

RELIGIO-PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Earth seeks no task, bows at no human shrine, seeks neither place nor applause: She only seeks a hearing.

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JNO. C. BUNDY, Editor.

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THE SPIRIT WEDDING.

Col. Eaton Replies to the Criticisms of the Press.

[From the LEAVENWORTH TIMES.]

The comments of the public press were not unexpected in regard to the "Spiritual Wedding" of June 30th, when I submitted the evidence upon which I based my belief that the occurrence was an actual reality. I am under great obligations to these newspaper critics for their lucid comments upon a subject they had never investigated, and of which they are profoundly ignorant, and I am more deeply indebted for the mantle of charity they had thrown over me in attributing the evidence presented as to the immortality of the soul as the result of a disordered intellect, rather than an intention to deceive and impose upon the credulity of my fellow men. Had I advanced a theory tending to sustain a literal rendering of the Scriptures as being the very truth—that man after death exists as an ethereal nothing, without "body, parts or passions" until the day of judgment they are reunited to the former cast-off material bodies; that this world upon some fixed day in the future would be destroyed, and the elements themselves melt, with fervent heat, instead of contending as I do that there is not and cannot be any such thing as destruction to anything created—that what is termed death is but a continuation of life—that the law of progression is as immutable as God—that man freed from bodily trammels enters a higher and purer state of existence, with his five senses intact; his emotions, his passions and his reason unimpaird—that when he is done with earth, he still lives in a real, substantial world where his Creator provides for his every want as he does in this life, I would have been regarded as the most sane of men, and would have been saved from the convincing and excessively witty criticisms envenoming the columns of the public press for the last ten days. I have long since learned that it requires no moral courage to float with the current of popular preconceived opinions, but it does require some to buffet them. In doing so, I am aware that I am encountering nothing more than others of much more consequence than myself encountered before me, but situated as I am, I congratulate myself that I am in the very best of company.

Galileo when he announced his theory of planetary motion to an astonished world was regarded as insane by his contemporaries, and was denounced by the Church for his heretical teaching in conflict with the word of God as then understood, yet his teachings were no less true than now. Coming to latter times, when Professor Morse claimed that he had practically annihilated time and space in the discovery of the Electric Telegraph, the same charges of insanity were again heard, and in order to obtain a subsidy from Congress to put up a wire between Baltimore and Washington, and that he might convince the assembled wisdom of the nation that what he asserted was the truth, he was compelled to coil miles of wire in the basement of the Capitol, so that by ocular demonstration he might render his theory established fact, yet he was denounced on the floor of the Senate by the man who was denominated the great "Missourian" the "great Benton" a lunatic, and as advancing a theory inimical to sound reason and common sense, but the experience of our age has demonstrated that notwithstanding the wisest of our kind cannot comprehend the law governing the electric current in its application to human use, yet it shows that Morse was no lunatic and that the man who was known by the cognomen of great was talking recklessly upon a subject he had not investigated and did not understand. It will also be recollected that it is written that nearly nineteen hundred years ago the most distinguished personage known in the annals of time appeared upon the earth, and when he announced that he had come to establish a spiritual kingdom by inculcating peace on earth and good will to men—that the rule of life should no longer be an eye for an eye and a tooth for a tooth, but in lieu thereof there should be love for your enemies; prayers for those who despitefully use you and persecute you, yet with all this Godlike teaching, he, in the opinion of nearly all of his time, was not only regarded as mad, but possessing a devil. Coming to more modern times, where the history of events transpiring are more fully and completely, I find in the firmaments of the world's unfoldings in the last century, another luminary in the person of Emanuel Swedenborg, whose mission it was to harmonize science with religion. This great man who by patient research in the mineral, vegetable and animal kingdoms of nature, had become, in the opinion of the most eminent of his time, the leader of the world's free thought, and up to that period was never suspected of possessing a "mind unhinged," yet when he stepped beyond the boundaries of matter and entered the domain of mind, and came in contact with the teaching of the ages that preceded him, by publishing his wonderful system of "correspondences" establishing the relation sustained by all things natural to all things spiritual, he was denounced by the world as a madman, and even by those of the present day, (not one of whom has ever read and comprehended a single book, the product of his brain) with being a harmless dreamer, a lunatic, and whose teachings are not worthy the attention of any serious and thoughtful mind. Since

his time, however, the intelligent thinkers of Christendom are fast passing the point where they believe the literal teachings of the Scriptures as established truth—that God created the Heavens and the earth out of nothing, by the mere fiat of his word in six days and rested on the seventh—that this or any other world of his creation was ever created to be destroyed; or that man when he shrines off the mortal coil is in any instance condemned to suffer to all eternity in a local hell composed of fire and brimstone, the fire of which is never quenched, for merely not believing a dogma of the church which he nor any one else could understand.

To come to the case in hand, I do not propose to meet those who claim that spiritual manifestations exist only in the delusions of a disordered intellect with any attempt at ridicule or with a sneer. Neither will I follow in the vein employed by the *Globe Democrat*, and assert without aducing experience to sustain my opinions, by claiming that "if Mr. Eaton had applied proper tests to the alleged materialization at Mott's, the chances are a million to one that he would have uncovered another fraud similar to the 'Katie King' business exposed in the East a few years ago." Now, let me say to this experienced and patient investigator after truth, I have by every appliance of which I was capable devising, tested the alleged manifestations, not for a day or a week, but within the last eighteen months, for nearly a month, not only in the night time but in daytime. Whilst a visitor at Mott's house, I was his constant companion, and had subjected to as strict a surveillance and as rigid an examination not only himself, but the surroundings as it was in my power to do, and have failed to discover any fraud similar to the "Katie King business" or any other kind of fraud. More than this, although hundreds of the most intelligent and pains-taking investigators of fraud have visited John H. Mott within the last eight years, yet is it not strange, "seemingly strange" that not one can be found with sufficient ability to detect the fraud, if fraud it is. As to exposures said to have been made in some of the public prints there is not one word of truth. With the exceptions of the abortive attempts of Pattee to squint Annalie in Mott's face in May, 1878, there has not been to my knowledge even an attempt on the part of any one, in any manner to make an exposure. Before I attended the materializing sances at Mott's I had much more convincing reasons than other persons of ordinary intelligence for believing materialization a fraud. Besides my personal experience with pretended and fraudulent manifestations I had not only before my vision the deception practiced upon the late learned and accomplished Robert Dale Owen by the Holmeses of Philadelphia, a man who was known as the most skeptical of men, prior to his conviction of the truth of the soul's immortality by his investigation into spirit manifestations; but in addition thereto I was as well posted as the generality of reading men as to the exposures in Europe and America for the last twenty years of pretended spirit manifestations. More than this, I have been a receiver of the doctrines taught in the writings of Emanuel Swedenborg for over thirty years, and firmly believe in the truth of all his teachings as I understand them. He says nothing about spirit materialization in any of his works, but on the contrary asserts that before spirits can be seen or conversed with by mortals, their spiritual senses must be opened. In this state of mind, and with these impressions I visited John H. Mott, at Memphis, Mo., for the express purpose of exposing him, not doubting for a moment but that I could detect the fraud, notwithstanding I had been informed by a number of intelligent men who had attended his services, that they believed the manifestations genuine and what they purported to be. I entered on this investigation and continued it at a period at different times for nearly a month, having sances sometimes in the daytime and sometimes at night, employing the same sense of seeing hearing and feeling employed by mortals to identify their fellow mortals on earth, and I solemnly assert that I have as full and conclusive evidence of the existence as men and women of a score of my acquaintances and friends who have passed to Spirit-life, as I had of their existence while on earth. What that evidence is, or even a small portion of it is impossible for me to detail in the limits allotted to this communication. It is sufficient for me to say, that it is satisfactory to my mind, that in coming to the conclusion that I have, I am not laboring under a mental delusion in the slightest degree, nor am I imposed upon, and I must insist that before any man is competent to determine otherwise he must subject himself to the same or similar experience, and as patiently investigate the subject as I have done.

Now, as to my experience with Dr. Mansfield. The phase of spirit manifestations through him is entirely different from those manifested through John H. Mott. Whilst Mott is a trance and materializing medium, and never saw a spirit in his life, and has no recollection of anything that transpires in trance when he returns to his normal condition; the normal condition of Mansfield is to see and converse with spirits the same and at the same time that he does with mortals in this life. In all the communications received through Mansfield they have, in every instance, been made without his seeing the questions which called them forth. In a large portion of the questions

asked by me, they were prepared before I visited his house, placed in an envelope, sealed up and unaddressed to any one. I know it was impossible for him to have seen the communications I have from time to time had answered through his mediumship with his natural eyes. If he knew what any of them contained, he must have acquired his information through the tips of his fingers by the sense of touch; if he did, it is a means of arriving at such knowledge I am utterly at a loss to explain. In a great many of these communications, even if he had previous to answering them, read them with his natural eyes, he could not have answered them as he has done under any known condition of mortal existence unaided by spiritual sight. Take, for instance, the named guests at the "wedding" as set forth in the diagram. Doctor Mansfield is to me comparatively a stranger, our acquaintance having been formed in the last few months. I am as sure as I am of my own existence that he could not have known the names of my family relations as he has stated them, nor can I believe from any evidence I now have, that he could have known the family relations which a number bore to Franklin Pierce. And the Appletons, Caldwell and others named were acquaintances, friends, or perhaps relatives of the Pierce family. As to the contemporaries of Swedenborg named, but a few of the receivers of his doctrines, intelligent and well informed as they generally are, know that such parties ever existed.

Mansfield's methods of answering letters are well known. They are sent to him carefully sealed in the most ingenious manner the writers can devise, so as to make it impossible for them to be opened without detection. He holds the letters in his left hand and the spirit gives the answer with his right. The answers given are those to the questions contained in the letters. No earthly philosophy can account for this process. Nothing but the intervention of spirit power gives a satisfactory explanation. Dr. A. B. Child says of Mr. Mansfield: "Through his letters are seldom or ever answered that would disturb domestic peace or advance pecuniary gain. Letters, too, have been sent to him of a most deceptive character, trivial and false and those, too, have been treated with indifference or with severe rebuke accompanied with most extraordinary tests." Mansfield is not a man of letters, a fact with which Professor Felton used to disparage him, yet letters written in a foreign language are answered in the same. Sealed letters have been sent him for answers, written in Hebrew, Greek, Spanish, French, and Chinese, and correct answers have been returned written in the same language through Mr. M.'s hand, although these languages to him are perfectly unknown.

The *Spiritual Age*, of May, 1850, published the following instance, which is, perhaps, among the most wonderful, yet it does not materially differ from those of his daily experience: "One of the most interesting tests of spirit intercourse that have come to our knowledge, has recently been given through Mr. Mansfield, the well-known writing medium, of this city, and its character is such as may afford skeptics a new and difficult problem for solution. The case has been partially stated in some of the secular as well as spiritual papers; but we have deferred any account until we could see the experiment fairly concluded, and be able to present the unmistakable facts in the case. The circumstances are these:

"A gentleman of this city has been for some time investigating the truth of spirit communication through the mediumship of Mr. Mansfield. He had written several letters to his spirit friends, secured them in a manner customary in those cases, and had received replies—generally, however when he was present with Mr. M. This fact, with the character of the answers received, led him to suppose that it was mind reading on the part of the medium. He determined to test this theory on this point. With such intent he engaged a friend to procure a letter from a third party unknown to him, and he would see if a satisfactory answer could be obtained when he himself was ignorant of the contents. Accordingly, in due time, a letter was put into our investigator's hands, and he proceeded with it to Mr. Mansfield's rooms. Here was no chance for mental telegraphing between investigator and medium, for both minds were as blank in reference to the letter as was the envelope which enclosed it. Immediately, and in the presence of a distinguished medical gentleman of this city, as well as of the inquiring person, Mr. Mansfield's hand was controlled to give the answer. But the response completed, neither was given in strange, and to themselves, meaningless characters. It was looked upon by all as a probable failure. However, our perceiving searcher after truth took the senseless hieroglyph and returned with the letter to his co-operator in the experiment. The latter, to make doubly sure against the working of the mental telegraph, had acted through still another person in obtaining the required letter. The fourth and last party in the arrangement was Mr. A. R. Shows, a very worthy Chinaman resident in this city. The document received from Mr. Mansfield, was shown him, who he at once pronounced it a correct answer in Chinese characters to his letter addressed to the spirit-father!

With this reply I leave the comments of the inquiring public press upon "The Spiritual Wedding," with a confidence that noth-

thing can disturb my faith in the soul's immortality, and in human progress throughout the endless cycles of eternity in the forms of men and women.

ISAAC E. EATON.
Leavenworth, July 4, 1879.

An Endorsement of Mrs. Breed, the Medium,
No. 46 South Ada Street.

BY JUDGE EDMUND S. HOLBROOK.

To the Editor of the Religio-Philosophical Journal:

I send to you the following lines for publication, which I am prompted to do partly from an incident connected with them, in addition to any merit that they may be supposed to possess. The readers may stand informed that the words truly express a part of my history, and that pure idealism is in but little respect appealed to. My son died in 1858, at an early age, then the only child, and desolation reigned supreme. What of the dark future? Before that, passing from the starless night of unbelief, I had learned to hope, and to have something of faith in the beautiful beyond, but I was seeking for knowledge, something that would give more of confidence and support; especially in such dark hours of trial. The vision referred to, if it were a vision, is so far the only one of my life, for I am not one of the favored seers. And if it were a dream only, then it was my clearest and happiest dream, for I am not a good dreamer either.

After a little while some stronger demonstrations were given me, and I felt that I came to know; a brother that had passed to the higher life, and this child, that, by some seeming inversion of Nature's laws, had preceded me, acting important parts in bringing me the desired knowledge. It is but very lately, and after many years that these thoughts and feelings, although they have been with me in fact, have assumed this form of expression. They are dedicated to those who have alike suffered, and have kindred memories—and they are many, oh, how many! Who is to blame for calling this life "vale of tears," even though the day star of hope glitters in the firmament, and the bright sun of an eternal day is rising?

Shall I not see my boy again?
Never into the dark behold?
Oh, must I always seek in vain
Those eyes of blue, those locks of gold?
I listen for his playful glee;
I gaze upon his little chair;
I feel for him upon my knees,
How many times, he is not there!
Still, while my heart is racked with pain,
By Hope and Faith and Love I'm told
That I shall see my boy again,
Those eyes of blue, those locks of gold.

Yet Hope, 'tis but the painted bow
Upon the clouds that with them deest
Faint word to him who seeks to know
Of other worlds beyond the skies:
And Faith, how narrow is the range
That presides o'er earth and time alike!
Life seems a day of ceaseless change,
And death a night of ceaseless rest:
And Love, tho' strong in hearts, how weak
To save from fate, so stern and cold,
The glories of the ruddy cheek,
Sweet eyes of blue, bright locks of gold!

Once as the night came down in gloom,
And filled my soul with visions wild,
Some presence stole into my room;
I felt present, but my darling child—
My mother gliding from above,
That years ago was laid to rest;
She smiled and spoke in words of love:
I clasped them to my sobbing breast.
I cannot think that I but dream,
That fancy vain my sense controlled,
So real and true the vision seemed,
Those eyes of blue, those locks of gold.

'Twas thus, 'twixt doubting hope and fear,
I passed into the dark abyss,
'Shall naught assuage the falling tear;
'May I not know of life and bliss?'
The prayer is answered from above:
The angels through the bending skies;
They touch our stricken hearts in love;
They press to us our longing eyes:
Oh, now I know 'tis not in vain,
These bitter pangs, these griefs untold,
For I shall see my boy again,
Those eyes of blue, those locks of gold.

And now for the incident referred to at the first:

Mrs. Breed, a stranger to me, (but as I understand a medium of good report from San Francisco,) having arrived in the city, and proposing to hold a public seance, it occurred somehow to me that I would attend, (a rather unusual thing lately.) I found her methods to be the telegraphic, with table raps and taps, with a mixture of clairaudience, clairvoyance, inspirational speaking and writing, and a sprinkling of other methods that make the work go fast and easy. On being seated near the medium, a small table between us, matters at once became very lively indeed. The raps and taps were very demonstrative. According to this method, the mother and the boy referred to announced themselves, claiming to know of the writing; and, as I explained to the others, I was invited to sing the verses, and they would keep time, etc. I did so as best I could. (The words are fashioned to the song and tune entitled: "The Minister's Farewell to his Harp.") "Oh, give to me my harp once more, and for many days I could not cease to dwell upon them.) And as I did so, the table rose beneath our hands, swaying gently like a rocking cradle, keeping time by raps as we went, and often coming down to the floor with great emphasis. At the close the medium echoed the words,—"Yes, my dear father, I still live, and you shall see your boy again, and the time is

near at hand when you shall come with us to enjoy all the glories and beauties of the spirit-land and a happy reunion." How overwhelming, to me, Mr. Editor, was all this, let everyone imagine.

"Oh grave where is thy victory,
Oh death where is thy sting!"
Life gains its conquest over thee,
Thy shadows all take wing.

The name also of a deceased sister, one who had not reported to me before, was pronounced, and a written request made to come for an interview. I went the next day; and now again the same as before. It was announced that "the boy" (and by him, now grown as he said to be a man, but so coming for recognition,) had summoned all the family. And now "Behold, I show you a mystery" from fifteen to twenty of my nearest relatives announced themselves, giving their names, and many of them conversing, according to the methods stated, about the matters that concerned me most—life, death, immortality, spirit communion, happiness, etc.

Let the less fortunate, although more talented non-believer stand at the door of the sepulchre and declare, without a ray of hope in the darkness beyond, that "life is a pleasant valley, between the icy peaks of two eternities; but it is ours rather to proclaim the glad tidings to all people that this life of earth is a vestibule to the more glorious world that is to be, and death but the gateway that enters there.

EDMUND S. HOLBROOK.
Chicago, Ill.

Valuable Facts—Spirit Presence.

To the Editor of the Religio-Philosophical Journal.

You ask for Spiritual facts, authentic and reliable. Last August, on a lovely Sunday afternoon, I was at the cottage of Dr. H. H. Brigham, of Fitchburg, Mass., at Onset Bay. The camp-meeting services of the day were over, and we were looking out on the blue water and the green islands, enjoying the scenery, and inspired by the sweet clear air. He and his intelligent wife told me of one of their early experiences—such as compelled them to be Spiritualists, if they would be true to themselves, as they well said. This occurred at their Fitchburg home twenty-eight years ago, while they were not believers, but investigators. Mrs. M. A. Billings (the medium) her husband, Dr. Brigham and wife, had just closed a seance, and were sitting away from the table, which moved, with no one touching it, in a way that seemed to indicate that they should again sit around it. They did so, and a message was rapped and spelled out by the alphabet, and written down: "I died Saturday night, and my body has been carried through this place today for interment at Mount Auburn tomorrow." ELIZA LISCOMB.

Mrs. Liscomb resided at Brattleboro, some fifty miles away, and they supposed her to be well. Dr. B. asked, in surprise: "You are not dead?" and the answer came, "No, I have passed through the beautiful change you call death, and little understand, and am more alive than ever." This was Monday night, and they wrote Mr. Liscomb the next morning, and learned that his wife passed away Saturday night, and her body was sent through Fitchburg on the cars Monday, for burial near Boston, at Mount Auburn cemetery. Only these four were in the room when this message came, and had no outward means of knowing anything about it, yet it was true, and its minute veracity is evidence that it did come, as it purported, from their valued friend.

Another of these fine tests, possibly psychometric, but far more probably a spirit message: In 1851, a lawyer in Pontiac, in this state, John P. Richardson, a gentleman well known, had a daughter Julia aged sixteen years. She was reading French and as her father came home would playfully ask, in that language, to take his hat. In the winter she passed away, and a few months after he went to see Margaret Gilmore, a child nine years old, in his neighborhood. She wrote a message which neither herself or her mother could read handed it to him, and he exclaimed, "Why, this is in French!" Its first sentence was his dear daughter's familiar phrase about taking his hat, followed by a characteristic message from her. He was not a Spiritualist, but had laughed at the whole matter. This touched him to tears, and changed his views for all the years of his life on earth. These incidents need no comment of mine. Many such are stored up in the hearts, and fresh in the memories of Spiritualists. Let them be known, that fact and philosophy may be mutual test and illustration, that we may know more of ourselves, as we are and we are to be, and of the rainbow bridge between the two realms of eternal life.

G. B. STREIBINS.

JUDAISM.—The Jewish Occident says that Judaism in this country, to a large extent, is a sham and pretense, or, to come nearer to the truth, there exists but a mere shadow of the former giant, such as has been photographed in this country from old Europe, giving outlines and features, but losing the soul and expression of the godly inspired original. Our people here are not the traders, professional and business men. For appearance sake they keep a "sham" religion, and dub it Judaism.

Window Spectra.

Some six years ago my attention was attracted by a singular phenomenon which had been observed by the house-keeper on a pane of glass in the front window of the second story of the building...

This picture may be taken as a sample, and I examined it closely. From the street, with the light in the proper position, the likeness was startling. It was surrounded by clouds, and the prevailing tint was a deep purple. No washing or chemicals affected the picture...

From notices of the press, it appears these window-pane spectra are not of unfrequent occurrence. The Charlotte (Va.) Chronicle says: "A singular discovery has been made at the house of Jesse Garth, for many years deceased..."

Had not such extravagant claims been made for the work, and had not many persons, with whom I am acquainted, some of great intelligence, believed in these claims, I should not perhaps have reviewed the geological portion of the book.

Mr. Overbury says that many of my strictures are strained; it would have been better to point them out. Some of the erroneous statements he thinks are due to the imperfect record of the author's utterances.

A thorough examination revealed the facts as they are here recited. The likeness is indelibly impressed on the window pane, but the question is still unsolved, how came it there. Some suppose that during the lifetime of the deceased it must have been photographed by a shock of lightning and remained until now undisturbed, and revealed at last by an accidental glance of the surviving miner.

The following narrative of a similar phenomenon is recorded by J. Madison Allan, in a letter from South-western Missouri: "Tuesday morning a citizen discovered something upon a window of the Court-house, which seemed like the likeness of a human head and bust."

to form on the pane of glass, gradually assumed the form of a human head and bust, and the rest of the face was completed from the face of the person who had been in the room...

It is well known that some kinds of glass exposed to the weather, suffers a change, and becomes coated with smoky clouds. That this cloudy coating should fortuitously assume certain outlines, is not probable, and that it should take the form of certain persons, as in the above cases, is not possible.

Reply to John F. Overbury.

BY WILLIAM DENTON.

Mr. Overbury is mistaken when he says that Nature's Divine Revelations "was the first comprehensive enunciation of the principle of evolution."

It is true that no claim to infallibility is advanced in the Revelations, nor is there any claim to infallibility advanced in the Bible; but very extravagant claims are made for the Revelations both by Mr. Davis and his scribe, while many persons believe in it as Christians do in the Bible.

Mr. Fishbough in the Introduction says of Mr. Davis, while in the magnetized state, "His mind is now entirely freed from the sphere of the body, and consequently from all preconceived ideas, from all theological aims, and from all influences of education and local circumstances, and all his impressions are received from the interior or spiritual world."

Mr. Davis says (44 page) that his information "is the result of a law of truth, emanating from the great positive mind, and pervading all spheres of existence."

Mr. Overbury thinks my winnowing process somewhat needless if not useless. It is such a condition of mind as he manifests that has led to the acceptance of the unscientific utterances of Mrs. Richmond and the veritable productions of such men as Swedenborg and Prof. Mages; that has encouraged such persons as Mr. Colville to put forth their childish ideas in the name of the philosophic and eloquent Parker, to whose utterances they do not bear the most distant resemblance.

As an offset, in part, to the abuse showered upon me, in consequence of the very truthful remarks indulged in by me in my recent correspondence with a "Prominent Spiritualist," the subjoined apt and sensible letter, just received, is submitted to the readers of the JOURNAL.

BRO. COLEMAN:—I feel like congratulating you on your happy reply to "one of the foremost Spiritualists of America." It is to the point, and just what you ought to have said, in my humble opinion.

new and brotherly by the discussion, no means let us cover up our eyes from the light of truth, since one's duty is to follow the path of truth, and not to be misled by the false promises of the materialists...

The remnant of Prof. Denton, above referred to, are as follows: "The best use of our spiritual powers we need a good development of our normal mental faculties, and a thorough knowledge of all that history and science have been able to discover."

The Spiritual Republic of America.

BY A. J. DAVIS.

Do you wish to behold America interiorly, or exteriorly? What can be more disheartening than America, materialized? Behold how repulsive! Half-formed, disjointed, unjust, crude, discordant, self-revolutionizing. But spiritualized—seen from the interior—America is a limitless promise of the happiest Republic.

After an absence of many years, (he "died" at the beginning of this century) a patriotic American speaks out of the delicious light of the far upper sky. Psychophanically I hear his calm, earnest tones—incessantly love-laden, thoughtful and cheerful, saying: "Search for the truth in America. The searching is wisely more attractive than the truth itself."

After these words dropped out of the limpid sky, (written as fast as heard) I went out for a walk, meditating in the spirit, wondering what it all could mean. The June day was breezy with electricity. The distant green hills seemed swollen with harvest. The air was loaded with the very life of flowers. Roses and honeysuckles imparted a dreamy sweetness to the atmosphere.

At length I halted beneath some trees in Glenwood avenue. I reflected upon the prophecy. All at once there vividly darted into my mind this thought: "He speaks the language of cynics and pessimists. He has judged America from its objective side—the side of materialization!"

Then other questions arose, such as, Can a spirit take an external view of anything? And why does a spirit dwell upon the temporal destiny of a country? Being in the spiritual condition, how can a spirit look superficially upon anything? These and yet other questions flooded my thoughts, as I rested beneath the great trees.

Of America shall we not likewise say that, to the bodily eyes, the spiritual Republic that is coming, is not visible? The great spheres begin in far away mountains. Look at the old civilizations and watch the gathering tempests—Communism, Socialism, Nihilism, etc., etc.—burst out in the west, and the young America is elastic and young, every day. This America may descend, and the old America may ascend; but from his head he will spread the wings of the strength of a god.

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The Proprietors of Discursion.

A little private and friendly advice offered by myself to Mr. W. E. Coleman, having unexpectedly been published by him, has been made the occasion of another voluminous exclamation, which I think requires a brief notice from the "Spiritualist" addressed, whose name the editor of the Journal demands shall be signified to any announcements he may offer.

Mr. C. is not merely vituperative beyond all proper limits, but exhibits such a peculiar looseness of thought and expression tending to make "confusion worse confounded," that it would be tedious to rectify his loose expressions, and I shall not attempt it. He sees a terrible row or war in progress among Spiritualists, and invites me to take part and wield an intellectual shillelah in his company. I respectfully decline. I have nothing to do with the positions or controversies of others.

The excessive excitability and intemperance of language among Spiritualists, of which Mr. C. is a conspicuous example, is not after all a very formidable evil. They are all in pursuit of truth, and will all attain it in time, and when they meet in our pleasant summer camp-meetings, will no doubt make a very happy and harmonious gathering.

J. R. BUCHANAN. 1 Livingston Place, New York.

PROMOTING MARRIAGE.

A Society for This Novel Purpose—Young Woman, "Go West."

The society with this unusual motive for its fundamental principle was organized in Cincinnati in August, 1871. It was suggested to the then mayor of the city, Col. R. M. Moore, who gave his influence and support to the movement. The preamble of the constitution is as follows: "Both divine and common law favor and encourage the sacred rite of marriage; and whereas, we have viewed with alarm and concern the rapid growing tendency of the people of this country (particularly those living in the larger cities) to remain unmarried, a condition unnatural and prejudicial to the welfare, success and happiness of the country; therefore, to correct this evil we do establish and organize a society, and adopt the following constitution and by-laws:

The Cincinnati Commercial says that, during the first year, the main object, next to seeing that couples were married, was to quietly solicit citizens from all over the city to become members of the association, by which they would give their influence to the work. At the next annual meeting, Hon. B. F. Hopkins, a member of the board of aldermen, was elected president; Charles Bleichert, hotel proprietor, vice-president; and Hon. Geo. A. Fogarty, secretary. A full board of directors was also chosen. Up to this time, over two thousand persons have joined this society, and the association has branches in over forty cities of the country. Until the society has full assurance of the support and co-operation of the better classes of society of both sexes, it was deemed advisable to keep the workings of the association from too much publicity, but now that there is an assurance that there is no doubt of the entire success and grand future of the association, it has been deemed proper to let the world know of what has been accomplished. In the furtherance of the objects and aims of the association, there will be a grand picnic given on the 10th of August, 1879, the second anniversary of the association, upon which occasion it is expected that there will be over one hundred couples publicly joined in matrimony, as an evidence of the influence and successful workings of the association. The novelty of one hundred marriages at one time will doubtless bring together the largest assemblage of people ever collected in this city. Before this occasion comes off, the association has determined to publish a full list of its members.

Miss Adèle Shatuck and Her Alleged Miraculous Relief.

A singular case of belief in the power of spiritual faith to cure physical ailments has come to notice in Saratoga County. It happened in West Galway, a small hamlet of 300 population, in the extreme western part of the county. The inhabitants are principally farming people, exceedingly simple, and far removed from any city. The region is mountainous and sterile. Four years ago Adèle Shatuck, a young woman, fifteen years old, became paralyzed from the effects of a violent nervous attack, caused by hearing of the sudden and accidental death of a brother to whom she was greatly attached. She went into convulsions; was in a comatose condition for several days; and when her mind recovered its normal condition, she could neither talk nor use her limbs. For four years this condition was unchanged. In that time her body gradually wasted until the skin was drawn tightly over the bones, and the flesh assumed a milky or cream color. Miss Shatuck was a devout member of the Methodist Church. She has since her prostration persisted in believing that she would be restored to health, and she expressed her faith in the efficacy of prayer, to bring about her recovery.

Four weeks ago, having been totally helpless for four years, and being regarded as incurable, the young woman one day awoke, her limbs and intellect restored, and she was able to walk, and her mind was as clear as ever. She had been gradually becoming strong and well. Last week, at her request, the young and members of the three churches in West Galway met at the father's, and held a meeting for the special purpose of praying for spiritual power to send a further cure in this young person's case, and restore to her the power of speech. Miss Shatuck soon began to talk and sing. The case is recorded in a letter by the village folk, one of whom gave this account of it to the reporter.—New York Post.

Woman and the Household.

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

Strange as it may seem, Europe, which we regard as slow to put new ideas into practice, has recognized woman's right to enter the learned professions before America.

The medical education of women abroad, began about the year 1800, when a lady applied for examination at the University of Lyons, France, and passed, but for some time she could not procure a diploma.

The closing portion of the funeral address of William Lloyd Garrison, a few years since, was very beautiful. After enumerating her sterling qualities, he said, "How much we all owe her! She has gone before, but she has not gone away! Nearer than ever, this very hour, she watches and ministers to those in whose lives she was so wrapped, to whose happiness she was so devoted. Who thinks that loving heart could be happy if it was not allowed to minister to those she loved! How easy it is to fancy the welcome the old faces have given her! She has not left us, she has rejoined them!"

No doubt there is an urgent demand for just such a work as indicated above. In the elaborate elucidation of the subject the author has presented 135 illustrations of prominent men and women and domestic animals, and the temperaments of the different ones are thereby so presented that the student at once becomes familiar with them, and realizes the fact that the varied expressions of one's nature are so manifold that it is impossible to compress them into any one painting on the canvas, and, as of course, a true index of character.

The temperaments are defined according to both the ancient and modern theories and classifications. The pathological views of the old medical schools are fully described, as well as those of the more recent anatomical and physiological systems. The writer discusses all the temperamental modifications and combinations usually met with showing the configuration which is associated with the different types.

The author and publisher of this excellent and useful book has held official positions among the Good Templars and elsewhere, for years, has felt the need of a clear and simple compendium of parliamentary rules such as could be useful to every one, and has admirably condensed and arranged the needed information in this compact and neatly printed book.

We notice that Hon. T. W. Ferry, United States Senator from Michigan, gives this work a hearty commendation. He is a skilled and experienced parliamentary usage, and commended by all as an shrewd impartial presiding officer, his word is of value. Every family should have the work. Good Templars will want it. "It is the duty of everyone to be unobtrusively and ready to have due weight and usefulness in public meetings, and so keep them out of the control of shrewd demagogues. Here is the best help to that end." Send to the publisher and author, at No. 43 Arcade Gallery, Rochester, New York, for a copy, mailed at 40 cents in paper, or 70 cents in cloth.

Charlotte Beebe Willbour, who, with her family, has been abroad for the last five years, is spending the summer in New York and vicinity, with her second daughter.

Florence Nightingale, now an elderly lady and a confirmed invalid in London, still takes as much interest in sanitary and hospital matters as ever. Her "Notes on Nursing" show the result of close observation, and wide intelligence. It is of her pioneer work that Longfellow says: "Where'er a noble deed is wrought, Where'er is spoken a noble thought, Our hearts with glad surprise To higher level rise."

Miss Frances E. Willard, of Chicago, of late well known as a lecturer on temperance, has been appointed Clerk of the State Board of Charities of Illinois.

Anna Dickinson still persists in her intention to appear upon the stage. She will fill an engagement soon in San Francisco.

George Eliot's last book, "Theophrastus Such," though the least interesting of her works, tells as well as any of them. One circulating library in London took five hundred copies. Her health continues fluctuating, and it is questionable if the world will be favored with much more from her pen.

About one hundred new pupils are already enrolled at Wellesley College, for the next year. There is an elective course, in addition to the regular one, in which a student can make up for any deficiency, or pursue an especial line of study.

Miss Rice, of Springfield, Mass., stood first in the last graduating class, at Middletown, Conn.; a class which contained a large number of young men and a few young women.

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Mrs. Abby Morton Diaz, whom all young people and many of their parents know and love, is a resident of Plymouth, Mass. She is endeavoring to reach her province, in that State, for working women, against injustice from their employers; something of the nature of a Protective Union.

Magazines for July Just Received.

The Journal of Speculative Philosophy, (Wm. T. Harris, St. Louis, Mo.) Contents: Fichte's Criticism of Schelling; Hegel on Romantic Art; Hegel on Jacob Boehme; Kant's Anthropology; Hermann Grimm on Raphael and Michael Angelo; Schelling on History and Jurisprudence; Notes and Discussions; Book Notices; Books Received.

The Psychological Review, (Edward W. Allen, No. 11 Ave Maria Lane, E. C. London, England.) Contents: The Spiritual Pilgrim; Voices from the Ages; The Story of Him Who Wore the Wreath; The Attitude of the Religious World towards Modern Spiritualism; The Philadelphia Society; The Rev. J. Baldwin Brown on the Resurrection; "Spiritualistic Sanity"; The Music of the Spheres; Notes and Gleanings; Spiritual Lyrics; The Cure of Care.

The New Church Independent, contains among its contents the following papers: "Descent of the New Jerusalem," by Rev. Sam'l Bewick; Reply to W. H. G., by Henry James; "Genuine and Spurious Science," by Rev. B. F. Barrett; "Address of H. R. Williams, to the Camden Road New Church Society of London;" "Monthly Review," by Rev. L. E. Mercer; "California Department," by W. H. Galbraith; "Study of the Gospels," by Mrs. Horton; "Order of Good and Truth," by Frederick Robbins; "O Grave, Where is Thy Victory?" by James Barr; "Sunday Record," by the Editor; "Sunday School Lessons," Summary, etc. Address Weller & Metcalf, 653 Cottage Grove Ave., Chicago, Illinois.

Psychische Studien, (Oswald Mutze, Leipzig, Germany.) As usual this number contains interesting articles from able writers and thinkers.

The Normal Teacher, (J. E. Sherrill, Danville, Ind.) This number has articles of interest under the following heads: Leading articles; correspondence; editorial notes; notes and queries; examination department; college department; publishers department.

The supplement to the Monthly Review of Medicine and Pharmacy, published by Richard V. Matton, Ph. D., M. D., Philadelphia, Pa., is in hand and contains some valuable suggestions.

New Music Received.

Litoff's Musical World.—A monthly magazine of new compositions for the piano forte, edited by Clemens Schultze, published by Arthur P. Schmidt, No. 146 Tremont street, Boston, Mass. Price: each number, 25 cents; per annum, \$2.50 post paid.

E. V. Wilson Returns Thanks.

To all Whom it May Concern, Greeting! Friends, for six months I have been on the sick list, four of which I have been confined to my bed nearly all the time. Four times I have been down in the valley on the confines of another life. Four times have I seen the shadows come gliding down the hillside, until its cold chill rested on me. Twice have the doctors said to me: "There is but little hope for you." The doctor said (Saturday, A. M., the 17th of May) in answer to my inquiry: "Is there any hope for me? tell me the worst for I am not afraid; I am ready."

"I know that you are not afraid, therefore I will tell you; you are a very sick man, and, if these remedies do not act at once, there is little hope of your final recovery." Thus, friends, I have been prostrated, not able to earn one cent, and under heavy expense all of the time. During all this time I have been in receipt of letters from all over the country, kindly inquiring after my health, as well as containing words of cheer and expressions of good will, and some contained more substantial aid. During my long and protracted illness, I found that true and practical charity, kindness and good will, the fruit of Spiritualism, demonstrated by the friends in Buffalo, Rochester, and Hartford. In Springfield, Brooklyn, New York and Philadelphia, I found good Samaritans, who came to the help of the sick and ministered to my wants with spiritual tenderness, and the good will of brothers and sisters who know that their reward is sure in the great hereafter. On reaching my home the friends came out in force from Chicago, with loving hearts, and helping hands, ministering unto me in a way that speaks well for Spiritualism. I am now convalescent and will soon be in the field once more. Fatmer Mary joins me in thanking our many friends, for kind words, good will and the helping hand.

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Spiritualism Without Spirits.

Mrs. E. M. F. Denton claims to have wonderful psychometric powers, and yet contends that in the phenomena of Spiritualism we have no ground whatever for belief in the existence of deceased human beings as spirits. She says:

"Can anything be more evident than the importance of this question of identity, in relation to these phenomena? Of what significance to us, as evidence of a future life is the intrusion into our presence of all these white-robed hosts of heaven, if we cannot prove them to be what they seem?"

Mrs. Denton's objections to the spiritual hypothesis are purely of a metaphysical nature, and it is not by facts, but by logic and unprovable affirmations, that she would discredit Spiritualism.

There are certain fundamental convictions of the human mind which are manifestly undemonstrable; and it is of course always an easy matter for the uncompromising skeptic, such as Mrs. Denton seems to be, to question their truth.

At every step in life we are obliged to recognize a power external to phenomena. Philosophy tells us that without this recognition we could not regard the world as external, for, strictly speaking, its phenomena are effects on us, and subjective.

Reason may admit that her conceptions of such realities may be, must be, imperfect; but she will judge also that her conceptions, recognized as imperfect, are nearer the truth than the decision to reject all conceptions of the kind, would be, which would land us in extreme idealism.

See Herbert's "Esoteric Assumptions of Modern Science," to which we are here under obligation.

are past. In doing so, we assume the constancy of nature in the future, which can never be proved, and is at best only probable; and we transcend phenomena in referring both to the future and to the past, and in assuming the unprovable validity of inference.

It is similarly in virtue of an inference from phenomena—an inference incapable of proof, but commanding assent from its conformity with constant experience,—that we recognize external force or efficient causation—allowing our ignorance of its nature, and even that our vague conceptions of it may be inaccurate.

Everybody believes that the human beings around us are animated with conscious intelligence. Yet physical evidence of this there is none. Like our conviction of the past, and of our own continued existence, it is an inference drawn from phenomena respecting what transcends phenomena; yet it commands the entire assent of reason, and hence takes rank among our fundamental beliefs.

Science transcends phenomena at every step; the whole fabric of human knowledge would collapse unless the testimony of consciousness was accepted to facts not found among phenomena, but inferred from them.

All these considerations are ignored by Mrs. Denton in upholding her skeptical position; for she has to maintain that the appearance of the form of a deceased friend, conversing intelligibly, manifesting recognizable traits both physical and mental, giving proofs of identity in a knowledge of the past, in affection for kindred, and a hundred indescribable peculiarities, appreciable only by the spectator who has known and loved him,—that all this is no evidence of the actual re-appearance of that deceased person.

But there is a cause for such a phenomenon, and reason must obviously transcend phenomena in order to arrive at that cause. All Mrs. Denton's dogmatism as to whether the cause may not be mundane rather than super-mundane, amounts to nothing. We shall not split hairs in the matter of words. What we have to do with is the simple fact. Everything may be mundane so far as we or any body else can know.

But this much is clear. To account for phenomenal effects we must assume non-phenomenal causes,—power or powers, known only through their effects, whose nature is inferred only from the character of those effects, which irresistibly suggest that the power is guided by intelligence.

In claiming psychometric powers, Mrs. Denton claims a supersensuous faculty, inexplicable by any hypothesis of a purely physical or material activity. If this faculty surpasses the senses, we may rationally infer that it comes from a supersensuous organism, which organism may be just as much alive and active after the dissolution of the physical body as before. But this is just what Mrs. Denton denies, notwithstanding the objective evidences we have of the activity and identity of spirits. She asserts that "Spiritualism fails to discover to us any method by which we may identify the source of the manifesting power or the agency employed in its exercise."

For this assertion Mrs. Denton has the same ground that she has for asserting that under our human conditions we cannot scientifically be sure of the existence of any other minds than our own in the universe; all which is a pretty exercise for the display of skepticism, but one having no practical result or value.

Philosophy tells us that the world behind phenomena is the world of Ontology, of things-in-themselves, which it is the boast of materialistic science to ignore altogether. But in her ultra-scientific zeal Mrs. Denton boldly invades this ontological sphere and assumes to tell us that there is nothing but what is mundane behind phenomena; that when these so-called spirits are wearing the human form, we know not whence and disappearing we know not how, inform us that they are spirits trying to manifest themselves to our human senses,—they are

Jying; and furthermore the hypothesis that they are "intelligent beings existing in any other realm than our own, has, from its inception to the present hour, been a mistake, too sad in its effects upon the race to be easily estimated."

Thus it would seem that Mrs. Denton assumes a seership above that of all the world's great seers—Plato, Socrates, Christ, St. Paul, Plotarch, Augustine, Origen, Swedenborg, Wesley, Goethe, Davis, and we know not how many more,—who have asserted the immortality of the soul and the reality of a Spirit-world—asserted it as a grand and inspiring truth. According to her views it is all a mistake, and "sad in its effects."

Until she can give us evidence very different from what she has thus far presented of her power to prove this, we must be content with holding that the vulgar belief in God and immortality is not altogether a mistake, "sad in its effects," but in truth the very life-spring of all that has been philanthropic, noble, holy and great in human history and example.

Mr. Kiddle's Book.

Dr. G. Bloede, of Brooklyn, N. Y., one of the most intelligent of the investigators of Spiritualism, writes as follows to one of our contemporaries:

"The arguments used by Mr. K. to explain and excuse the inconsistencies, contradictions, shortcomings, generalities, and even absurdities, in the messages, as he says coming from people like Moses, Luther, Napoleon I., Washington and others are a futile attempt removing the objection that they may really come from malignant evil spirits, or at least from that class which, as we know, make use of their spirit-power for the mere purpose of their own selfish amusement."

We do not think that Mr. Kiddle's book can do any permanent harm to the cause of Spiritualism. Many Spiritualists needed the lesson which is conveyed; just as the ancient Jews needed the lesson to prove to them that the infested spirits who came to them with a "THUS SAITH THE LORD" were not to be trusted. The following remarks by a clear-headed English Spiritualist, John Page Hopps, are appropriate in connection with this subject:

"For our own part, we believe that these sensitive beings (mediums) have been deceived, with the innocent words, and we further believe that this account for our mistakes nearly all the so-called 'revelations' from the East; but we also believe,—and this is the point of urgent interest,—that the spirits who have been made themselves felt have been diverse in their character as influences could possibly be, and that in many cases influences that might almost be called diabolical have been endorsed with a 'thus saith the Lord.'"

The Mr. Sen here alluded to is Keshub Chunder Sen, who recently delivered an address in Calcutta, in which he claims to have been visited by three beings from the unseen world, and that these were John the Baptist, Jesus, and Paul; he also says that "the Lord" has spoken to him, that his eye is a ring, a peculiar intonation in the voice of the Lord,—that he has heard this "six, eight, ten times"—and that "every time it was a demonstration, a clear, positive demonstration, of a mathematical character."

Watkins Again at Work.

Watkins, the eminent psychographer, is giving good satisfaction to all who witness exhibitions of his wonderful gifts and powers. He demonstrates in broad daylight this new science of "Independent Plate Writing." It is an undeniable fact that a pencil, without human hands touching it, writes intelligent messages purporting to come from the spiritual world, the full name of a departed spirit being signed at the bottom of each communication. Mr. Watkins goes to Salem on Friday next.—Independent Age.

We are glad to learn that Mr. Watkins is again exercising his remarkable gift. He is probably able, under favorable conditions, to give the finest tests of the convincing psychographic phenomenon of any medium before the public. He once informed us, however, that he could not give over four or five examples of his power in a day that would be genuine; that all he gave beyond that number were fraudulent. His ability to deceive is phenomenal and hard to excel. Investigators should treat him with candor, courtesy and the greatest kindness, and be sure not to push him beyond his ability to give genuine manifestations. He is an extremely delicate sensitive, and reflects promptly the psychical conditions that surround him. Though a man in years, he needs to be treated as tenderly and guarded as carefully as a child.

Col. Eaton's Letter.

We publish in another column the able and excellent reply of Col. Eaton, of Leavenworth to the criticisms of the press in regard to the Spiritual wedding, of June 29th. The writer gives reasons for the faith that is in him, and shows that the subject is one on which he has bestowed much study and thought. The emphatic testimony which he offers to the identification of certain materialized spirits is quite interesting.

Still we believe that both Col. Eaton and Dr. Mansfield were deceived, and were the victims of hoaxing spirits. That such a class of spirits exist, and are active, the whole history of pneumatological manifestations shows. Throughout the witchcraft excitement they were busy, and many of the well-attested phenomena are to be explained, only by the agency of these mischievous and sometimes malevolent beings. The Spiritualistic theory that life is continuous, and that every man enters the next world with the traits of character he formed in this, is abundantly confirmed by experiences like those of Col. Eaton and Dr. Mansfield. The latter cannot always discriminate between actual clairvoyant recognitions and the products of his own fantasy or of some misleading spirit. The ridiculous letter, purporting to come from Swedenborg, is a proof.

Manifestations on Their Merits.

Investigators and students of spirit phenomena, should constantly bear in mind that each particular manifestation of a phenomenon must stand alone and be judged on its own merits. The fact that a phenomenon occurs at one séance, or a thousand, under poor conditions, does not remove the necessity of accurate observation at the next. Human nature is very much the same wherever found. If a medium bears a good character for truth, and has always exhibited perfect willingness to satisfy all reasonable demands of inquirers, we may reasonably calculate that future manifestations will probably be genuine, but we cannot assume that they certainly will be. The safe way is to be able to verify each phenomenon so completely that it shall in no way hinge upon any other, but stand an established independent fact. These remarks are for the benefit of those who desire their observations shall be accurate and their statements conclusive, and of value either as evidence to strengthen their own belief or to convince the skeptic. To those who only attend public séances to be amused or to gratify their emotional nature, no suggestions are necessary, the more completely they "go it blind," the more they will probably get for their money.

A Spiritualistic Prayer.

The young ex-prince imperial, whose brief life was cut short by Zulu savages, seems to have wanted to be a good Spiritualist like his father, Louis Napoleon. In a prayer written by the young man, and found among his papers after his death, occurs the following noble passage: "Grant, O God! that my heart may be penetrated with the conviction that those whom I love and who are dead can see all my actions. Help me that my life shall be worthy of their witness, and my innermost thought shall never make them blush." This is the most obvious aspiration of a high religious Spiritualism; and yet our enemies would deny to our facts the moral and religious element! See the late remarks of the Alliance and similar detractors. The truth is that Spiritualism offers simpler grounds than any other system for an earnest, efficacious religion. We know there are hosts of invisible witnesses, who can, if they choose, read all the acts and thoughts of our lives.

Timely Words from Dr. Spinnery.

The President of the Michigan State Association grows enthusiastic over the reduction in the price of the JOURNAL, and speaks aptly and wisely as will be seen by the following communication:

ALL HAIL TO THE GLOBIOUS NEWS. The JOURNAL leads the van. May the Banner and others follow suit; down with poor prices! The masses must and will have reading matter. Let us sustain our papers! I hope every speaker, medium, worker and lover of the cause will send his or her own name with ten more, and a draft for \$30.00; or do even better, if opportunity permits. Canvass your neighborhood, scatter papers, tracts, books and lectures among your orthodox friends; keep the ball rolling. A. B. SPINNERY.

Detroit, Mich.

The heathen Chinese sets the Western world an example in the manner the government has recently resolved to treat the cultivation of the poppy. The rulers are not content to legislate on the use of the deadly drug, like their Western brethren who amuse themselves by legalizing the making of alcohol and then attempt to prevent its sale. The Chinese rulers are more logical. They know that if no poppies are grown, there can be no opium, and hence none can be used. The law upbraids the people for their foolishness in neglecting the culture of the cereals and giving their time to the poppy, which can only injure, and henceforth its cultivation must cease. To disobey this injunction will be severely punished, and it applies without exception to the whole empire. The use is also prohibited under heavy penalties.

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

Arrangements have been made whereby Sunday Grove Meetings will be held at Lake Waldon Grove, Mass., during July and August.

Mr. Bronson Murray, of New York, is spending some time in Illinois looking after his large landed interests. He has favored our city with a week's visit, renewing his acquaintance with many of our prominent citizens whom he knew when Chicago was a village.

Dr. Samuel Watson writes us that he has removed his family from Memphis to Augusta, Arkansas, where they will remain until the yellow fever season is over. Bro. Watson will let nothing interfere, however, with his lecture appointments already announced.

Last week we had the pleasure of grasping the hand of our old friend, John McDougall, late of New Orleans, and now residing in California. He is a thorough-going Spiritualist and a gentleman whom all delight to know; our readers on the Pacific shore will do well to make his acquaintance.

On the first day of November, 1879, Rev. J. Harter will be 59 years of age; it is also the 25th anniversary of his marriage, and he and Mrs. Harter will have a silver wedding. It is also the occasion of a two days' meeting in Auburn. They hope to see all their friends. Dr. Peebles will tie the knot.

Mr. Benjamin Coleman, a prominent Spiritualist, who lately passed to spirit-life in England, was born in Charlestown, South Carolina. Dr. George Wyle says that "Mr. Coleman is due the merit of having been one of the very first, as he was certainly the most active in England in advocating the claims of Spiritualism to scientific investigation, and this he did with an entire devotion and regardless of all selfish considerations."

Our worthy brother, H. W. Thomas, D.D., is spending his vacation in Northern Michigan, hunting and fishing. Though not a thorough Spiritualist, yet he is an earnest seeker after truth and is not afraid to follow where it leads. He is doing a great work in liberalizing and broadening his evangelical associates. Let us hope that in time he may come to see the truth in Spiritualism more completely than at present and add the impetus of his genius to the grand movement.

Mrs. PLOTTS, of Worthington, Minn., is a medium of fine powers; our attention was first directed to her by Mr. Miller of the Advance, when we were in that place some weeks since. We made the lady a hasty call and were greatly pleased with her, though for want of time we were unable to witness the manifestation of her medial gifts. Mr. Plotts, to whom we are indebted for courtesies, thinks of visiting Chicago with his wife for the purpose of further investigation of the subject, which is comparatively new to them both.

HON. E. S. HOLBROOK, well and favorably known as an able speaker and experienced Spiritualist, has concluded to heed the solicitations of many friends who have urged him to lecture on subjects germane to Spiritualism. Judge Holbrook is a gentleman of culture, a good speaker, and will do good service. He very generously offers to attend grove and camp meetings or to deliver evening lectures, only asking his expenses for the service. He will prove an acquisition at any of the coming meetings. Address him at No. 11 Nevada Block, Chicago.

It was recently said that no new heathen temples were now building in Northwestern India, but a Presbyterian missionary writes home that the people there are "still mad on their idols; almost every house has them; new temples are constantly being built in honor of those idols, and the religious bathing places and assembly grounds are crowded." The Presbyterian converts in a province having a population of 7,000,000, number 300.—EX.

What a stinging commentary is this result on the efforts put forth by the churches in the missionary cause! Three hundred converts! and what may be the sign of the conversion of this three hundred? Is it not evident as the sunlight of noon, that if the pressure were withdrawn, in a single decade all these would revert to their old belief?

It appears from the Philadelphia Press that drunkenness in Norway and Sweden is cured as follows:

The drunkard is put in prison, and his only nourishment is bread soaked in wine. During the first day the prisoner receives the bread and wine with much pleasure. On the second day the food is not so acceptable. After that he takes his food with great repugnance. In general eight or ten days of this treatment suffices to produce such a disgust of liquor that the unhappy man is compelled to absolute abstinence. After leaving prison his drunkenness is radically cured, with an occasional exception, and the odor of liquor produces an invincible repulsion.

Our neighbor of the RELIGIO-PHILOSOPHICAL JOURNAL continues to ask us Spiritualistic conundrums in column articles whose literary merit is more to be commended than their courtesy. Why he does not seek information of one of his favorite clairvoyants, it passes our power to tell.—Advance, June 14.

This is the way our evangelical contemporary replies to our invitation that it would correct the gross misstatements to which it has given currency in regard to Wm. Crookes and the late Robert Dale Owen. It would get rid of our direct charge, not by contesting it, but by directly changing the subject, by setting down our plain, straightforward arraignment of its veracity as a "conundrum!" This may answer for the fooling of those who do not see both sides.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Star, the Stream, the Flower.

A star once sought to shed upon the night a feeble ray, But, stealing forth, she lost herself in heaven's pathless way...

A little stream did onward wend its journey to the sea, And leaped the pebbles in the sand, murmuring continually...

A hawthorn bud once thought to bloom and cheer the traveler's way, And timidly disclosed itself one bleak midwinter's day...

Thus like the star, whose first bright ray dispersed the lesser cloud, 'Till, too ambitious of its aim, was wrapt in deepest shroud...

My life hath proved its dearest aims, its surest, saddest blight, The triumphs of its little day, all over with the night...

Extracts from the Dhammapadam, or Path of Virtue, by Buddha.

VERIFIED BY JAMES KINNESELEY LEWIS, OF LONDON, ENGLAND.

HATED CHARGES BY LOVE. "By him I have been robbed—by him abused—By him defaced—by his blows illused!

ON REFLECTION. Reflection leads where joys for aye illumine, But thoughtlessness to worlds of deathly gloom...

By earnestness did Magharava attain To lordship with the gods of glorious reign; And earnestness is by the people praised...

Who knows the body fades like frothy flakes, Or as an unsubstantial mirror, breaks, Puck's Marra's flowery, pinked dark, and he...

As sipping the bee the nectar from the flower, Disregarding not the beauty of its dower, Nor sweet perfume that fills each waving bell...

Like to a flower (the fairest of the fair), And full of fragrance wafted everywhere, Appear the fruitful words of him whose deeds...

While evil deeds bear not their fruit, The sweet meridian in honey-meads unite; But when the eastern dawn has risen bright...

Personal Experiences and Observations.

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

NUMBER TEN.

Men and women are sometimes called to the ministry by the voice of God within their own souls; others are ordained by human aids and instrumentalities...

Mrs. Louise M. Kerns, or more recently known as Mrs. Lowe, now residing in Washington City, is one of the very best public mediums...

At a public circle held in another hall, Judge P. B. Good, of Pleasant St., was present, and at the close of the public session...

Among the public test mediums none is more widely known than our veteran brother, E. V. Wilson, and I venture to say that there is none more positive in statement, more correct in fact...

Brooklyn, N. Y. S. B. NICHOLS.

W. Skinner writes: I have taken the RELIGIO-PHILOSOPHICAL JOURNAL many years, and now renew for the same. Its intelligence as a Spiritual paper makes it desirable to my family...

If this W. F. Peck is the medium who was, not long since, on the Pacific Slope, our friends will do well to refuse to witness his manifestations...

Spiritualism is the essence of all religions, and there can be no religion without it.

A WOMAN DIES AND COMES TO LIFE AGAIN.

The Strange Story of Her Experiences in the Other World.

Mrs. Diana Powellson, widow of the late Thomas Powellson, resides upon land rented from Mr. William Chick, seven or eight miles southwest of Kansas City...

Our reporter visited the bedside of the lady, in company with Dr. Thorne. Her story is as follows: "I have been a professed Christian for many years. Some time in 1877 I joined the Methodist Church South...

My friends led me from the dark place into the light. I did not come through this dark place any more, either in coming back or returning at any time. I saw many meetings and congregations, but did not leave my seat...

Spirits do not speak like we do; much nicer. I saw some spirits who looked repulsive and dark. The clothing of all was of the flowing or robe kind. No voice is used by spirits...

Dr. Thorne called in consultation Dr. Halley, of Kansas City, who made a thorough investigation of the case. Dr. Baird was also present...

Philadelphia, Pa., July 9, 1879.

Chesham (Illinois) Grove Meetings.

I have just closed two very successful grove meetings here, and such is the interest awakened that another one has been appointed at the same place the third Sunday of this month...

The grove is situated in a romantic place on the banks of a river, and convenient to the immediate country. It is not more than a mile from the grove, and is not more than a mile from the grove...

The Rev. J. H. Harter writes: The clear, high-toned and ever welcome JOURNAL has just come to me, and such is the interest awakened that another one has been appointed...

Items From Philadelphia.

To the Editor of the Religio-Philosophical Journal.

Of all days in Philadelphia the Fourth of July is to be most abhorred. The events of this day are generally preceded by a proclamation of the Mayor...

"To get away from such noise and confusion on the glorious Fourth was our greatest ambition. We noted an advertisement in the Public Ledger: 'Spiritual Picnic, 4th of July, Blue Anchor Station, Narrow Gauge Railway, twenty miles east of Philadelphia...'

At the close of Dr. Peck's remarks, ten-minute speeches were made by several fine speakers, strangers to the writer, and whose names have slipped his memory...

In conclusion, permit me to compliment the friends of the JOURNAL for their determination to keep the banner of Spiritualism aloft...

One of Our Healers in Prison.

Several weeks ago G. W. Van Horn was arrested, charged with practicing medicine and surgery without license, and was in prison...

A new trial was asked for. After three or four days' delay the Judge heard, or pretended to hear, the plea for a new trial...

The Court stated in giving his decision that he did not understand him to be that kind of a doctor—a healer—but he thought he was a Water Doctor...

Again, he took four or five days longer to decide that he would not grant him a new trial. Many believe the whole affair was pretty thoroughly understood before he had his trial...

Kansas City, July 10, 1879.

S. H. Smith writes: My JOURNAL did not reach me last week, consequently I took a blank in the paper for a week, but do without Sunday. It is the only periodical that boldly denounces fraud and wrong wherever found...

John A. Hoover writes: Your reduction in the price of the JOURNAL has taken us by surprise. It is a decidedly unselfish movement, and must win for you laurels worthy to be worn by the truly useful man...

Rev. Phillips Brooks, writing for that right evangelical periodical, the Princeton Review, protests against ministers warning others against the dangers of doubt upon occasions which to their credit they are not to be held responsible...

Reply to J. P. Mendum.

To the Editor of the Religio-Philosophical Journal:

Not an "am" for controversy, but a "stick" full in support of the truth. J. P. Mendum, in the JOURNAL of June 21st declares that my statement that Jones, who served on the Paine Hall committee of Jan. 27th, 1877...

Mendum, in his communication to you, is aiming only to draw the public attention away from my serious arraignment of himself and his co-impostor, by insinuating that I am a bad fellow, or that there is something wrong about my character...

In my article of June 21st, in the JOURNAL, I made no insinuations, but go straight to the mark, and from the uttering of it is evident that I hit the goose every time. But if I am wrong in my statement of facts in that article, or any other, if I perpetrate a slander or a libel upon Mendum...

Boston, June 24th, 1879.

Notes and Extracts.

Spiritualism is a religion of love. Pride is ever the companion of emptiness. The hardest trial to your heart is to attempt to bear a rival's failure without weak triumph...

The genuine and the spurious, however, are to be found everywhere—in science not less than in theology. What is the use of any religion if it does not teach us to follow what is right, and to avoid what is wrong?

Spiritualism has made some of the ministers of several denominations talk more rationally and justly of God. One class say, all civilization centers in Jesus. Another proclaim, civilization can be no more put into Jesus than the oak into an acorn...

The progressive minds of the past are revered more as gods than as men, and where there was only hatred and malice expressed, now their names and histories are household treasures...

The march of intellect is proceeding at quick time; and if its progress be not accompanied by a corresponding improvement in morals and religion, the faster it proceeds, with the more violence will you be hurried down the road to ruin...

The example of Garrison comes to us here as an inspiration. Had he simply sought to ameliorate the horrors of slavery he would have failed. He struck at the roots of the institution and demanded unconditional emancipation on the spot, and he succeeded...

There are said to be fifteen thousand words in Shakespeare; only eight thousand in Milton's works. There are said to be fifteen thousand words in the Bible, and only eight thousand in the Koran...

Dr. Le Comte, in his most admirable work on geology, says that thirty millions of years, which time it would take to wash all the present land into the sea, gives us no adequate conception of the time involved in the geological history of the earth as recorded in the stratified rocks...

J. H. Crocker says: "Need we ask what is best suited to the common people? Unitarianism is a plain, simple religion of common sense, and as such is pre-eminently suited to the needs of the masses. It is the religion of humanity. It is just what men need to make them what they ought to be..."

Revelation, prophecy, seership, the last words of the dying, common sense and the God within us, proclaim that there is another state of existence after death, to say nothing of the individual experiences and revelations of Swedenborg, Davis and many others, that give undeniable evidence of a spiritual world.

The whole experience of the past teaches that the jungle of ignorance from which we are but now beginning to emerge, is not at all much the normal condition of the human mind, as the outcome of a vast accretion of superstitions and ill-regulated beliefs, which have augmented in number and strength as the ages have rolled on...

