receive, on an average, \$30 per-month, while men have \$50. The teach-er has to spend about as much time in pro-paring for her profession, as a lawyer or

opinion and action are frequently the very reverse of what our own would be.

"The gates are set ajar, and a motley company enters. We know little of, and most of us care less for, proper conditions of investigation; and we complicate an already perplexing subject by much careless folly.

Again he wisely concludes: "Both from the nature of the evidence and from the attitude of men towards it, the truth is only partially made public."

The most difficult factor in this investi-gation is the Intelligent Operator at the other end of the line."

"The will of the Intelligent Operator in the best cases is added to causes before enumerated, so as to render the free dis-semination of truth difficult." The author's

semination of truth difficult." The authors own mediumistic experiences are not the least interesting portion of his pages. He fairly presents his views in his con-clusion: "The facts that 1 have enumer-ated stand as integral parts of one great system. They fit into their own place, and they are corelated with a series of other facts within my own experience and that facts within my own experience, and that of a vast majority of patient students of this subject. Students I say, and patient students too, for I decline to admit that there is any value in the opinion of the more wonder-hunter, who buzzes about at a few public scances, or in the dogmatic belief a man who has an antecedent objection to look into any evidence, or to have what he is pleased to call his faith disturbed in any way; or in the captious criticism of the few who turn a careless glance on what they regard as the peculiarities of Spiritu-alism compared with the imperial interests that engross them."

that engross them." "We, who think otherwise, who regard this universal impulse as, in itself, a wit-ness to the truth that underlies it; we, who believe that the spirit is the man, and who offer some logical evidence as a ground for adhering to that ancient and venerable be-lief—a belief undamaged by the assaults of modern incredulity—we are not disposed to esteem lightly the testimony that is being day by day brought home to us on these points. They are to us the foundations of points. They are to us the foundations of our religious belief so far as it respects our-selves. They do not, and they cannot, stand alone, for once recognized, they carry in their train an entire code of personal relig-ion.

"Am I to live on after my body is dead? Then it concerns me to know where. What answer comes to me from the land beyond? You are the arbiter of your own destiny. You will live there as you are living now. By the acts and habits of your daily life, you are preparing for yourself the place of your future habitation. The filthy is the filthy still, as the pure in heart preserves his purity. You are working out your own salvation, or preparing to yourself misery and woe. and woe.

and woe. "And what of the friends of earth, with whom my interests are so bound up that to sever them would be to tear out the heart strings, and destroy the half of myself? They live still, the same friends with the same interests and the same affections. If you desire to join them, and to associate yourself with those who can lead you on forward and upward, you must live as in

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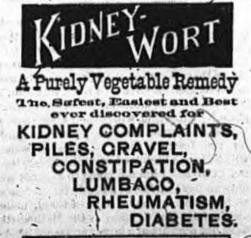
The Alliance, of March 29, says:

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JUNE 21, 1879.

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Medial Writing and Speaking.

CHICAGO, ILL., JUNE 21, 1879.

In some recent remarks on Psychometry we said: "We must learn not to confound the operations of a medium's own earthbound spirit with the activities of an outside spirit freed from the flesh;" and wequoted from Mr. Epes, Sargent's " Planchette" some strong remarks admonishing his readers against the error so often made.

The claim of writing-mediums and of trance-speakers, that they are writing or speaking under the control of some spirit, once eminent, as poet, philosopher, or seer, in the earth-life has been too loosely and credulously admitted by persons holding the spiritual theory. No one thoroughly versed in Swedenborg can take as genuine the utterances of Judge Edmonds or Mrs. Richmond, claiming to come from the great Swedish seer. Recently in London, Mr. Fletcher, an undoubted medium, gave a discourse professing to come from Wm. Howitf) but there was nothing in it fitted to impress any one, who knew Howitt, with characteristic proofs of identity.

From ignoring the admonitions of those who had studied the phenomena of somnambulism and Spiritualism, Mr. Henry Kiddle has been led into the deplorable mistake of accepting the worthless automatic scribblings of his son and daughter as bona fide communications from denizens of the Spirit-world. It is time that students of Spiritualism began to discriminate. It is time that these claims of writing-mediums and trance-speakers were subjected to the analysis of reason and experience. .

. How are we to explain the contradictions and inconsistencies in the testimony of trance-mediums as to their controls, if we take the ground that it is to be accepted without question? A medium in Boston, claiming to speak under the control of Theodore Parker, directly contradicts a medium in Chicago, making the same claim How shall we decide as to which is the gen. uine T. P.? The two mediums may be equally honest and capable; but one of them must be in error. We believe that both may be in error, and yet that both may be sincere in their claims. "How so?" it is asked. "The medium, by the hypothesis, is honest. Why then does his spirit in the state of unconscious trance present itself as Parker or Mozart ! Truthful in the normal state, why is it guilty of an elaborate organized falsehood in the abnormal state? Is it the body that keeps it' straight? When freed from its control, does it act a part, or play the fool, or take a pleasure in deceit ?" To all this it would be sufficient, for our purpose, to reply: "We merely give the fact; the explanation of it may be difficult, but the fact itself is not affected thereby. It is indisputable that a dozen mediums, equally gifted may utter contradictory communications as coming from a certain spirit; and that each medium may claim that all the utterances except, his own are spurious so far as the question of identity is concerned. Now which one of the mediums is to be selected as telling the truth on the subject of identity of control? Obviously we are thrown back on our own human reason for a decision. Forever apt and true, therefore, is that injunction from the evangelist John, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Nothing, consequently, can be more delusive than the theory, sometimes advanced, that our evil propensities and dispositions are not carried with us into the Spirit-world; that with the loss of our physical appetites, we lose all those inducements to svil, by which we have been beset in the earth-life. Be not deceived. Between the earth-life and the spirit-life there is a correspondence of all things, whether good or evil; and the evil we have not put under subjection to the higher faculties in this life will go with ns as a part of our incumbrances into the next; there to be got rid of only by our own efforts and the energy of our own volition. Still we admit that man is a complex be-ing, and that he may be interiorly much atter or much worse than he appears to be, in his normal state, to himself and others, ualist will longer delay our hard earned Some saints may find themselves sinners, dues. Do the best you can; send along any and some sinners, saints, in the life where sum, however small, if the whole cannot be all disgulater will be stripped off. Do the paid

In the mystery of this hidden interior state may he involved one of the solutions of the baffling enigma, Why can we not trust these assertions of trance-mediums as to their controls? In certain states of the consciouaness, one may be the subject of self-imposed delusions; just as in a halfdreamy state one may be startled all at once by imagining that he is falling down stairs, or that he has been thrown from a horse. There are mental phenomena in abundance which will analogically justify us in the assumption that the medium himself may be innocently the subject of a self-imposed delusion as to the identity of his control.

And then the high probability that there are unscrupulous spirits, who, to win attention, will assume the name of some great man, must not be left out of the account. If a human mesmerizer can create delusions in the mind of his subject, why may not a spirit-meamerizer be able to do as much? That he has this power is made more than probable by a multitude of well-known facts.

There are higher and lower grades of consciousness than the normal, and these, though in certain moments of psychical illumination they may be fused into a unity, may be quite distinct in our habitual state of mental activity. That we have psychical powers, of which we ordinarily have no conception, is a truth which Leibnitz, Schilling, Plato, and other great philosophers seem to have realized. Our modern phenomena confirm it!

This fact, properly pondered, will answer the objection, "How is it that an uneducated woman/can, when medially impressed, give forth utterances far transcending all that she knows or is capable of in her normal state?" The answer is: She may have got much from her own psychometric appropriations, exercised independently of the normal consciousness; or she may, in some instances; be influenced by a spirit; and this spirit may deceive her as to his identity, should he so elect, or he may impress her with the truth.

It is a curious fact that Plutarch, who was near to being a contemporary of Christ (having been born about 50 A. D) discusses the very subject that the phenomena of our own day have here in this present article made appropriate. In one of his dialogues an interlocutor says: "Why should we seek to deprive these souls which are still in the body (human beings) of that power, by/which the former (emancipated spirits) know, future events, and are able to announce them? It is not probable that the soul gains a new power of prophecy after separation from the body, and which it did not before possess. "We may rather conclude that it possessed all its powers during its union with the body, although in a lesser perfection."

Again Plutarch says: "If the demons, being human spirits disembodied, may foresee and foretell human events, why may not human spirits, embodied, possess a similar power?. Our souls indeed are interiorly endowed with this power."

At the same time Plutarch takes the same ground that we have taken, namely, that the medium may not unfrequently be impressed by spirits to utter their thoughts, if not their exact language: for he says, al luding to the Delphic oracles,-"Neither the voice, nor the sound, nor the words, nor the metre, proceeds from the god (spirit), but from the woman (medium). The god only presents the visions, and kindles in the soul a light to discover future events; and this is called divine inspiration."

Brief Asswers to Correspondents.

A friend writes:

A friend writes: "I come to you for light and help in the following case, which is incerely hops you may give. I have a sister who has been subject t, spirit control for two years. The is very much of a lady; is the mother of four chil-dren. I mention these personal affairs to show that it is not the conditions in iffe that cause these annoyances. She has been in the hands of the lowest and most valgar spirits. They never cease using profane and obscene isnguage and actions, day on night. She hears them talk and sees them; also feels them. Some assume the names of Parker or Bacon, and say all manner of things. Her bodily strength is so rest day or night. She has tried to get rid of them hy not sitting in circles, but without avail." The numerous letters which pour in on us

The numerous letters which pour in on us of a character similar to the above, prove the necessity of a thorough knowledge of the laws of spirit control, and the culture of mediumship as a glorious faculty, instead of allowing it to be employed as a toy by ir-responsible agents. It is better by far not to be a medium than to be one for a deceiving obscene spirit, and hence we can offer this medium only this advice: She must make herself positive to these influences, and for a time drop the circle, and everything which may lead to susceptibility to spirit control. She had better, if necessary, go away from the familiar scenes which, by association, recall previous impressions, and by diversion and strict attention to diet, improve, her health. All stimulants, as tea and coffee, are to be avoided; especially do we insist on the disuse of these, and a plain diet. The more exercise taken in the open air the better, and sedentary habits and solitude must be avoided, as well as conversation on the subject of her control.

A. C. Doan asks:

"Is it asfe to allow ourselves to be used by unseen in-telligences, even if we know they are trathful, without using our reason and judgment in all cases? Cannot a person by giving up to controls, loss all power of self-control and be at the mercy of the influencing spirit? Is not true mediumistic development a growth and un-folding of our higher organs and facilities?"

We have always taught that there, was great danger in surrendering the reason, no matter how exalted the communicating intelligence. Mediumship should be accompanied by the unfolding of the spiritual faculties, but it cannot be said to depend on these faculties. The sensitive mediumistic state is necessarily subject to the abuse of irresponsible agents, and, as these cannot be known with certainty, nothing should be accepted unless sanctioned by reason.

Loss of Intellect by Age.

The spirit intelligences writing in the "Ethics of Spiritualism," claim that it is not necessary for man to enter the "second childhood" with age, but that in the true order he should gather strength with years, and ripen into full maturity with age. They cite the instance of Humboldt composing the last volume of his "Cosmos," after the age of -ninety years, and retaining all the faculties of his mind in perfect strength. If the mind be properly cultivated, the spiritual portion constantly in the ascendant, and the appetites and desires coordinated and held to their proper uses, then it is claimed we should never see the pitiable spectacle of lost mentality, and childish, helplèss age.

This view is worthy of serious attention by all, and numerous examples may be adduced in its support. For instance, Lucretia Mott, now in her eighty-seventh year, vigorous and absorbed in public affairs. had been practiced.

Referring to some comments in the Boston Post on Mr. Kiddle's book, a correspondent writes: "If such answers are the work of the nerves of mediums or of those wanting answers, as claimed by the Post, Spirit. yalism has got something hard to clear up." Not to. The clearing-up came with the first advent of Modern Spiritualism. Careful investigators have always taken it for granted that these unsubstantiated communications are worthless, except as indicating psychological fact. A man under the effect of hasheesh, or a man in his sleep, may utter long addresses, of which his reeollection is very dim when he comes to his senses or wakes. What is there in these commonplace medial writings or utterances that is any more curious than the communications we get in our dreams, or under the effect of some drug? Truly it is hard to draw the distinction. Too much importance has been attached by novices in investigation, to the bare fact of automatic writing. It needs no theory of "elementaries" to clear up the puzzle. All that need be said is, that it is analogous with phenomena which every one admits, though they may be as yet not satisfactorily explained. We must enter earnestly into the study of mental phenomena, as illustrated in somnambulism and Spiritualism, if we would get any light on the subject. Philosophers and physicists, and even psychologists, up to the present time, give us little that is of value in regard to it. We hope the case of Mr. Kiddle may help us to do something to prevent such blunders as his in the future. The effect of them is to prejudice superflcial inquiries against Spiritualism. It is time that automatic writing should be clearly understood as being no satisfactory

"Something to Clear Up."

Another Exposure.

peculiar conditions.

proof of the work of a spirit except under

We learn from the Boston Herald, that Mrs. Hatch, who basfor years been a conspicuous spiritual medium in Boston, her specialty being the production of flowers from spirit sources, gave a scance a few evenings ago, at a private residence, in Chelsea, Mass. The lights were extinguished, as usual, and the persons in the circle were enjoined to hold fast to each other's hands. Flowers were soon dropped here and there, and Mrs. Hatch began to explain how they had been brought from distant places by spirit hands. All the gas burners in the room had been connected with an electric lightning apparatus, and suddenly the apartment was brightly illuminated. The medium was completely exposed. In her lap was a pile of flowers, and she was caught in the act of tossing them in the air.

There were present at the exposé twentyfive highly respectable ladies and gentlemen, and an urgent demand was yade that the clothing of Mrs. Hatch should be catefully examined, for she had been seen to conceal some flowers with the skirt of her dress, when the room was suddenly lighted, but she obstinately refused, showing plainly in the opinion of those present that fraud

Spiritualism in Prussia.

H. Liebing, of Berlin, Prussia, writes as follows to Mr. Simmons, Dr. Slade's partner, now realding in this city:

Prof. Zöllner-has kept his promise well. Three volumes of his works are published now, and the last one is expected to appear in a few weeks. No one has given Slade so in a few weess. No one has given shares of Eu-much justice as he. The scientists of Eu-rope have been startled by the revelations he made. The professor's books are working silently below the surface now; and many are investigating the spiritual phenomena, and in a short time things will change in favor of Spiritualism.

'I am not of Zöllner's' opinion in regard to his hypothesis of a fourth dimension, but think it will prove to be an error on his part; but it makes no difference; it serves as the means to investigate the matter as minute-ly as possible. We have a very good medi-um here now, a lady, for physical manifestations. The spirits play on the guitar when laid under the table. We get impressions of spirit hands and feet in flour and on blackened paper. Spirits touch us, ring bells be-low the chairs, and do almost anything we request them to. Indians run about the room in their moccasins and dance; we hear but do not see them. About six months ago wishing for physical manifestations, pencil and paper lying on the table at the time, the former rose up in a full light, before all present, and wrote a message in a very plain hand writing. Mediums are developing all around us.

The Great Discovery of Mr. Crookes.

The London Times cannot ignore the recent strange results achieved by Mr. Crookes in his researches by means of his radiometer with rarefied gases, for he has penetrated into a new realm beyond the bounds of matter as usually understood, and recognized an "ultra gaseous state," which exists when matter is greatly rarefled, or in other words, the melecules are greatly removed from each other. A new phenomenon arises-molecular reflection, obeying the laws of light, and the molecules obey the influence of the magnet.

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

Rev. John Tyerman has reached his home in Australia.

Jas. K. Jones, of Leadville, Colorado, has sent us a large list of three months subscribers, for which he has our thanks.

Dr. J. K. Bailey delivered three lectures at Darlington, Indiana, June 1st and 2nd. Address, till further notice, Colfax, Ind.

The June number of the Texas Spiritualist (monthly) has come to hand. It contains many interesting articles. It is published at Hempstead, Texas. Chas, W. Newman is editor, and C. T. Booth, associate editor.

Mrs. Milner writes: "The Woman's Suffrage movement in Louisiana, gotten up by Mrs. Saxon, is in the ascendency and is rap-Idly gaining ground. In canvassing for signatures to the petition, I have not found one positively opposed to it."

Wilhelm Besser, a prominent Spiritualist, of Leipzig, Germany, writes :

Your esteemed paper is quite in conform-ity with the views of myself and friends here, and you will allow me to pay you our respects concerning the same.

Our friends in attendance at Grove Meetings and other gatherings, will confer a

Here the very arguments we have been using in our articles on psychometry and trance-mediumship are anticipated some eighteen centuries back. Plutarch was a Spiritualist in the modern sense, and throughout his writings gives proofs that he was well convinced of the phenomena which are the basis of our system.

Anaxagoras, who lived five hundred years before Christ, and who maintained that pure Mind, free from all material concretions, governs the universe, expresses the opinion that the human soul has powers of divination in its own right, and independent of what it may get from spirits no longer earth-bound.

The views thus briefly expressed may be thus summoned up: (1) It does not require the theory of independent spirits to explain a large majority of the phenomena we get through mediums for writing and for speaking. (2) That mediums may be impressed by spirits to personate them, or to utter their thoughts, is, however, distinctly-admitted. (8) Man being a spirit, even while fettered to matter, has spiritual faculties which, in certain abnormal-states, may be manifested. (4) A trance-medium, in a state of limited consciousness, may himself originate the impression that he is uttering the thoughts of some spirit, eminent in the earth-life or the false impression may be mainuated by some mendacious independent spirit. (5) The philosophy of distinct states of consciousness must be studied before we can throw light on these questions. Man's physical nature is a complex, which psychology and philosophy have as yet hardly begun to unravel.

The dull season in newspaper business is now approaching with hot weather and it is of the utmost importance that the large number who are indebted to the JOURNAL should settle their accounts. We are grateful to those who have so cheerfully responded and cannot believe that any true Spirit-ualist will longer delay our hard earned

And to prove the section and the section and T and T and T and the section of the section to the section to the section and th

She has recently been elected president of the Pengsylvania Peace Society, and gave on the occasion an excellent address. An exchange says: "There is probably not another women in America of her age in as active and intellectual life." This may be true, but it ought not to be. Every woman of the age ought to be just as intellectually active, and they would, be did they cultivate their minds in the manner prescribed in "Ethics."

Sarah J. Hale recently died at the age of ninety-one years, after fifty years of constant editorial labor on "Godey's Ladies' Book," during all of which time she has only once failed to have her work prepared in proper time. A mother of five children, left a widow at an early age, she has by her pensupported and educated her family, and had the satisfaction of seeing them all take honorable positions in the world. For fifty years she maintained the "Ladies' Book," in tone pure, clean and elevating, and to her latest moment remained in vigorous possession of her mental powers.

Last we will mention Peter Cooper, who is now eighty-seven years of age, who often appears in public, lending his presence and the weight of his influence to, every good cause.

Dr. Gray nas been at Saratoga-a resort for the fashionable gambler as well as the fashionable minister-and he makes the following declaration that he "fears that a residence there long indulged in, would be too much for clerical virtue." Verily, why didn't the Presbytef an ministers select some other place for a meeting, where their virtue could not be in danger? He says, " Bless the Lord for the Joseph's share of common sense which He has bestowed upon the Presbyterian Church. I am not going to say that we have no fools. A fool of a Presbyterian beats all fools, and we have some of them, male and female. Not so many as the Methodists have, but ours are of a larger and more incor. rigible variety."

Prof. David Swing, it is said, is suffering from over-work. The temptation to overwork for successful men, is always very great, and the more they do the greater the accumulating burden they have to sustain, yet no one has a right to destroy himself, even in the most noble cause, when the sacrifice is not only useless, and uncalled for, but an injury to the cause as well as him-

solf a stranged tranget A. C. Bring wat Hill NOCOMPLET. 198

Since writing the above, we have receiv ed a later Herald, which contains an account of another scance given by Mrs. Hatch. Before the lights were extinguished, she was carefully searched, and the manifestations seemed to be the result, of genuine spirit power. One hundred and twenty-five flowers were distributed among those present.

Mr. S. P. Putnam is giving a course of re ligious lectures at Science Hall, 141 Eighth street, New York, on Sunday evenings, and all who are interested in constructive Liberalism are cordially invited to attend. The following is his platform:

THE CHURCH OF THE FUTURE.

Religion is the harmony of man's nature It is the sentiment stirred and exalted by the contemplation of the universe, express-ed in forms of reason, and binding the soul to progress. The forms of reason change, but the exalted sentiment still abides to re-

fine and dignify human growth. Religion in itself is not sectarian. It abhors division. It seeks unity. But religious enthusiasm has hitherto been at war with itself. In order that it may become one, its method must be one, and that method is science. Science is the Christ of the new religion the constant revealer of divine res religion, the constant revealer of divine possibilities

The religion of the future is not merely choice expression of the future is not merely a choice expression of the truths of the older ligions; it is a vast original movement, that having passed through the chaotic stage shows the beginnings of the cosmos, the new church, the ideal republic wherein all hu-manity "shall be good, and great, and joy-ors beautiful and tree"

ous, beautiful and free. We spring from the bosom of the past, and all its precious life is ours; but we are likewise children of the future, and feed are likewise children of the future, and feed upon its boundless promise. Whatever is sweet in Jesus, heroic in Mohammed, divine in Buddha, human in Confucius, we accept; but in the fresh and color of new knowledge and inspiration. We take the golden threads they give, but the woven picture is beyond their utmost conception. No one mind can express the magnitude of the new movement. Only time can re-veal its wealth of hope. But we would give some impressions of the church of the fu-ture, of the /thought that shall shape its growth, of the spirit that shall fill its tem-ples, of the methods by which it shall make this world happy.

this world happy.

The Chicago Alliance presents to the public an opportune article, under the head "Ruined by a Sunday School." The permicions teachings of one prominent book, "Yen-sle Walton," are graphically pictured, and the bad results likely, to flow therefrom very plainly exhibited. There is no doubt a vast amount of trash in the Sunday school litera-ture of the various churches.

favor upon us and do their neighbors good by inducing them to subscribe for the JOUR-NAL. If you can't get yearly subscribers, take them on trial for three months for 50 cents.

Mrs. Mary Ogden of this city, formerly of Moline, Ill., is said to be a good trance medium. She called on us last week and we found her a very pleasant agreeable lady, and were impressed with her apparent honesty and earnestness. Those desiring to have sitting with Mrs. Ogden, will call at her residence, 288 Wabash avenue. .

Don Crolis, a very learned scholar of Ceylon, is translating the little work of Prof-Denton on the "Deluge" into the language of that country. This is a just tribute to the merits of one of the ablest thinkers and griters in the liberal army of the West, by one of the most advanced scholars of the East.

Hudson Tuttle will be the principal speaker at the Spiritualist camp-meeting at G. W. Webster's Grove, one mile west of Bonair. Howard county, Iowa. Mrs. Emma Tuttle, whose readings have attracted great attention, will also be present, to participate in the proceedings. The Spiritualists of Iowa, should avail themselves of this opportunity to be present, and hear the inspired utterances of Mr. and Mrs. Tuttle.

The Scientific Association of Atlanta, Ga., propose not only to receive books by donation, but also have each one reviewed that comes to hand, by a member of a committee appointed especially for the purpose. All reviews will be read before the Association on its weekly lecture nights, and then published in the Southern Enterprise; and the work will thereby be well advertised. G. W. Kates, a prominent Spiritualist, is Secretary of the Assaociation.

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Prof. Milton Allen is soon to start on a Lecturing tour in portions of Northern Illinois, southern and western portions of Wisconsin and in the middle and southern poctions of Minnesota. Friends in these sections who desire his services will do well to address this office soon. The Prof. will act as special agent for the sale of The His-tory of the Origin of All Things. (see book notice in this No. of the JOURNAL.) He will also give readings from, and explana-tory lectures on, this remarkable Book. He has some fine charts and maps prepared especially to illustrate some of his lectures on the Cosmos and The New Dispensation. He will also set as agent for the Journal.

JUNE 21, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

ILLINOIS PRESS ASSOCIATION Annual Excursion.

The usual yearly excursion will this year be over the Chicago and North-Western, St. Paul and Sioux City and Sioux City and Pacific railroads, leaving Chicago on the 19th and returning on the 25th Before this paper reaches the majority of our readers the trip/will be half over. The editor of the JOURNAL will accompany the party, agd take the first rest he has had for several years, and which he so much needs.

He will be accompanied by his wife, who has been his faithful secretary and who in her quiet, unostentatious way, has done as much to sustain the JOURNAL through its crucial trials, and to make, it the grand success it is after the terrible ordeals of the past two years, as has the editor. By her good judgment, untiring energy and self-sacrificing devotion to the Jour-NAL's interests and to the memory of her' father, she has been one of the most important aids in accomplishing the gratify. ing and hopeful progfess which has been made within the ranks of Spiritualism,-a progress which the most sanguine had only a remote hope of two years since, and which is hailed with enthusiasm and delight by hundreds of thousands of intelligent Spiritualists and friendly investigators scattered over both continents. To one who has done such noble work, there should come a day of rest and recreation, and the editor confidently asks his readers to unite in asking that this faithful helpmeet may have a pleasant trip, and come home refreshed and prepared to take up her duties with renewed vigor. Our good friend, Robert Collyer. whose removal to New York all Chicago is mourning, when he desires to pay his wife a well-merited tribute from his pulpit, induces her to stay away from church on some pretext so that she may not bear it. Following his example, we publish this word of justice unknown to the recipient. The excursion passes through some of the finest portions of the great Northwest, and the information which will be, placed before the readers of the hundreds of paopers represented in the party, will be profitable in every way, both to the sections visited and to the general public.

Mrs. Ellen A. Parker speaks in high terms of Mrs. M. C. Gale (formerly of Batavia, N. Y.) as a lecturer. She has been holding forth at Flint, Michigan, with great success She is also an excellent test medium. She is engaged to speak at various Camp and Gaove meetings.

In, writing articles for the JOURNAL, especially if you intend them for immediate publication, condense your thoughts, and state your incidents, facts or sentiments as concisely as possible. Long articles are often delayed for weeks, if not crowded out altogether.

Silas Arthur, who has been considered by some an excellent musical medium, writes:

"I know now why my musical gift was taken from me. Every medium should have a change or rest, if they would succeed. 1 think my musical faculties will come back better than ever some day. My mediumship for giving positive tests, is now better than ever; but I shall not travel any until I can play the music again. At a circle held at the house of W. W. Pierce in Santa Barbara, Cal., on the evening of the 18th of April, a spirit came to communicate, who said his name was Vilroy Bush ; that he lived in Chesterton, Ind. Mr. Pierce was at the time of the scance in Indiana. His niece wrote him, asking him to inquire into the circumstances of. the death of the person named. Mr. Pierce wrote to the Postmaster of Chesterton, for information. The answer came that Vilroy Bush died in Chicago some four or five. weeks before, and was buried in Chesterton. We had the pleasure of a call from Mr. Pierce who tells us that there is a great deal of medial power developing in California. There seems to be in that State, elements and conditions peculiarly adapted for the work the Spirit-world has in hand.

Robert Harlow, of Cleveland, Ohio, departed this life June the 5th, and the funeral took place from his residence on Euclid avenue, on Sunday the Sth. Thomas Lees gave the final message of the deceased to the very large assemblage of friends. Among other noteworthy thoughts, he said, Mr. Harlow told him that although he believed in the phenomena of Spiritualism, he did not claim to be a Spiritualist, for to be such required one to fashion his life according to its pure and noble principles, in a better manner than he felt he had done. Hudson Tuttle made this the text of his discourse. Mr. and Mrs. A. G. Smith and family, of Painsville, sang, as only that gifted family can sing, the beautiful songs which belong pre-eminently to Spiritualism. At the vault, Mr. Lees read an appropriate selection: there was a song which lifted the souls of the hearers to heaven, and closing remarks by Mr. Tuttle. The entire ceremony was of a most impressive character.

... B. F. Underwood, Materialist, will lecture at Salem, O., the 20th, 21st and 22nd; River Falls, Wis., the 25th, 26th, 27th, 28th and 29th; Arcadia, Wis., July 1st, 2nd and 3rd; St. Charles, Minn., July 5th and 6th.

For a few weeks past we have been advertising Planchette boards for 75 cents, instead of original price, \$1.00. We find that the one for 75 cents is mailed in a flat box, and the buyer has to adjust it by putting on the wheels, and it does not seem to give as much satisfaction as the board all ready for use ; price \$1.00 postpaid. We shall therefore only sell the latter hereafter.

Grove Meeting-Nashville, Mich.

The Nashville Society of Spiritnalists and Liberals hold a meeting in smith's grove, Sunday, June 29th. Speaking by G. B. stebbins and others, morning and attennoon Basket elinner at the grove. Meeting in Opera Hall, in case of storm.

Spiritualist Camp Meeting in the North West.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their second annual camp meeting at G. W. Mebster's grove, one mile west of Bonair, How-ard Co., Iowa. commencing July Fnd. and ending Sun-day, July sith. Bonair Station is on the Chicago, Mil-wankee and St. Pasi railroad. Hudson Tuttle will help to make it interesting by her songs and refitations. Geo. B. Colby, test medium, is expected to be present.-shid a general invitation is extended to all interested if the progress of liberal ideas. Hay and wood free: Sieb free carriage to ride from depot on application by card to G. W. Webster, at Bonair. Music will be fulnished for dancing evenings, if desired, and secial party on the evening of the sit of July. Let all who can, birng tents and blankets. Committee of arrangements: J. Nichols and Ira Eldridge, of Gresco; W. White and W. Nash, Line Springs, and G. W. Webster, Bonair.

Grove Meeting.

There will be a three days' grove-meeting in James McQuillis' grove, five mites west of Morenci, isonard, Co., Michigan, commencing on the last Friday in Jane, at 10 A. M., 1879; closing on the next Eunday. Good spreakers and good music in attendance. All are invited, that are seeking the true spiritual light. Bring your own provisions. own provisions

HENRY WILLIAMS. ----

Spiritualist's Camp Meeting,

The Spiritualists of Philadelphia will hold a camp-The Spiritualists of Philadelphia will hold a camp-meeting between July 18th and August the 18th, 1879, at Neshaming, Falls Grove, Willets Station, eighteen miles from Philadelphia, and about seventy miles from New York, on the route of the North Peensayivania railroad between Philadelphia and New York. Information given by S. P. Kase, chairman of the Executive Commit-tee, No. 1801 N. 18th St., or the corresponding-secretary, Joseph Wood, 1506 N. 7th St., Philadelphia.

A report recently made, at the New York Dairy Fair, and largely copied in agricultural journals says; "the best Butter Color exhibited, was Wells, Richardson & Co.'s, Burlington, Vt. Warranted to give a rich, golden color with no effect on the flavor or keeping qualities. Druggists keep it.

FASHIONABLE FOOLISHNESS .- There is no modern fashionable notion quite so absurd 'as the generally received idea that to be beautiful and generally received idea that to be beautiful and attractive a woman must possess a wan, spirituelle face and a figure of sylph-like proportions—a fra-gility in nine cases out of ten the result of dis-ease. By many fashionable belies it is considered a special compliment to be spoken of as frail and delicate. They forget that the naturally delicate face and petile figure are very different from the pale and decase stricken faces that meet us in the city thorough fares, look out from the luxuriant car-riages of wealth, and glide languidly through our city thorough ares, look out from the luxuriant car-riages of wealth, and glide languidly through our crowded drawing.rooms. If disease were unfash-ionable, as it ought to be, not a lady in the land but would take every precaution to secure the fresh, blooming face and well rounded figure that only health can give. Ladles should' remember that much as gentlemen may profess to admire the face and form paled and emaciated by disease, when they choose a wife, they prefer a blooming, healthful, buowant-spirited woman. Dr. Pierce's healthful, buoyant-spirited woman. Dr. Pierce's favorite Prescription is the acknowledged standard remedy for female diseases and weaknesses. It has the two-fold advantage of curing the local disease and imparting a vigorous tone to the whole system. It is sold by druggists

8. B. BRITTAN, M. D., continues his Office Prac-tice at No. 80 West Eleventh street, New York, making use of Electrical, Magnetic and other Sub-Agents in the cure of chronic diseases, Brittan has had twenty years' experience eminent success in treating the infirmities tile Dr. peculiar to the female constitution, by the use of painless methods and the most efficacions reme-dies. Many cases may be treated at a distance. Letters calling for particular information and pro-fessional advice should enclose Five Dollars. 26-26

SPENCE's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24-1tf.

DR. KATNER, Surgeon and Eclectic Physician. examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column. Address, Geneva Lake, Wisconsin.

A TOBACCO ANTIDOTE, MANUfactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its

SRALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms, 52 and three 3-cent postage stamps. Money refunded if not an-21-23tf.

Mus. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

CLAIRVOYANT EXAMINATIONS FROM LOCK OF BAIR .- 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., Syracuse, N. Y. CURES EVERY CASE OF PILES. 25-15

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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.

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Murder of Mrs. Jane DeForrest Hull.

To the Editor of the Religio-Philosophical Journal:

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I,

Two days ago, one of the most awful trag-edies of our tragic modern life, thrust out of this existence a lady well and widely known. Mrs. Jane DeForrest Hull, of this city, has been most foully murdered in her own beautiful home, and a great gap is left in the ranks of those who believe in, and labor for the elevation of workan.

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2.0000 A YEAR for a RELIABLE BUSI drew J. H. CHAPMAN, 75 West SL, Madison, Ind. 20 16 27 9 MRS. MAY OGDEN. 288 Wabash Avenue Chicago, I TRANCE MEDIUM. Sittings given for Tests and Busin TERMS, \$4.00. The Leading Sporting Go House in the West, A. G. SPALDING & BR manufacturers and importers of Archery, Fishing Tack Lawin Tennis, Croque Base-Bail Suppl and all kinds of sporting goods. The swock of archery ever shown in Am Bow made to order out of any kind of ano any weight or style deal: ed. The "A lean Archery Reg.ster." a complete book on Archery, mailed, paper cover, Cloth 54 cents. nanufacturers and importers

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The new composit have won the conddance of kind and become how words, among not only of many nations, must have

that have won for it's confidence in its virtues, never equaled by any other medicine. It still makes the most effectual curves of Cougha, Colds, Conference into, that can be made by medical skill. Indeed, the Cramary Paryroman has really robbed these dangerous diseases of their terrors to a great extent, and given a feeling of mensuity from their fails effects, that is well founded if the remoty be taken in season. Every family should have it is their closes for the ready and prompt relief of its members. Biokness, rotfering, and even life is saved by this timely protection the predent should not pagical it, and the wise will not Ramp it by you for the protection its allords by its dimety me. Its modes attacks. PERPARED BY

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EXTLAXATORS OF BETTERSTOR. -'Daily excess income Saturdays. IDaily. Excess Mondays incluses and Bandays. 'Recess Mondays and madays only. Plantakawa and Saturdays only.

FALO AND LONDO (Successors to R. V. PIERCE, M. D.) (Succenters to R. V. PIERCE, M. D.) DR. R. V. FIERCE, having acquired a world-wide reputation in the treatment of Chronic Diseases, resulting in a professional business far exceeding ha individual ability to conduct, some years ago-instanced several medical rendements associate them-selves with blos, as the Faculty of the World's Dis-pensary, the Consulting Department of which has since been merged with the INVALIDE HOTEL. The organization like been completed and incorpo-rated under the times and style of World's Dis-pensary Heiteral Amociation, with the following officersic Hon, R. V. PIERCE, Pres. F. D. PIERCE, V. Pres. JSU, E. FIERCE, Sec. LESTER H. SMITH, Treat.

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 NINE PHYRICIANS AND SCRGEONS of emi-neuro and skill have here divers a the Faculty.
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 MERAVOUE DISEASES.—Taralynis, Nerrous Debdi-lity, Epidemy (Fils, Charoa & EK, Yilkas Dance), Neu-ralight, and other nervous affections, receive the altention of an expert in full speciality.
 MOT NECEMBARY TO SEE PATIENTS.—By our original system of diagnosis, we can itrest usary

NOT NECESSARIE TO BEE PATIENTS.-By our original system of diaguosis, we can treat many ehronic diseases as successfully withingut as with a personal consultation. For particulars he "People's common Bense Medical Adviser" (1,000 parts, sent post-said for BL50 or "Invalids' and fourist' Guids Book "1000 parts. 10 cepts post-paid." BURGHCAL CARES.-Aniong the operations which and the parts of the protocol of the perform, are those for Nasal Polynes, likelin, Tumors, Pistula in Ano, Piles, Hernis (linguare, Hydrocele (Dropsy of the Scrotum), Varidocule, Ovarian and Ulerhe tumors, Calculi (Stone in the Blackler), Birlotare, etc. etc. We also treat successfully, by a new uset-od without surgical operation. Cancers, Glub-feet, Spinst Carvaiure, and other deformities. (See pam-phile entitled, "Motion as a Curative Agent," sent on receipt of 40 cents."

World's Dispansary Medical Association. BUFFALO, N. Y.



Dr: Pierce's Favorite Prescription

U.C. PIEICE S FAVUILLE PIESCIPPIUMI The term, however, is but a feelde expression of my light appreciation of its value, based upon per-omal observation. There, while witnessing its pon-tive results in the special disegues includent to the organian of woman, singled its out as the educator are positive, and, and education remedy for this issue of diseases, and one that will, at all times and under all circumstances, such discussion the woman of woman of womans, singled areas. On its merita, are positive, and, and the state of the state of diseases, and one that will, at all times and under all circumstances, such discussion the most sangulor ex-presentation as a physician; and so confident an pretations of a single toraild lasily who used if the app of the allowering for which I precommend it. that infor-and sell it under A Publician; and so confident and pretations of a single toraild lasily who used if the app of the allowering for which I precommend it. that is differ-ment and with a certainty merer before a single by any medicine. Leucorrhum, Expressive fronting paint Monship Periods, Buppreceding within the matural cattee, Irregulatities, Weak Bars, Pro-tagents, or Yalling of the Uterns, Anteversion and Reiterversion, Bearing-fown Senations, Internat Heat, Nervous Depression, Isbility, Descentions, Ib-Barmenton and Uterration, Isbility, Descentions, Ib-man and a state in the state of the uternation and Reiterversion, Bearing-fown Senations, Internation and the antion this medicine as a " curved, based and the medicine as a " curved, I bears, Irre-tantion and Uterration Ibedity, Descentions, Ib-man and the medicine as a " curved, I based and the state in the medicine as a " curved, I based and the state in the medicine as a " curved, I based and the state in the medicine as a " curved, I based and the state in the medicine as a " curved, I based and the state in the medicine as a " curved, I based and the state in the medicine as a " curved, I based and the state in the medicine as a " curved, I b



RELIGIO-PHILOSOPHICAL JOURNAL.

JUNE 21. 1879.

Notes and Extracts.

England has been at war with France two hundred and twenty six years out of six hundred and seventy .-- Shaker.

The cross is an ancient symbol, and is known in connection with phallic worship, and astronom-ical and masonic symbols as representing God.

Im the spirit-spheres the maxim of Herbert Rodwell will be realized, that there is no vice mankind commits but is father to its own revenge.

The power to reason is a spiritual gift, and he who reasons most, who searches the deepest into the hidden mysteries of life, fulfills more perfectly the law of God. .

We are told that in the latter days, men should come teaching false doctrines and saying, here is Christ or there is Christ. But we are wained not to follow them.

To the Puritanically righteous, we say: "Take heed, lest ye fall," and to transgressors, we say, "True magnanimity does not consist in never falling, but in rising every time we fall."

If one spirit pass to the other side and retain consciousness, is it not fair to suppose that if do? If one spirit manifests a regard for those left behind, is it not fair to infer that all may?

It is optional with the spirits whether they communicate or not, and admitting that the spir-it has retained its mental faculties, is it fair to in-fer that the spirit will engage in anything that is likely to bring pain or disquiet ??.

Plato, Bocrates, Aristoile, Pliny, Pythagoras, and others, pusile us by their differences of opin-ion as to man's nature; and in modern days we often have the decisions of physiologists, anatom. ists and metaphysicians overruled by modern discoveries.

If a horse or dog had the same external forma-tion of head that is possessed by man, the horse and the dog, or any other animal, would have all the rea-soning and intelligent powers possessed by man; they would then be acknowledged as not merely instinctive, but so-called rational creatures.

Spiritualism teaches mankind that as they sow so shall they reap. It teaches that there can be no radical changes wrought by simply passing from one condition of life to another. If we sow in the morning of life, and pass to the other side of the river, we shall reap accordingly.

The true patriot does not rely upon the money or forces at his command before he strikes for freedom; he relies on the justice of his cause, and that inexhausible fountain of justice which flows with an eternal force that the polluted streams of tyrannyscannot withstand.

Beligion is the belief in a spirit whose mercles are over all his works-who is kind, even to the unthankful and the evil; who is everywhere present, and therefore in no place to be sought, and is in no place to be svolded; to whom all everywhere to be svolded; to whom all creatures, times and things are everlastingly holy.

Music is a spiritual gift, and when the rythm of the soul blends with the music by angelic choirs, then the soul feels the raptures of heav. enly bliss. But this gift is often perverted, and the rythm of the soul is lost in some mournful dirge that has neither music nor any of the elements of Godliness in it.

Whether there is one great Chief Spirit, the Angel of God, or a concourse of spirits or divine spiritual principles impersonally operating on man, or a modified zombination of these methods, it matters not, our conduct as Spiritualists is the same. Spiritual truth, "the highest," is unques-tionable, and must be followed.

Mirthfulness is a healing gift, and were there more efforts put forth to cultivate this gift, there would be less sickness less of bodily ailments. But religious education has ignored mirthfulness. Such a second s

The world crayes positive teachings, and not the dreariness of negations. Goethe expressed this idea when he said: "I will listen to any one's convictions; but pray keep your doubts to your-self. I have plenty of my own." Direct teachers are like centres of force and influence, but negations are like leaden weights, burdening the trav-eler and drowning the swimmer.

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The just man says, "Do not lat me hurt;" the good man says, "Let me bless." The just man says, "Let me take nothing from my fellow men;" the good man says, "Let me bestow much upon them." The just man says, "Let me be pure;" the good man says, "Let me draw all men into purity." One is equitable; the other is be-nevolent. One seeks his own perfectness; the other seeks the welfare of these about him.

The Shakers believe the kingdom of heaven

Personal Experiences and Observations.

BY S. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER FIVE.

Cold, dead and dumb to all this world contains, Not knowing what the poor clod chanced to be, It would find sudden pulse beneath the touch Your eyes should drop some warm tears of regret Some fair, sweet blossom would teap into leaf, To prove death could not make my love forget. And you should long once more my face to see, Fall like a dead king from his height sublime, Like one who, with the grape within his grasp, Drops it with all its crimson juice unpressed, And all its inscious sweetness left unguessed; That gems of a life's petals in its hours of dusk.

rected after the manifestation to return again, and in six weeks-the last week remaining with

The German physician, before referred to, watched the case very closely, being present sev-eral times, to see what would become of the tu-mor, as he said no medicine could be applied successfully either by internal or external applica-tion, and as it slowly disappeared, he said, "It beats the d-l, as no medicine could absorb it, and it could not be removed by the surgeon's knife;" It could not be removed by the surgeon's knite; and when the young lady, who had been an inval-id for ten years, was cured by a process not put down in the books, by a spirit medium, he was dumbfounded. Afterwards he became a confirm-ed Spiritualist, and was one of our staunchest friends in the days of trial and years of misfortune that followed. This somewhat remarkable cure, that followed. This somewhat remarkable cure, from the well known social position of the medi-um and the family of the young lady, made a good deal of stir in our city and vicinity, and immedi-ately our home was turned into a hospital, and many hundreds came and were restored in a few months to health. We never knew of a single per-son thus treated, who followed directions, but that was benefited, and this without money and without price. without price.

Among the many gifted mediums for healing Among the many grued in the last quarter of that have been developed in the last quarter of the century, none stands out more proudly pre-eminent than Dr. J. R. Newton, and hundreds of thousands throughout our land can testify to of housands inroughout our land can testify to the good Spiritualism has done for them through his divine mediumship. On a Sunday afternoon in New York city; in a public hall, several years ago, hundreds of people were gathered together, among whom were some on crutches, some deaf

No phase of mediumship has been more gener-No phase of mediumship has been more gener-al, nor conducive for so much good, as that of healing, whether by laying on of hands, by clair-voyantly seeing and prescribing, or by healing without touch through magnetic paper sent long distances. To the student of nature, the physiol-ogist and the scientist, here is a large field for gx-ploration. The laws which are so subtle, and the unseen forces which are so powerful, are but dim-us static states in the mediums themselves Indeestood, even by the mediums themselves upon whom the gift has been bestowed, as well as the sick and suffering whom they heal, and who can only say as one of old, "I know I was blind, and now I see." This gift ofttimes comes to the medium so uperpectedly as to confound to the medium so unexpectedly as to confound' and perplex. Not more than a week after Mrs. N. had first been controlled by spirit influence, one morning the bell rang, and on going to the door she found a middle-aged lady, and at the gate in a carriage a young lady bolstered up with pll-lows. The first inquiry at the door was, "Are you a spirit rapper?" When answered in the nega-tive, she then asked, "Are you a medium," receiv-ing yes in reply. She said her daughter, who was in the carriage, was to all appearances at death's door; that she had been sick for many years, the result of an injury caused by a person running result of an injury caused by a person running with great force against her outstretched arm. She had lost the use of her left arm, and at the time had a bad cough; was very much emaclated, and was suffering extremely from a large, fatty tumor, that physicians said was a leakage from the shoulder joint. She had consulted and receiv-ed treatment from all the best physicians for many hundreds of miles, and agreed that she must die. As a last resort she had come to the spirits; in fact, a distinguished German physician, the most celebrated one in that section, had given the most celebrated one in that section, had given her Mrs. N.'s address. They were Methodists, and lived in an adjoining town, and, of course, knew nothing and believed nothing in this new mani-festation. While the mother was giving her ex-planations, the medjum's hand reached out toward has lady-in the carriage, and motioned for her to come into the house, which she did, sitting near the door so that she could fies if the devil same in two chase courted. France ware medic allower in too close contact. Passes were made all over in too close contact. Passes were made all over the sick woman, more particularly over the tu-mor, and a prescription was given which the lady took to the German physician before mentioned. He said that there were two ingredients that were not necessary, the names of which he would scratch out, and sent it back for correction. The spirit control insisted upon the prescription be-ing compounded and used as first given, and final-ly the German doctor said, "Use it; it will make no difference, as the young woman cannot possi-

bly live." They were directed to come again in a week. They came at the time appointed, and to all ap-pearances the lady was much better, and was dius all the time-she was pronounced by the invis-ible physicians completely cured.

among whom were some on crutches, some deaf and some blind. I had seen a notice of this meet-ing in one of the daily papers, and went to this hall to see if what Dr. N. had advertised to do, would be accomplished. It was a motiley crowd, and when the doctor said, "All who desire to be helped should stand up," two-thirds of all there were present arose. After a short exhortation, he said, "In the name of Jesus of Nameth I com-mand disease to depart from you." Immediately crutches dropped eyes that could not see were opened, ears were made to hear, and a multitude testified to the healing powers of the medium. Beaide me sat a lady with her husband; they were Germans, and as the words fell from the doctor's lips the tears rolled down her cheeks, and turn-ing to her husband, she told him she could hear. The the tears folled down her cheeks, and turb-ing to her husband, she told him she could hear. He said she had been deaf for many years, and her countenance was illumined with joy, as now she could hear distinctly. They were made glad by the power thus manifested. She was at least a dozen feet from the medium. What the power was the skeptic must explain; or was the power the olden time, when the Master said, "Thy faith hath made the whole?" It made a profound im-pression upon me, and I know that many others were convinced that day, who had scoffed before that some good could come out of Namareth. B. B. NICHOLS.

E. C. Ingersoll's Funeral.

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A very affecting scene was witnessed at the funeral of Ebon C. Ingersoll in Washington. His brother Robert had prepared an address to be read on the occasion, but when the large company of friends had gathered, and the time came, the feelings of the man overcame him. He began to his eloquent characterization of the dead read his eloquent characterization of the dead man, but his eyes at once filled with tears. He tried to hide them behind his eye glasses, but he could not do it, and finally he bowed his head upon the man's coffin in uncontrollable grief. It was only after some delay, and the greatest efforts at self-mastery, that Robert was able to finish read-ing his address which was as follows:

self-mastery, that Robert was able to finish read-ing his address, which was as follows: Mr Enimous: I am going to do that which the dead often promised he would do for me. The loved and loving brother, husband, father, friend died where manhodd's morning almost touches noon, and while the shadows afill were failing to-ward the west. He had not passed on life's high-way the stone that marks the highest point, but being ware for a moment he lighed point, but way the stone that marks the highest point, but being weary for a moment he laid down by the wayside, and, using a burden for a pillow, fell into that dreamless sleep that kisses down his cyclids still. While yet in love with life and raptured with the world, he passed to allence and pathetic dust. Yet, after all, it may be best, just in the happlest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar a sunken ablp. For, whether in mid-sea or among the breakers of the farther shore, a wreck must mark at last the end of each and all. And among the breakers of the farther shore, a wreck must mark at last the end of each and all. And every life, no matter if its every hour is rich with dove, and every moment jeweled with a joy, will at its close, become a tragedy, as sad, and deep, and dark as can be woven of the warp and woof of mystery and death. This brave and tender man in every storm of life was oak and rock, but in the sunshine he was love and flower. He was the friend of all berolc souls that climbed the heights and left all expectitions here below, while on his forehead fell the rolden dawning of a grander day. and left all superstitions here below, while on his forchead fell the golden dawning of a grander day. He loved the beautiful and was with color, form and music touched to tears. He sided with the weak, and with a willing hand gave alms; with loyal heart and with the purest hand he faithfully discharged all public trusts. He was a worshipper of liberty and a friend of the oppressed. A thous-and times I have heard him quote the words: "For ustice all place a temple and all season sum-mer." He willeved that happiness was the only "Fori ustice all place a temple and all season sum-mer." He indeved that happiness was the only good, reason the only torch, justice the only wor-shiper, humanity the only religion and love the priest. He added to the sum of human joy, and were every one for whom he did some loving ser-vice to bring a blossom to his grave he would sleep to-night beneath a wilderness of flowers. Life is a narrow vale between the cold and barren peaks of two eterplities. We stick and you how Life is a narrow vale between the cold and barren peaks of two elernities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of a wailing cry. From the volceless ifps of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can bear the rustle of a wing. He who sleeps here when dying, mistak-ing the approach of death for the return of health, whispered with his latest breath, "I am better.now." Let us believe, in spite of doubts and dogmas and tears and fears that these dear words are true of all the countless dead. And now, to you who have been chosen from among now, to you who have been chosen from among the many men he loyed to do the last and office for the dead, we give his sacred trust. Speech can-not contain our leve. There was-there is-no gentler, stronger, manlier man.

(There were no ceremonies whatever at the grave, but a pathetic scene occurred when the Misses Lawler, daughters of the late Gen. Lawler and adopted children of Ebon C. Ingersoll, to whom they were devotedly attached, took their last leave of their dead foster-father. One of them fainted in being taken to her carriage and the other lingered at the grave until almost forcibly led away by her friends.)

In Col. Ingersoll's address, you find a tender pathos and the most beautiful thoughts enshroud. ing a cold, dark materialism, which gives to the whole address a tinge of hopeless sadness. Col. Ingersoll is evidently ignorant of The grand truths of Spiritualism now illuminating the world, and in his despairing wall-"We strive in vain to look beyond the heights-we cry sloud, and the only answer is the echo of our wailing cry,"-he presents a sad spectacle indeed. 'Det us hope that he may soon find the truth.

J. H. Mott, the Medium for Physical Manifestations.

To the Editor of the Beligio-Philosophical Journal,

I noticed in your paper some time ago, that you requested Spiritualista everywhere, to send to you any facts pertaining to spirit intercourse they might have; I will give some facts in my experi-ence. During the spring and summer of 1878, I spent the time in traveling in Missouri and Kansas. On the 27th of April, 1878, I sirrived in the town of Memphis, Mos about 2 r. M. I attended some busi-ness, and about 7 r. M. I asked a gentleman to direct me to the residence of J. H. Mott, He did so and I went there immediately and requested permission to attend a séance, which was granted. I simply gave my name to Mr. Mott, and told him I was from Iowa, and that is all he knew of me; he knew nothing of my family or friends. He had no means of knowing I was coming, for I had not ning to spirit intercourse they these: no means of knowing I was coming, for I had not no means of knowing I was coming, for I had not told any one I was going there. During the séance Mrs. Mott, answering a call at the sperture said, "A Mr. Morgan is called for; is he present?" I replied that was my name and stepped up to the aperture of the cabinet. A voice said, "How does thee do? Is thee well, I am so giad to see thee?" I asked, "Who, is "speaking?" The voice replied, "Lirrie." I asked, "Lirrie who?" And for a re-bly do concred the contains and I saw before me ply she opened the curtains and I saw before me the form of an aunt who had been gone about ply she opened the curtains and I saw before me the form of an aunt who had been gone about five years; everything about her was a test be was dressed in the manner of the quakers, plain and simple and just as also dressed when I lived with her a few years before her death. Bhe saked me questions about different members.of: the family, calling them by name, as, "How is sister Betaey and her children?" "How is Madie and her baby?" "How is brother David?" I am so glad thee has come. Bless God, we do meet after death," and much, more that I will not report. Boon after taking my seat, I was called for again. This time a gruff volce said, "Good evening," and when I asked, who are you? the curtains parted, and there stood a man who had died about two months before, in the town where I then lived, and with whom I had been a great-deal during his sickness. He died of cancer on his face, which so nearly destroyed his lower lip, chin and the inside of his mouth, that it was necessary to keep cloths pasted over his mouth; and when I saw him at the sperture he had cloths over his mouth, his heavy gray moustache hanging over them, just as na-tural as when be was "ide out" for his coffin. gray moustache hanging over them, just as na tural as when he was "laid out" for his coffin.

Michigan State Mediums' Medical Association.

The practicability of organizing a State Associ-ation of Mediums, has long been contemplated by a few prominent mediums, Dr. A. W. Edson, clairvoyant physician of Lansing, being the first one who has taken any decided steps to that end. At our last Bate Convention held at Lausing during the month of March, Dr. Edson proposed the idea that immediate action be taken in the matter before ft became too late, and an unwise legislation prohibited him and hundreds of oth-ers from practicing their profession, and follow. legislation prohibited him and hundreds of oth-ers, from practicing their profession, and follow-ing the example of Christ, healing by the laying-on of hands. His proposition met with the sanc-tion of the convention generally; especially did M appear necessary, as there was a bill then pend-ing before the House, "forbidding any person to practice medicine except those in possession of diplomas from the medical colleges." This, we are happy to say, was lost and a very liberal bill for the organization of societies. Was approved for the organization of societies, was approved instead, at that session of the Legislature.

Instead, at that session of the Legislature. We would also here make the statement, that our association was organized under the provi-sion made by the aforesaid liberal bill, which may be found published in full in Number 13, May 24th, of the RELIGIO-PHILOSOFHICAL JOURNAL. This attempted encroachment upon human rights and liberties of the people, has awakened such a sentiment in the minds of all lovers of liberty, that will oppose the tyranny of oppressors, calling all to participate in the imme-diate conflict, who desire to strangle the monster while yet in its infancy.

diate conflict, who desire to strangic the monster while yet in its infancy. At the aforesaid meeting, a resolution was offered by G. B. Stebbias and unanimously adopt-ed, favoring the organization of such an associa-tion. Accordingly on the 6th of May, a few per-sons most interested, met in the city of Lansing, and the the substantian the city of Lansing.

cers there appointed were as follows: Rev. Chas. A. Andrus, of Flushing, President; Mrs. A. A. Whitney, of Battle Creek, First Vice President; Mrs. B. B. Marcey, of Lyons, Second Vice President; Mrs. Clars Cole, of Smyrns, Third Vice President; Mrs. L. E. Balley, of Battle Creek, Secretary; Dr. A. W. Edson, of Lansing, Treas-urer. The mesting then adjourned to meet again in three months, subject to the call of the Board. As a Camp Meeting will be in session about the time designated, it is thought proper to call a convention of this association, while people are assembled from all parts of the State, and thus save traveling expenses, and also afford those who desire the privilege, of attending both at the same time; therefore, we have effected an ar-rangement with Mr. McCracken, chairman of the Executive Committee, to call a mediums' conven-Executive Committee, to call a mediums' conven-Executive Committee, to call a mediums' conven-tion upon the camp ground on Wednesday, July S0th. The entire forenoon will be devoted to speeches from mediums, or any others inderested in the matter, after which a special meeting will be held for the transaction of business and to effect a more perfect organization. We desire the hearty co-operation of all friends throughout the State, to ald us in this work; especially mediums of every grade, as this association is by no means confined to medical mediums, but has likewise for its object the higher education and better unfold. its object the higher education and better unfold-ment of all mediumistic gifts, whether as healers, all are for a divine purpose, and should claim our careful consideration, and utmost care and atten

become in a few brief years, a source of profit and usefulness to our media throughout the land; and also a power so strong that no quack legislature shall seek to overthrow its good work; notwith standing the officus bill has not been carried into effect this year, it is likely to come up again, and with greater weight, unless we arm ourselves with sufficient force to effectually defeat the infustice.

importance to yourself, but we assure you there is no danger ! Do not alt idly by with unconcern, until your legitimate labor and means of livel-hood are torn from your hands, and you are left to seek other less tasteful and useful avocations, but arouse to action the latent forces within, and buckle on the armor, determined to win the vic-

Mrs. L. E. BAILET, Sec'y Battle Breek, Mich.

and took the preliminary steps, by organizing a temporary association, simply to become a nucleus by which to attract surrounding forces. The offi-cers there appointed were as follows:

scientists, speakers, writers, or for physical mani-festations; whatever gifts are given by the angels.

It is to be hoped that this new association will

If there are any interested in the movement, who cannot be present, by sending in their name and address, each accompanied by one dollar fee to the secretary, they may become members, and thus aid the cause, receiving a certificate of membership in return. You may perchance think that this step is of no

tory, and wear the crown. To arms! To arms! I CHARLES A. ANDRUS, Pres.

D. D. Home writes from, Paris, under date May 8th, as follows:

Boices from the Beople.

AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY.

Creed. BY MART A. TOWNSEND.

I believe if I should die, And you should kiss my eyelids when I lie

The folded orbs would open at thy breath. And from its exile in the isles of death. Life would come gladly back along my veins.

I believe if I were dead,

I believe if on my grave, Hidden in woody deeps or by the wave;

From every salty seed of your dear grief

I believe if I should fade

I would come forth upon the hills of night,

And gather stars like fagots, till thy sight,

I believe my faith in thee

His glory stricken from the throne of time, As thee unworth the worship thou hast won.

Out from his careless and unheeding grasp. I believe love, pure and true,

Is to the soul a sweet, immortal dew

through.

band.

The waiting angels see and recognize The rich-crowned jewel, Love, of Paradise,

When life falls from us like a withered husk,

By the South Sea.

Whose leaves the Southern Cross shines nightly

There stands a Palm beside my open door,

On all fair eves, when lightly falls the dew,

Its amour with the verdant, low-browed land,-

Like drowning stars lost out of heaven's bright

With phosphorescent gleams on every hand,

The South Sea keeps a love-tryst to renew

Lighting its soft approaches to my view

Within this spirit-soothing calm I come.

Lulled by the drowsy summer insect hum. With care left yonder at the last day's close,

I share existence with the night-blown rose,

Whose soul of fragrance permeates the air.

Escaped from self, and from all lesser foes,

To seek in beauty, refuge from despair.

Star-crowned, sea-comforted, I once more dare

MEDIUMS SEEM TO DISAGREE.

A Chance for \$250.

T. R.

Willing of mind to sink into repose.

Within its dusky shadow evermore,

I believe who hath not loved. Hath half the sweetness of his life unproved;

Led by their beacon, blaze, fell full on me.

Strong as my life, so nobly placed to be. " I would as soon expect to see the sun

Into those mystic realms where light is made.

And you upon my lifeless heart should tread,

Of him it ever loved in life so much, And throb again, warm, tender, true to thee.

"Every spirit that has communicated to me, has declared that matter passing through matter was an utter impossibility, and that not a single in-stance could be proven. We have records of men and women as well as material objects appearing in a room supposed to be well closed. Let a strict investigation be made, and these reports will not stand the test. I took the trouble to investigate one case, and a well known one it was; it is quo-ted even now. One of the parties, then an honest man, simply laughed in my face as he showed me the window behind the curtains of which the person was concealed till the visitors, who were in another room, were ushered in and the lights ex-tinguished. In every instance the extinguishing of the light is of vital importance. Then, again, the case of the notorious ring imposture, which was exposed last year, is only part and parcel of what really has nothing to do with true Spiritualism. Dr. Donald Kennedy, a most dearly loved friend of mine, sails for his home in America in the course of a few weeks, and he takes with him some rings cut out of solid leather and some of parchment. If two of these can be joined together without a flaw or seam being discovered, then, of course, the whole controversy is ended. I care not who the medium may be, but I pledge myself to pay such medium two hundred and fifty dollars when it is proven. lars when it is proven. Testerday Margeurite For-Kane came to Paris

to visit one of her old friends. I spent an hour with them this morning, and my heart was made

with them this morning, and my near a set of the set of the mystic rap. "N. B.-No curtains, Punch and Judy boxes or darkened room required. 'Maggie' sat just as any civilized being would, the broad light of day resting on her. Of course, to some minds John King, with his false whiskers and shreds of mustic, would have been much more wonderful."

Communicated to E. L. Bush by Impressions from a Friend.

the coming time there will be more reason and less superstition; more intuition and less fanaticism. The minds of mortals are like speceen that retains only the kernels of motions are the systematic ships through its meshes. All truth is efformed in its significance, and applicable to all conditions under similar circumstances. To be an honest worker, we must circumstances. To be an honest gives freedom to the powers of the mind, and aids the spirit to grow strong in its unfoldment from the bud and blossom to the perfection of fruitage. the bud and blossom to the perfection of fruitage. If you would grow in strength you must excises the faculties of the mind and, body; if you would become more spiritual, you must also use the spiritual powers of your nature in the advance-ment of pose around you who are less favored than yourselves. We say this to signify our ap-proval of the distribution of the Journal in your community.

We are awake to the interest of human progress where the so that all may become workers in the great fields of thought. The world needs to reach a higher plain, and will do so only by persevering effort in the direction of a more spiritual status. We must strive for the attainment of a more di-vine life in apirit, and there will be a correspond-ing expression in the outward manifestations of

We must strive for the attainment of a more di-rine life in spirit, and there will be a correspond-ng expression in the outward manifestations of over and wisdom. The growth of the soul is in proporting to the exitant of desire and earnest ef-ters toward the stituinment of that end. There are many thoughts upon this subject that are important for you to consider; we trust you will weigh them well, and strive for the excel-sance that is born of the spirit. We are in sym-mathy with you in many directions, and will try to aid you in the work of love that you hope, not vainly, to perform for the good of the young and rainy, to perform for the spirit. We upon and rainy to contain the work of love that you hope, not winty, to perform for the good of the young and rainy rece. With all excessions, we bid you hodepend.

Brooklyn, N. Y.

Letter from a Magician.

To the Editor of the Baligio-Philosophical Journal :

On reading to day a late number of the Joun-MAL, I was struck by the article copied from the Spiritual Notes, of London, England, ascribing spirit agency to "Cook's serial suspension." I was assistant to "Siodare" thirteen years ago in the same hall (The Egyptian), now occupied by M, & C., and assisted in the production and invention of that same "aerial suspension" or "Marvel of Mecca." I acted as agent for "Hartz" in St. Louis ten years ago, and tried a "Dr. Jackson" and ex-posed him. I at that time showed "Hartz" how the floating was done, and he is now performing

I have of late years been traveling and per forming magic, and exposing (so-called) "Spirit phenomena," (and practicing medicine); and un-til last fall, I supposed there was nothing else but phenomens," (and practicity, and phenomens," (and practicity, and phenomens, "it is apposed there was nothing else but at the tricks in so-called spirit manifestations, but at the time I allowed myself to be controlled in a circle, and received such strange experiences, that circle, and received such strange experiences, that is a investigating minutely, according to be a investigating minutely. circh, and received such strange experiences, in a circh, and received such strange experiences, in a population of the strange experiences, in a opportunity ever since. I am developing clair-voyance, I am told, and sit almost every night by myself. I tried a circle here for developing; there myself. I tried a circle here for developing; there myself. I tried a circle here for developing in gape, were plenty who came, but mostly only to gape, act silly, or ridicule, and the only medium (if he act silly, or ridicule, and the only medium (if he act sinty, or indicate an ignorant, sore eyed, dirty spe-cimen that I became disgusted. I have always been able to heal and control others mesmerically, but

able to beal and control others mesmerically, but lately I have made some cures when I had a circle to help me, that I could not do unalded; yet it might be their combined magnetism. Twas your fair and impartial position as to phenomena, that has led me to deeper investiga-tion, while such ally statements as the above re-ferred to article, and vindication of (to me) evident tricks, was always repulsive to my hope of sound possisted of a mass of tricks. I have always been refineed test conditions, or if accepted, have defeated the mediams. What to most are test conditions, are not such to a magic, and if a magician could be had, and would surely ad-mil his ability above others, to impose test con-ditions, and thank him for doing H. Dr Caux TILMET.

Crawfordsville, Ind.

Lural as when he was "laid out" for his coffin. Another test which I received from my sunt, was this: When speaking of her husband she called him "Jepsy;" his name, Jepths, was diffi-cult for her to pronounce when she lived in the form, and so she called him Jepsy. Now, how could Mott have blown that? I attended six of his séances in succession, with one intermission, but it would occupy too much space to write of all that took place. I will only give account of the test that I received.

the tests that I received. One evening, Mr. Parker (the man who died with cancer), said, "Mr. Anwa, Elma, Mary Ann Lewis, and your sunt are all here. Did you re-with cancer), said, "Mr. Anwa, Elma, Mary Ann Lewis, and your sunt are all here. Did you re-cognize them?" Now, these were names of friends of mine who have rome to the Spirit-world. Mr. Parker also said, speaking of my sunt, that she was trying to get rid of her quaker ideas; that her quakerism did her no good.
 When Hivens took control, he described all my spirit friends who were there, perfectly. One evening I asked my aunt to give me another test. She said, "When you were married, you took your wife to see your poor blind grandmother." Bas often told me my wife and child were welly that she had been to see them. On the night of May Tth. 1878, ahs told me my wife wrote me a latter that day, and on May 5th I received it, dated May Tth. 17 have taken these. facts from my memorandum book in which thay were written at the time of occurrence, and are consequently correct, not being written from memory. I have other widences, received through other mediums, but will leare them for some other time. Allow me to say a word for the JOURNAL: I like its good sound metalle ring-the was its proval of every true Spiritualist. T. J. MORDAR.

Miracles, Old and New.

I find the following in Pepy's Diary, 1665: "This evening with Mr. Brisband speaking of enchantments and spells, I telling him some of my charms, he told me this of his own knowl-edge at Bordeaux, in France. The words were

> "Voycl un corps mort, Royde come un Baston, Froide comme Marbre, Leger come un esprit? Levou le au nom de Jesus Christ."

He saw four little girls, very young ones, all kneeling, each of them upon one knee; and one began the first line whispering in the ear of the next, and the second to the third, and the third to the fourth, and she to the first. Then the first be-

began the first line whispering in the car of the next, and the second to the third, and the third to the fourth, and she to the first. Then the first be-gan the second line, and so round quite through, and putting each one. finger only, to a boy that lay flat upon his back on the ground, as if he was dead; at the end of the words they did with their four fingers raise this boy as high as they could reach, and Mr. Brisband being there, and wonder-ing at it, as also being afraid to see it, for they, would have had him to have bore a part in saying? the words in the room of one of the little girls that was so young that they could hardly make her learn to repeat the words, did, for fear there might be some alight used in it by the boy, or that the boy might be light, call the cook of the house; a mighty lusty fallow, and they did raise him in just the same mainser." In a foot-note, the Rev. Mynors Bright, M. A., compiler of the last new edition of the Pepysian Diarles, says: "One of the most extraordinary pages in Bir David Brewster's ' Letters on Natural Magic, is the experiment in which a heavy man is raised with the greatest, facility when he is lifted up the instant that his own lungs' and those of the persons who raise him are inflated with air. Thus, the heaviest person in the party lies down upon two chairs, his legs being supported by the one, and his back by the other. Four per-sons—one at each leg and one at each shoulder— then try to raise him, the person to be raised gir-then try to raise him, the person to be raised gir-then try to raise him, the greatest facility as though he were no heavier than a fasther. Bir David Brewster states that he has seen this inex-plicable experiment performed more than once, and he appealed for testimony to Bir Waiter Beott who had repeated for testimony to Bir Waiter Beott who had repeated for testimony to Bir Waiter Beott who had repeated for testimony to Bir Waiter Beott who had repeated for testimony to Bir Waiter Beott who has reperiden the fare base, seen th Navy.

Navy." In these days, when investigations, even of spirit-doings are severage, perhaps we shall find some one to account for the above. I may add that Pepys thought this—of the little girls—"one of the strangest things I ever heard, but Brisband tells use of it of his own knowledge, and I do heartily believe it is true. I inquired of him whether they were Protestant or Ostholic girls, and he told me they were Protestants, which made it the more strange to me. Mina. MARA

New York, Saturday, May 94th, 1879.

Mrs. G. A. Minsoin writes: Go on Brother Bundy: your course meets the approval of the denisens of both the mundane and supermundane spheres. What Brother Jones in his kindness of heart failed to accomplish, you are doing with a will. Lwait with Impatience for the paper as it comes each week freighted with increased interest

earth a second time in the form of Mother Ann (Ann Lee, an English woman born in Matchester, was the founder of the sect, having emigrated thence with a small band of disciples shortly before the revolutionary war), and that the personal reign of God has been restored. They belleve, also, that the new dispensation has begun, that Adam's sin has been atoned; that man has been delivered from all errors except his own; that the earth and all it contains shall be redeemed.

The law is: "The lower the spirits the greater is their direct control over common matter," but it does not necessarily follow that the majority of the spirits who produce the physical phenomena, are either bad or malicious. The enthusiasts who treat them as angels, and assert that they never trick, unintentionally encourage tricks among spirits as much as they do imposture among sham mediums. All who have had strong physical-manifestations in their own homes for years, are aware that the spirits sometimes play all kinds of annoying pranks.-London Spiritualist,

The colors of the sky at particular times afford wonderfully good guidance. Not only does a rosy sunset presage fair weather, and a ruddy sunrise bad meather, but there are other tints which speak with equal clearcess and accuracy. A bright yellow sky in the evening indicates wind; bright yellow sky in the evening indicates wind; a pale yellow wet; a neutral gray colour consti-tutes a favorable sign in the evening, an unfavor-able one in the morning. The clouds again are full of meaning in themselves. If their forms are soft, undefined and feathery, the weather will be fine; if their edges are hard, sharp and definite, it will be foul. Generally speaking, any deep unus-ual hues betoken wind or rain; while the more outer and delicate time beneral fair weather quiet and delicate tints bespeak fair weather. These signs show the substance affinities and repulsions in air-currents-the instinct of the

winds. Suppose we strike tuning fork. What happens? The prongs of the fork beat against the surrounding air, and send forth a series of spheres of compressed and rarefield air; a series of vibra-tions in the air particles is set up, and these aboeks of particle sgainst particle are sent on from one to another, till at length the drum of the ear is struck by them, and made in its turn to vibrate in harmony with the oscillating fork-prong. The ear-drum, or tympanum, communi-cates its athvering to the ear-nerve, and the vibra-tion is carried along it ones more to the brain. The guif once more gapes before us, and once more we refuse to plunge similessly into the fath-omiess abyes. We assume, we believe that, across this unknown, some way lies, and that the mind really does receive an impression without itself —that the whole process is not a dream taking its-tise and following its course entirely in the imag-instico.

inition. Without the alightest assistance from the conscious acts and management of womah, a pro-to the germ the supply of various chemical mir-tures, causing absorption, assimilation and in-rease of built; the woman is a living spirit which it wing principle imparts life to every stom of the embryotic child; and when the germ is ex-panded and incrusted with the substances called ones, muscles, sinews, veins and nerves, the mo-ment all are perfect, and in working condition, as the parts of any elaborate piece of mechanism, the life-impetus in the woman sill continues the action, and blood circulation commences, and that which we will life spirit, mind, acts in the on the insection may be effected, as the phys-ins final separation may be effected, as the phys-ine final separation may be effected, as the phys-phene has sufficiently strong, and the life-impet-phere has sufficiently strong, and the life-impet-phere has sufficiently strong, and the life-impet-phere has a sufficiently strong in the body, to per-mit of an independent existence.

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RELIGIO-PHILOSOPHICAL JOURNAL.

ADVERSE CRITICISM persus HARMONY AND BROTHEBHOOD.

Correspondence between Wm. E. Coleman and a Prominent Spiritualist.

DEAR JOURNAL: I have recently receiv-ed a friendly letter from one of the most prominent Spiritualists in America, deprecating the severe style of criticism of opponents and opposing theories manifested by myself and other spiritual controversialists; as, in his judgment, it retards the in-auguration of the era of peace, harmony, and brotherhood so essential to man's welfare and progress upward. The subjoined ex-tracts from his letter, and from my reply thereto, embodying as they do reflections and suggestions of general rather than a purely personal interest, may not be out of place in the columns of the JOURNAL; particularly, as at this epoch in the life-experience of Modern Spiritualism, the free public discussion of all matters of general polity con-nected therewith is of pressing moment, and should be duly encouraged.

WM. E. COLEMAN.

W. E. COLEMAN, Dear Sir: For several months I have been thinking of writing you a friendly letter prompted by your ac-tivity in spiritnal matters and my desire to offer you some practical suggestions. Your vigor, earnestness, and fluency as a writer have interested me, but my pleasure has been greatly diminished by your unneces-sary severity of language in criticism and denunciation. I have wished that I could be by your side to reason against this and show you its evil tendency or influence up-on yourself and others.

In your writings upon re-incarnation you use language of a personally harsh charac-ter which would be applicable to Baroness Adelma Vou Vay of Austria, who although not philosophic or scientific, is one of the liest, most refined and spiritual women of the times, a knowledge of whom I think would make you regret that you had expressed yourself as you have done. I don't object, of course, to your demolishing the nonsense written about re-incarnation, which you have very vigorously done; but I do object to your method, which would be considered more partizan than philosophic, and more stern than courteous. Criticism is a delicate task in which we should be conscientiously careful to do full justice to the criticised, and not dwell entirely upon their falsities and folly in picterial rhetoric..

Unfortunately nearly all our spiritual discussions or differences of opinion in spiritual publications, have been of an unfriendly character. Some have been greater offenders than you against what I consider the ethical rule; but I have not written them on the subject, because I thought they were probably too intolerant to receive advice in a friendly spirit. I trust I am not mistaken in supposing you to be of a more reasonable temper and willing to receive friendly suggestion. • • Do not suppose that I object to any frank earnestness of expression upon any or all questions. What I maintain is that the supreme law of brotherhood-love; kindness, and courtesy to all-should pervade all writing. Those who prize that divine law should be especially careful to obey it in opposing and criti-claing others, so as to make it apparent that the opposition is inspired by a friendly spirit and would readily do justice and give appreciation to the party opposed. * * I am deeply convinced that what the world needs chiefly is harmony and philan-thronic brotherhood, and that our discord-

thropic brotherhood, and that our discord-ant politics, sheology, and literature are a greater hindrance to its progress upwards.

REPLY.

Dear Sir .- . I appreciate fully your kind desire to benefit the cause of spiritual truth, as well as to promote fraternity and good fellowship among all in our ranks; and in turn I also anr anxious to aid some little in the propagation of truth in the world, both within and without the fold of Spiritualism, and, if possible, establish kindly feelings and reciprocal good will among philosophic and theologic disputants. I am aware that much of my controversial writing is of the "aledge-hammer" style of argument. This arises, not as Dr. Babbitt seems to hold, from a lack of charity or good will towards those criticised, or from any malicious or vindictive feeling toward them (for such I never feel), but from my intense earnestness to defend what I re-gard as truth, and my desire to overturn that considered erroneous or misleading. It is the ideas and principles involved that I despise as vicious or untrue, not their propagators, towards whom I never cherish an unkind feeling. I would as warmly de-fend those I criticise the severest, if unjustly attacked, as I would those in sympathy with my own views. Impersonal truth is to me paramount at all times, irrespective of its source. Not long since I saw an article in Mr. Roberts' paper which was very injust to Dr. Peebles. Although I had on several occasions criticised Dr. P. when I felt he was in error, I sent to Mr. Roberts a defense of Dr. Peebles from the unjust criticism of the correspondent. Although Mr. Roberts has had my defense over two months, and I have several times requested months, and I have several times requested its insertion, he has not published it. But this is in Keeping with his general conduct of his paper. He has several times made untruthful aspersions upon my character in his paper, but he has refused to publish my denial of his untrue statements. In stating, in your letter, that I was not the worst offender. In the matter of severe cri-ticism you may have had reference to Mr. worst offender. In the matter of severe cri-ticism you may have had reference to Mr. Roberta as one of those still worse. He, I feel convinced, is incorrigible. As for my-self I had, prior to the receipt of your friend-ly letter, determined to modify my style of composition, to tone down, to be more-sparing in the use of epithets and "strong" expressions, and to be as severely personal. I ever appreciate good advice, and am thankful to receive it. I also know my own defects and failings, and in time by effort and care I hope to make progress for the better in my style of composition.

A NEW REVELATION.

ing causes, which befits the scientist and the actual thinker. Your endorsement of all, or nearly all, claiming a spiritual origin, Do We Need One? Has One Been Given? despite the many well-proved cases of fraud on the one hand, and of unconscious mental deception (as in trance, etc.), on the other hand, does not, I freely confess, commend

If there ever was a time in the history of the race when a revelation was needed, that time is now. It would not be difficult to show this conclusively by an elaborate argument, were it my purpose on this occa-sion to do so. A brief thought on the sub-

ject may be in order. When we consider that there is so much uncertainty concerning what revelation is, and what it teaches; or rather what it was when given some thousands of years ago, and that it has evidently been given in time past to different nations in various languages, some of which have doubtless long ages since become extinct, -- that these were given in style and modes of thought suited to those ages and peoples, and were wholly different from ours, and that much has necessarily been lost, and that what we have got has undergone hundreds of changes by translations, mistranslations, omissions, additions, interpolations, and so on, can we wonder that the thought is becoming quite prevalent that old revelations are insufficient, and that new ones are very greatly needed ?

To suppose that God gave revelation to a favored people two to four thousand years ago which must suffice for all time, would be to limit the divine mind to a very nar-row sphere, and argue a poverty of resour-ces on the part of Infinite Being that can-

not be entertained for a moment. I am aware that there is a perfect babel of confusion on this subject of revelation, and a vast amount of loose speculation about what it is and what it is not, and for this very reason, if for no other, something is needed to dispel the darkness and uncertainty that exists.

Therefore it must be evident to all impartial and intelligent thinkers on this subject that if revelation ever was necessary to be given to mankind, it is necessary that it should be given now.

The question then naturally comes to the mind, in the great spiritual movement of our time, has there been anything in the form of a revelation given that is worthy the name, and that fills the requirements of what a true revelation should be?

For myself I must answer most decidedly and clearly in the affirmative. I believe most fully that such a revelation has not only been given, but that it far exceeds the most ardent expectation in its form, manner, and .fullness of knowledge imparted concerning great truths of the highest interest to man. This great work is entitled. The History of the Origin of all Things. It was given through the mediumship of Levi M. Arnold, formerly of Poughkeepsie, N. Y., now in spirit-life. It was published first in 1852, at the expense of the medium. and offered to the people at the mere cost-of printing and circulating; and to the necessitous it was furnished gratuitously. Only a limited number were disposed of, perhaps one or two thousand copies, the public being almost wholly interested in, and occupied by, the outward manifestations then so new and startling. Phenomenal Spiritualism having in a great meas-ure prepared the way for the higher, and frequent inquiries having been made for the book, it is now republished by Miss Annie Getchell, M. D. of Boston, Mass.

She says in her preface: "In presenting this volume of truth the second time to mankind, I do it hoping and trusting they may find it of priceless value, as it has been to me

"To the hungry and thirsty soul starving for knowledge, asking for light, it will be to him as a diamond set in pearls of inestimable value.

"This book came to me providentially. read, and thanked God for its sublime truths. It has been to me like a cloud, to guide my wandering feet by day, and a pil-lar of light in the tark hours of sadness and the night of adversity.

cerning the ecclesiastical hierarchy; and its downfall, and the decline and final destruction of British power; a history of the ear-ly church and its corruptions, with a brief sketch of Paul and his manner) of preaching.

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I have been thus particular in speaking of these books, for their introduction to the public now at this time is, I most fully believe, to be the beginning of a more general and aggressive warfare on all the forms of error, blgotry and false teaching in church and out of church-in state, in society, in Spitualism, in politics and paganism; and

Spiritualism, in politics and paganism; and for the building up of the new religion and ushering in of a grand new spiritual era. A further consideration of this and col-lateral subjects will be continued in an im-portant address from to be published in the RELIGIO PHILOSOPHICAL LOURNAL, and perhaps some of the other papers, which is to be followed by a series of articles on sub-ierts, of immanent here there are concerning. jects_of immanent importance concerning the passing away of the old and the establishing of the new and better order of things; and concerning also some. of the methods of the grand new work that is to be accomplished in this present time.

MILTON ALLEN.

Spiritualism in Europe.

In a former article on Spiritualism East and West, I took occasion to refer to the letter of a cultured native of Bengal, India, who, yearning for spiritual communication, thegged for the assistance of American Spiritu-alism through our triend Andrew Jackson Davis. But I think the extent to which Mr. Davis, by his works and name, had successfully labored for the dissemination of the truths of Spiritualism abroad, is not sufficiently known among his own countrymen. There is quite a collection of foreign letters in my hands in evidence of the mood work the Harmonial Philosophy has done in dif-ferent parts of the world, and of the high esteem its author is held in wherever the English language is read or translations of Davis' books have made them accessible to the peoplé. Before me is another letter of a native of British India, written by a man who says that he is too poor to buy the works of the Harmonial Philosophy, and implores Mr. Davis in terms of the highest veneration to make him a present of some of them. I am also in possession of letters from St. Petersburg, Holland, Austria, and Germany, expressing admiration for the spiritual philosophy as laid down and propounded in Mr. Davis books, asking his admiration of the spiritual spiri advice in spiritual matters, wishing for his photograph, etc. In Germany, Leipzig, most of his works (twenty-nine in number), as well as Mrs. M. Davis' little writings, "Death" and "Danger Signals," have been published in German translations, partly through the assistance and at the expense of the liberal Russian propagator of Spiritualism; the Imperial Counselor, Alexan-der Aksakof, and partly by Mr. Wilh. Besser, of Leipzig. In the same city, that old, famous semi-nary and stronghold of science and literature, and since centuries the center of the German book-trade, there has been in ex-istence since 1872 an "Association for Har-monial Philosophy," which, since the ad-vent of Henry Slade in Leipzig, and the cel-ebrated experiments of Prof. Zöllner and others, in the presence of this previous in-strument, has taken a new start, and has lately published its constitution and the list of its regular and extraordinary mem-bers. As the aim of this association, section 1 of the constitution proclaims: "To pro-mote among the German people general ad-vancement and universal elevation, and to rouse and propagate useful knowledge as ture, and since centuries the center of the vancement and universal elevation, and to rouse and propagate useful knowledge as the means of developing true self-knowl-edge according to the fundamental princi-ples of immutable natural laws in the spirit of the literary creations of the preclaimer of The Great Harmonia, Andrew Jackson Davis, and of the cognate branches of pure Spiritualism." As the means to attain these ends, sec tion two names: "1, public discourses and lectures; 2, meetings for discussion and social gatherings; 3, a library of books and journals devoted to genuine spiritual pro-

The whole list of the members containing many more persons of high station in scientific, social and official circles, and amount-ing to the number of 126, bears gratifying testimony to the fact that the great cause of Spiritualism has taken firm and extended root among the intelligent classes of the German nation, and every American Spirit-ualist ought to be rejoleed at seeing the light of Spiritual Truth and Reformation, of which our Brother Andrew Jackson Davis kindled one of the first and most brilliant torches, spreading all over the world.

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one of the Nervines before. Dx. F. L. WillOHT, BRISTOL. CONN., Feb. int. 1578. New Brittan, CL. Oct. 10th, 1573. Dz. W. A. CANDER, Dear Sir : Being desirous of becoming s medium, I purchased & Vitalizer, and after staing it for one week, I obtained the desired effect, and have become a very strong healing and personating meejum. I can cordially rec-ommend its use to all personating meejum. I can cordially rec-ommend its use to all personating to become mediuma, and also a powerful help to a nervous system. Hespectfully yours, Wm, H. GRANT. 20 4-16

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". For mis, wholesale and retail, by the Ekitero-Philo-cornical Publishing House, Chickey, STARTLING FACTS

IN MODERN SPIRTUALISM.

JUNE 21, 1879.

The same freedom of speech I use my-self I gladly accord to all others. I am op-posed to the policy of suppression of honest thought, no matter how antagonistic it may be to my own. As I freely criticise others I expect a free criticism of myself. I ob-ject, though, to misrepresentation of my ideas and statements, and to unfair, unjust attacks.

While material scientists err on the side of unreasoning skepticism, many Spiritual-ists err as strongly on the side of unreason-ing credulity. A "golden mean" is what is requisits for wise and careful thinkers. I think, honestly and frankly, that of late you have arred on the side of undue accept-ance of reported Spiritual marvels. I fail to perceive that discrimination and careful lifting of phenomena, and of their produc-

As regards my re-incarnation articles.I made therein but one allusion to Baroness Von Vay, mentioning her, with others eminent in different countries, as "cardinals" of re-incarnation. Not a breath did I hint against her personal character. I distinctly said that many excellent people were re-incarnationist, and I spoke highly of Anna Blackwell's personal character, notwith-standing I criticised her theories severely. Not the slightest reflection did I mean to cast upon Baroness Von Vay's character, nor do I see how such a thing can be construed out of my remarks. Because I show the absardity of certain speculative theo-ries held by a lady, does that impugn her moral character or her spirituality? To show that vicarious atonement, the Trinity, etc., are erroneous postulates, does that if any manner militate against the purity or spirituality of those holding their truth ?

itself to my approval; but, rather, is it re-garded as detrimental to the advancement of pure spiritual truth, and of great injury

Peace, harmony, and brotherhood are at all times to be desired, but not at the ex-

pense of truth. Agitation is the beginning of wisdom,-of all reform,-and at the pres-ent time agitation is the life blood of Spir-

itualism. Folly and fraud, superstition and

credulity, run rampant over truth, sober-

ness, common-sense, science, and philoso-phy. The times demand plain speech and prompt action. Harmony is impossible irreconcilable differences exist between

differing schools among Spiritualists; and the worst phase in the entire field of thought is what Davis truthfully and per-

tinently calls, in the RELIGIO-PHILOSOPH-ICAL JOURNAL, diabolical Spiritualism. No

more fitting term can be found for this now prevalent form of Spiritualism. The common sense, scientific, rational, discrim-inating Spiritualists are abused and villi-

fied in the most shameful manner by the friends of, and apologists for, fraud and su-

perstition. Such men as Davis, Tuttle, Denton, Bundy, Howe, Moses, Poole, etc., are branded as "Jesuita," "Mateșialista,"

"traitors," enemies of Spiritualism," "mall-cious persecutors of mediums," " llars,"

etc. ; while, at the same time, these villify

ers of honest and true men hug to their bosoms such immoral, dishonest, low, cun-

ning tricksters as Holmes, Bliss, Eddy,

James, and others. Contrast the two phases of the spectacle! Denounce Davis and endorse Bliss! Abuse Tuttle and praise Mr. and Mrs. Holmes! Villify Den-ton and embrace the Eddys! Such is the

policy of "diabolical Spiritualism;" and can there be any peace while such deeds are

done by frauds and fraud-supporters,-

(wittingly or unwittingly)? The "offense" of the Jesuit howlers, and the traducers of

the honest, sincere reformers "smells rank

to heaven.". It is the curse and bane of

Spiritualism. It threatens to make the

whole movement a stench in the nostrils

of all right-thinking, fair-minded, impartial, truth-loving persons, whether believers or

In this great struggle for right against

error, for virtue against vice and "diabol-

ism," for common sense against unreason,

for scientific discrimination against un-thinking credulity, your position should be

with us; but it pains not only myself but

many other of your friends to find you

strongly entrenched, as it were, in the ene-

my's camp, your influence all exerted on the side of the practicers of "diabolical Spiritualism." Better indulge in a vigor-

ous denunciatory style, and fight for truth

and purity, than, in the interest of an im-possible harmony, consort with knaves and unprincipled pretenders. We are making history now, and all those ranging them-selves on the side of reform, no matter how

few our numbers may now be, will in the

impartial, critical judgment of coming ages

receive their meed of praise for work good

and true, faithfully performed; while the hosts of superstitious votaries of fraud,

defenders,' and of narrow-minded, super-

known for just what they are,-be numbered

among the many other similar exhibitors of folly and fanaticism in all ages. Bet-

your influence, can do much good, and assist mightily in the furtherance of the

In 1851 a certain psychographic docu-

ment, well attestede was headed "Peace,

but not without freedom." So now our motto is, "Peace, but not without justice

and reason." Fiat justitia ruat colum.

ficial, credulous wonder-seekers, will

ter get on the right side, friend

cause of justice and reason.

skeptics.

to the cause of spiritual science.

I have written honestly and frankly, in no spirit of captious fault-finding, but with a supreme love of truth filling my, heart and soul, and a fervent desire to hasten the day when truth, righteousness and reason will be firmly established, in the world. For one I will never compromise with falsehood, deception, and "diabolical Spirfalsehood, deceptionally, 'W. E. COLEMAN.

A Valuable Commendation.

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, in its editorial management, is superior, and in point of ability it beats other periodicals of its class. It is remarkably free from that lackadaisical rhodomontade which renders so much of the litera-ture of the spiritual order mawkish and repulsive to minds of astudious and reflective cast. The methods employed in this school are not usually acknowledged in scientific circles ; but we must bear in mind that it is a part of the problem of philosophy to bring forward into the light those elements bring forward into the light those elements of existence and knowledge that, by the common sense and by the special sciences, are allowed to rest in shadow. Only the empiricist seizes on the analytical side of knowledge and neglects the synthetic. There is integration as well as differentiation, unity as well as complexity. The JOURNAL en-deavors, in its peculiar sphere, to exhibit Spiritualism in its better aspects, in forms by which a scientific person can grasp and comprehend it; and the subjects are present-ed with a force, clearness, and carefulness ed with a force, clearness, and carefulness which will commend them to thoughtful consideration.—From the Medical Tribune, May, 1879, edited by Alex. Wilder, M. D. New York.

Geo. W. Webster, of Bonair Iowa, writes: Are there not a couple of good test mediums that would like to get out of Chicago dur-ing the hot weather. I flink they would have all they could do during the Camp Meeting here, July 2d. I will board them free of charge for a couple of weeks, if they will come, but could not promise anything further. It seems as though they might make it pay. make it pay.

"Of late very many calls have been made for this book, and none to be found. I therefore got the right to republish it at my own expense, and with a sincere prayer I send it forth on its mission of truth to every dark and benighted soul of earth, who needs its light.

"The book was written by a man of common education, simple, honest, a Quaker in principle. Having fulfilled his mission, twelve years ago he passed on to his home among the angels."

I will add that the book came to my knowledge through the recommendation of a highly educated and able minister of the Gospel, who had been for many years a Methodist clergyman in England. He spoke so highly of the book that I was induced to send to Mr. Arnold for a copy of it, that i might examine it thoroughly for myself. I was then fresh from a theological school where the old theologies had been revealed to me in all their narrowness, dogmatic as-sumptions and paganistic speculations, and had for some time been interested in the phenomena of Spiritualism and in transcenphenomena of Spiritualism and in transcen-dentalism through the works of Emerson, Carlyle, Fichte, Goethe and others, and was in a measure quite well prepared to read and weigh critically a work of so high claims. Briefly, then, let me say that, after twenty-five years careful reading and study of this wonderful work, I can at least speak understandingly and intelligently of its merits. My verdict is, that it is just what it purports to be, a revelation from Jesus it purports to be, a revelation from Jesus of Nazareth through the mediumship of L. M. Arnold.

I do not ask that my opinion be taken by any, but sincerely trust that all earnest in quirers after truth will procure the book and examine it for themselves; for, like all and examine it for themselves; for, like all other works, it must rest on its own mer-its; and the best evidence of its great val-ue will be found to be its own internal evi-dence. No investigator and seeker for spir-itual truth, can afford to be without it, for, amid the jargon of contradictions, absurd-ities, crudities, and wild vagaries put forth in the name of Modern Spiritualism, it must be a relief to the hungry and thirsty soul starving for knowledge and for truth, and will be found a sure guide to the ex-haustless, limitless fountains of knowledge, wisdom, truth, power and love. wisdom, truth, power and love.

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