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Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

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How Christianity Might have been Instantaneously and Universally Triumphant.

BY A. J. DAVIS.

I am about to write five chapters concerning the tragedy of what is popularly called Christianity. As a basis for these chapters, let it be understood that we adopt the claims of Christian scholars, that Christianity was supernaturally originated. You will bear in mind, however, as a private understanding between us, that I do not, in any manner, nor to any extent, admit the possibility of what is theologically defined as supernaturalism.

As generally accepted, the "supernatural" means that which exists and transpires outside, and independent of, the laws and regularities of the outer universe. An act on the part of a personal God, irrespective of the established system of cause and effect, and particularly in violation of them, would be deemed and called supernatural. If, for example, God should create something out of nothing, the act would be impossible according to the laws of cause and effect; therefore it would be called supernatural. Again, if God, in the secret chamber of his Omnipotence, decreed that President Hayes should pass from the White House in Washington to the Post Office in Chicago, without going through the intervening space, the act would be theologically, and popularly called "supernatural"; because, according to the unchangeable laws regulating bodies, motions, time and space, such an act would be strictly and absolutely beyond the line of natural possibility.

Christianity is understood to be an unnatural scheme of salvation; that is to say, no such scheme would or could have come to pass in the order of nature; therefore (to all who accept Christianity in this light) it is a direct supernatural act of a personal God.

Accepting this view for the present moment, as the basis of these chapters, let us first glance at the alleged historical facts. I say *alleged* facts, because the only authority for them is the account contained in one book, which was written by unknown penmen. According to this account, which exists without the least shade of corroboration, the facts are, (1) a child is born of a woman, whose husband was not at first quite satisfied about her virginity; (2) this child (the son of Almighty God) was in great haste carried into Egypt to escape death by the decree of Herod; (3) some years subsequently this same God's son, as a boy, was confronting the doctors in the temple; (4) he gave a brief discourse to the multitude on the mount; (5) he entered Jerusalem in a triumphal style; (6) he assaulted the money dealers, and drove them from the temple board of trade; (7) he is betrayed at length, and forced to appear before Pilate; (8) the son of God is scourged and crowned with thorns; (9) he is compelled to carry the heavy instrument upon which he was to be executed; (10) he is mercifully nailed to the wooden structure between two thieves; (11) he suffers, and prays, forgives his enemies, and dies in peace; (12) his body is confined in a guarded sepulcher; (13) his friends subsequently testify that he appeared to them in a very private and apparitional manner; (14) and, finally, he was taken up bodily, and disappeared in the sky.

These progressive steps in the "Life of Jesus" have been brilliantly described and enchantingly pictured; but the facts (alleged) are plainly and simply unworthy of the ends sought to be accomplished. The end sought was the salvation of a lost world. To accomplish this universal end, the God of the universe sent his only son, some theologians say that this son was only a disguise chosen by God himself, who personally descended to earth, and went through all the dramatic and tragical transformations. And now we ask: With what result, after nearly nineteen hundred years? The result so far is: Only a fraction of mankind believe in Christianity. Of nominal Christians—that is, people residing in Christian countries—only one in ten of population profess the Christian faith; thus, after so much effort and sacrifice on the part of Omnipotence, the human world is as much lost as it was on the very day when the Virgin bore a "son."

Let us ask: Why all this failure on the part of Christianity—or, more popularly, why all this failure on the part of Omnipotence? The only true answer is, that mankind have made absurd claims for Jesus; they have erroneously claimed a supernatural origin for Christianity; and the absurdity and the error combined have resulted in a mighty harvest of failures and superstitions.

Now let us accept the claim that Jesus was the son of Omnipotence; and let us accept, also, for the time being, that the end sought was the conversion and the salvation of universal mankind. With this acceptance of the supernatural as a basis, we proceed to write a new history of Christianity in five chapters.

The sun is commanded to stand still in mid heavens. The vast concave at once folded itself closer and closer to the horizon. It was gathered together until it formed a vast curtained tent over the most fertile part of Asia. By Almighty power all the inhabitants of the world were assembled within this tent.

On the east side of this curtained temple a great light shone forth.

It was so brilliant, so dazzling, that the light of the sun was as darkness. All human eyes were riveted upon this wondrous light. While all gazed and wondered, a beautifully-formed God, bearing the perfections of the human face and form, walked out from the light, and instantly this new God materialized for his own use a splendid suit of imperishable and unsoilable garments.

Immediately the canopy returned away over the encircling horizon; and lo! the sky was restored to its previous appearance. The stationary sun immediately resumed its revolutionary progress through the heavens. The assembled populations and the different tribes of the earth returned instantly to their former locations, and everything was, for a moment, restored to its previous condition.

Every human mind was absolutely converted. The evidence had been irresistible. The solar universe had stood still; a God had materialized himself before each pair of human eyes; he had clothed himself with a glorious outfit of materialized garments; and in the presence of every human being he had walked forth absolutely prepared to stay, and to accomplish the salvation of the world. Of all this, every human mind was impressed with absolute knowledge. Nothing was left to the imagination. Doubt was impossible.

His voice could be heard by every pair of ears throughout the world. And every intelligence understood the full and perfect meaning of his every word. "I will and command the unity of mankind." And immediately all men forgot their differences. "A new law I give unto all—that ye love one another." Instantly hate and enmity fled from every human breast. "There shall be universal peace." And with the last word all strife, all contention, all war, was driven from the earth. "Let the Garden of Eden become universal." Immediately every foot of soil was blossoming like a rose; and all the waters of the world were transformed into sweet rivers of life. "There shall henceforth be neither poverty nor riches." And like a flash of lightning an abundance of everything good and pure was universally and equally distributed. "There shall be no more pain, neither sorrow nor crying." Instantly every eye was bright with joy, and every face shone with health and beauty. "And there shall be no more death." Immediately the whole world was changed into an immortal Summer-land, populated with pure and perfect beings, endowed each with eternal life.

Thus ends the fifth chapter of the new history of Christianity, accepted as a system of supernaturalism; for this, at least nothing less than this, could accrue from the will of Omnipotence, pervaded and directed by every perfect attribute of love and wisdom. Christian scholars make innumerable apologies for God's failure to reach and save mankind. The truth is the simplest explanation. And this explanation is, Christianity is not supernatural. It came into the world in accordance with progressive principles—evolved, if you prefer the new term—just like every other religion in the onward march of mankind. Christianity may be a divine moral force—it may act like a new application of the law of gravitation—but, being natural in its origin and in its attributes, it is unwise (shall we say it is *folly*) to pray for and to expect supernatural effects to flow from its relations to humanity.

But as there are some grains of truth in every conception—some reality behind and within every prophecy and every poem—so you may pray for and expect, and work for the development of an era of universal unity, love, peace, wisdom, and liberty. And this epoch remote, this era sublime, is but faintly outlined in some of the suggestions of the five chapters, which I believe embody, substantially and prophetically, the approaching history and harmonial destiny of the race.

The Hartford (Ct.) Daily Times gives an excellent report of E. V. Wilson's lecture lately delivered there, "On Bible Facts and Spirituality." The Times speaks as follows of his concluding remarks:

"The speaker then, to illustrate the doctrine and operation of Spiritualism, gave, with some dramatic action and effect, the story of Peter's liberation from prison. He then laid down the law of spiritual gifts. He cited case after case of the Bible history, to show its parallelism with cases occurring everywhere in modern times. He bore directly upon the gift of speaking in unknown tongues, and said the Spiritualists can plant themselves securely on the fourteenth chapter of I. Corinthians alone, without invoking a hundred other parts of the Bible, to sustain themselves. He quoted Paul's injunction to 'try the spirits'; he quoted John's vision on Patmos; and wound up with a grand peroration on the opening light and progress that awaits the world in this latter quarter of this closing century."

I will take no man's liberty of judging from him, neither shall any man take mine from me. I will love no man the less for differing in opinion from me.—*Chillingworth* (1636).

Spiritual Progress in the Churches.

BY HUDSON TUTTLE.

One of the most promising signs of the times is the rapid extension of Spiritualism in the churches. This has been going forward ever since the first rap at Hydesville proved that a broader avenue of communication between the two worlds had been opened. It has been constantly accelerated, and now no one who has not thoughtfully canvassed the subject, can form an adequate idea of the vast disintegrating force it exerts. Everywhere the laity are investigating, either through public mediums, whom they consult with all the secrecy that Saul did the witch of Endor, or in their own family circles, and find evidence of the truth they hoped for. For a time its acceptance produces no effect on their belief, but soon their views change their educational bias, and creeds listed at their mother's knee are found to be erroneous, and slowly the light breaks over the old, barren fields of theology, and they become clothed with green and redolent with the perfume of flowers. There is such joy in the new found life! No more hell of torture; no more angry God, or terrifying devil. With the brightening future comes a more beautiful present; love asserts her empire over fear; doubts vanish before absolute knowledge, and earthly life instead of a vale of tears, overcast with clouds, rent by the wrath of God, becomes the vestibule of heaven.

The great class of unthinking members, who drift with the popular current, of course, are not affected, nor do they count materially on either side. It is the thinking class that have accepted the new philosophy, and whatever they may be in number, in strength they have the power.

Almost daily I meet with persons, who are deeply impressed with the truth of Spiritualism. Generally they have no disposition to make a public avowal, fearing popular opinion or the displeasure of their fellow members. They do not wish to become martyrs, and hence they visit mediums clandestinely, or in the privacy of their own family circles they seek the loved knowledge of future life. Often they are outspoken, and boldly declare that the Bible and the Church teach Spiritualism, and they have not added anything thereto. Such have not advanced to the point where they make an application of the conclusions to which spiritual manifestations necessarily lead.

Nor is this acceptance of Spiritualism confined to the laity. The clergy are themselves almost to an equal extent affected, and the influence exerted through them, is the greater because of their position. I do not say that they have become Spiritualists, for often they speak of the phenomena with scorn; and at the same time, their sermons are replete with its philosophy. They cannot escape the influence of the new flood of thought, and whether they wish to have it so or not, their discourses receive its coloring.

Calling on a clergyman in a northern city, who presides over a large congregation, and is extremely popular, because very liberal, I said laughingly, "I infer from what some of your members have told me, that you are a good Spiritualist."

"Oh, no," replied he, "that is a mistake." "Well," said I, "I did, perhaps, draw too strong conclusions. They said you preached first-rate Spiritualism—better even than the spiritual lecturers."

"Oh!" replied he, bursting into a hearty laugh, "That may be quite correct. I try to speak what I regard as the truth."

Therein consisted his popularity. The reiteration of the threadbare theological story has become uninteresting, and no eloquence can make it attractive. Some two months ago, I listened to the farewell sermon of a popular Methodist preacher, by whose influence a costly and beautiful church had been erected in one of the enterprising towns on the Western Reserve, Ohio. Under the government of that church he had remained as long as allowable, and must go to another field. His discourse overflowed with intense feeling, and his audience often wept with him. One passage more distinctly marked itself for remembrance, as it revealed the profundity of the grief widening between the present and the past. He said he had been criticized because he did not preach as his predecessors had done twenty five years ago, adhering to the Bible and Church authorities. That would be impossible, and altogether unprofitable. There has been floods of new thought, and we are continually learning. We should be as far ahead in our preaching as the engine, telegraph, steamship, railroad, steam-plow, power-loom and all other mechanical inventions have placed us ahead of our fathers, with their ox teams and wooden plow!

Ah! I thought, what then becomes of the infallibility of the teachings of the Church? Never mind, however, when the rubbish is in the way it will disappear. Near the close he touched on Modern Spiritualism, and his words were evidently acceptable to his hearers. He said there was a class who believed that they received communications from departed spirits. He had only to say that the Bible and the history of the Church abound with spiritual manifestations, and he had no doubt that our dear friends were allowed by a beneficent God to watch over and protect us here. He then related sev-

eral instances well-known to his hearers, occurring during his ministrations there, where the dying had been permitted to see the angels who came to welcome them to the Spirit-home.

Thus the doctrine of Spiritualism, unaided by mortal power, enters the churches and proclaims itself from the pulpit, under another name. Really, the name is nothing, and perhaps a greater benefit will accrue, for the result will be the same. No creed, no human barrier, arrests the coming of the new gospel of life, and while the host of ministers stand up to declare against it in name, their whole system is infused with its new wine. Now and then the bravest thinkers are forced to declare themselves beyond the bounds of orthodoxy; not for Spiritualism, perhaps, but for free thought, which is its gateway, like Collyer, Swing, Thomas, Adler, Colenso, the Beechers and many others, and with them they carry the majority of their societies. What is so conspicuous in these, exists only in lesser degree, in every pulpit in the land.

One of the most conspicuous instances of this tendency is shown by the Independent Church of Alliance, O., presided over by B. C. Flower. This church was considered the leading people Church in this country, and was considered to be the best talent of that sect. Mr. Flower was recommended by such men as Prof. Errett, as one of the most prominent of his denomination. This was, indeed, the case, for Mr. Flower was feared to conceal his convictions, and was consequently popular, and after he was carried to his grave, after a long and painful illness, he was buried in the same cemetery as his father, and his remains were placed in the same vault. It would be impossible to say how many converts have become Spiritualists since Mr. Flower's death.

A Congregational minister, a man of more than ordinary mind, from an Eastern State, speaking of this notable example, said sadly to me: "I labored in my church over forty years, and then outgrew its doctrines. I was a coward, and resigned. O how I regret that I was not as brave as this man, for I could have taken my church with me, and thus have done incalculably more good than I can now do alone."

The Queen of England boldly affirms her belief in Spiritualism, and Canon Farrar and other church authorities declare that there is nothing in the doctrines of that church opposing such belief. Thus, while we are laboring out of the church to extend the doctrines of Spiritualism, its disintegrating power is more potent than we deem, in the church itself. We should not stop to discuss methods, when the result will certainly be in our favor. The mighty tide which swells from the sphere above us, waits us all on ward, and we shall find the verbal expressions, the beliefs and dogmas, which are really only of secondary importance, vanishing out of sight, while the truths common to all, and of vital importance, will remain.

Press Comments on the Recent James Exposures in Brooklyn and Philadelphia.—"Either there is Nothing in it, or the Devil's in it."—The Brooklyn Eagle on "Dead Sea-apes."

To the Editor of the Religious-Philosophical Journal:—When the venerable President Day, of Yale College, first heard of Spiritualism, twenty-five years ago, he said: "Either there is nothing in it, or the devil's in it." For several years thereafter our leading theologians accepted the first proposition of this epigrammatic sentence, as the correct explanation. They perhaps arrived at this conclusion by the infallible method of inductive reasoning, advocated by Dr. Beard, which dispenses with investigation. Consequently the new philosophy was transfixed at once, on the first of the two horns of the awkward dilemma into which Dr. Day so summarily placed it. But certain features of the weird thing would persist in giving signs of vitality. They continually obtruded themselves on people's attention, in all sorts of unreasonable and unseasonable ways. The thing wouldn't die. Like Banquo's ghost, it would not down at the bidding of the reverend gentlemen. According to their unanimous verdict, and according to all deductive and inductive methods of arriving at scientific facts, it ought to be dead. But it wouldn't stay moribund.

While clearing the deck of a ship in action, a sorely wounded marine, supposed to be dead, was about to be flung overboard. He cried in afflict: "Hold hard! I'm not dead. For God's sake, don't drown me." "Alay now, be easy, and don't make a fool of yourself," answered Pat. "Of course the doctor knows. When he says dead—dead ye are as a herring, and overboard ye goes." Some of the phenomena of Spiritualism being perverse, like the wounded mariner, would not stay dead. So, after a while our theologians concluded to plunge the other horn of Dr. Day's dilemma into the confounded thing. They brought it once more to the surface, and subjected it to the treat-

ment which was given to suspected vampire bodies in olden times. They thrust into its vitals the red-hot rod of satanic condemnation.

"The thing is alive, after all," says Dr. Phelps, of Andover. "But it is the devil." "Sure enough, it lives," says Dr. Dwight, of Portland; "but it's a child of satan." "The accursed thing flung a spittoon at me," said Elder Knapp, "while I was praying to exorcise it; but the Lord was my shield. You needn't laugh," continued the Elder, when an audible ripple of laughter came up from the immense gathering in Tremont Temple. "It's a thing to pray over, not to laugh about. The devil in Brother Hook's house in California, called himself 'Elijah Greenfield.' He was the same old sinner that called himself 'Jeffrey' in Wesley's family, two hundred years ago. He threw fire and water about—dirty water—and called Brother Hatch a child of hell!"

"It is a reality. It is idle to deny that spirits visit the living," says Rev. Fred Lee. "But unless under a state of exceptional grace, these visitations are marks of God's disfavor. It is necromancy, which has always been condemned as sinful by the Christian Church."

"It has a modicum of truth in it, but it is of the devil," says Dr. Fulton. "These mediums are modern witches of Endor," says Dr. McAdam. "Their houses are houses of death, which lead down to hell."

"Trick, device and jugglery, with the devil behind it all," quoth Dr. Talmage. "The good Father Hecker, for whose eminent piety, learning and eloquence the writer has the most profound respect, says, 'Modern Spiritualism is a delusion. The path which its followers are treading, is a dangerous one.'"

It is notable that Dr. McAdam ignores the medium of the *delusion*. For the medium is the *delusion*, and the *delusion* is the medium. A new to all these varied and changing opinions the Brooklyn (N. Y.) Eagle adds another viz: that it is not the devil at all which has been puzzling the world of late, but a "dead-sea ape." To add to the confusion, here comes as a finale, scores of divines who have scanned this:

"Monster of such hateful mien,
That to be hated, needs to be seen,"
once too often. O, close inspection they have discovered attractions which make it seem to them,

"A thing of grace
Which, shunned at first, they gladly now embrace."
First among the latter comes Dr. Watson, of Memphis, who heads a numerous phalanx of reverend recruits to the unclean thing. The very latest recruit to fall into line as an adherent of the new philosophy, and a follower of the "dead-sea ape," is no less a personage than a scion of the renowned Beecher family—the Reverend Edward—

"Hou! patior telli vulnera facta meis!"
The gentleman has himself become transfixed by the horror, within which his brethren entrenched the monster. He has fallen captive to the enemy. And as a commentary on the good Father Hecker's opinion, as set forth above, here we have Miss Kinslingbury, a converted medium, declaring in her present controversy with W. Stainton-Moses, that the clergyman who received her into the Catholic church, directed her to continue the exercise of her mediumship. She was ordered to keep a record of the phenomena, and to report them from time to time. She also states that a bishop and an archbishop often attended her circles. They must have been interested in what Father Hecker calls a delusion. And what must Dr. McAdam think of bishops who would visit a "house of death whose chambers lead down to hell?" These thoughts are suggested by the sweeping denunciations of Spiritualism and Spiritualists which mark certain press notices of the recent exposure of Alfred James, the pretended materializing medium. This flood of abuse somewhat overleaps the bounds of moderation, if not of common sense.

The writer has always understood that the alleged power of materializing spirit forms is a phase of mediumship which is held in distrust by many avowed Spiritualists, and in utter disbelief by others who recognize some of the claimed phenomena to be uncontested facts. And, then, again the vigilant gentlemen who expose these frauds, are generally conscientious Spiritualists themselves. They are, perhaps, searching for genuine manifestations, if they can be found in this direction. They have all Christendom, and all Paganism, too, for that matter, to back them in the belief that tangible spirit forms often make themselves visible to the living.

Some of the basic facts on which this new philosophy rests, are undoubtedly truths. One may admit this without being held responsible for all the hobbles, crochets and follies which are taught under the guise of Spiritualism. I have been assured by avowed Spiritualists, that these coarse, gross, cabinet materializations, and the silly twaddle which is sometimes heard from them, are regarded with as much contempt and disgust as they could possibly be by even Dr. Hammond, who is the avowed arch-enemy of the new faith in all its phases.

It is, at least, certain that all the eminent respectable and moral people, whom I

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NOTES, GERM-THOUGHTS, FRAGMENTS.

BY SELDEN J. FINNEY.

RELIEF IN IMMORTALITY.

How can Mr. Mill justify his assertion that "place is not a property of a thing," while he at the same time asserts it to be a mode of the action of the mind? How can he prove that, since, according to his own showing, "Time and space are modes of our perceptions," they are not, or may not be, also, "modes of existence." Does he not admit that we ourselves—the great percipient souls—are things in themselves, by his very assertion that "Time and space are the modes of the action of our minds?"

But it may be said by the advocates for the inscrutability of "things," that though time and space are modes of the action of our minds—they are not modes of the existence of mind. To this it may be replied, mind is self-conscious activity, and the laws of its activity cannot be contradictory to the modes of its existence. Time and space—if considered as conditions of mental activity—are conditions of phenomena. Who can show that they are not also conditions of existence? The soul either perceives its own existence directly, and at first hand; or indirectly through the medium of some other thing. If directly—then it perceives "time and space"—as conditions of its own existence; or, if indirectly, through the medium of some other thing, then, if it perceives it at all, it perceives it as it is, or as it is not. If it perceives it as it is not—that is, delusively—as under conditions which do not exist—then it does not perceive it as it is; that is, it perceives it as it is not; that is, it does not perceive it at all, but something else which its perceptions persist in mistaking for itself. But if it do perceive its own existence truly—then it perceives it in its proper attributes and under its proper form. Hence, if the mind perceives its own existence at all—it perceives it as it is. But "time and space" are indispensable conditions of all perception. Hence "time and space" are conditions of self-perception. Can the activity of the soul be justly supposed to compel itself to see itself—as and where it is not? This is the last possible scepticism—atheism reduced to its lowest terms. And beside, if, as Mr. Mill teaches, we cannot go out of ourselves to judge ourselves, we are compelled to take the enforcements of the laws of our perceptions as final, as sovereign, supreme and true.

There is another notion connected with this doctrine of the inaccessibility of things in themselves, which constitutes a basis of the grossest materialism. One would suppose from the notion already examined, viz.: that all we can ever know, is merely our subjective sensations, and not at all external objects, that the persons who hold to this pure subjectivism of knowledge, would be pure idealists; but we find some of them, as Mr. Mill, holding to this subjective idealism—also holding to the doctrine, that external objects are known to us only through the senses. "By those channels, and no otherwise, do we learn whatever we do learn concerning them. * * * We know no more of what they are, than the senses tell us, nor does nature afford us any means of knowing more."

Now, here is the grossest error possible to commit. What is clairvoyance but the knowing of objects independently of the bodily sensations, and often, too, when the nerves of sensation are so paralyzed in the clairvoyant, as to yield no resulting pain under steel pinners or under the surgeon's amputating knife, and at this very time, too, the "mind" of the clairvoyant displaying more critical knowledge of anatomy and surgery, than the surgeon himself possessed—as in the cases of A. J. Davis, and of Mrs. Tuttle, of Byron, Genesee Co., N. Y.; and in fact in other cases too numerous to mention. Clairvoyance is as thoroughly an established fact, as any other capacity of extraordinary men and women, as for instance, of wonderful musical or mathematical talent. Clairvoyance is the act of knowing things without the aid of the bodily senses. No candid man who has taken any decent pains to inform himself on this subject, can deny the fact. And this experience has wrought itself into the most wonderful and startling events of all human history. Pythagoras, Socrates, Jesus, Joan of Arc, Swedenborg, A. J. Davis, and thousands of lesser lights in both ancient and modern days, attest the existence and action of this sense-transcending power of the soul. The very thing so emphatically denied here by Mr. Mill, is known to be a truth to millions of living persons in America alone, to say nothing of Germany, France, India, and even in stomachic, beef-eating England. Read Gregory's letters on "Animal Magnetism," "D'Esdales Mesmerism in India," "Reichenbach's Dynamics," "Wilkenson's Life of Swedenborg," "The History of Joan of Arc," and all the works of our brother A. J. Davis, who is still living, and whose extraordinary clairvoyant experience no man informed of the facts has the hardihood to deny. Mr. Davis without the use of his "senses," gave at the time, a clear and vast statement of astronomy, geology and history; he even prophesied the discovery of the planet "Neptune," and that too, when blind-folded, and uneducated in these branches of science. I only refer to these as signal instances, utterly disproving Mr. Mill's theory, that sensation is our only channel of a knowledge of objects. I myself have witnessed and experienced hundreds of instances of the acquirement of knowledge of objects and facts far beyond the utmost stretch and reach of sensation; and that, too, by the direct and transcendent action of the soul. Mr. Mill's assertion on this head is contrary to the known facts experienced by hundreds, and witnessed by millions of the human race. How much then is it worth? Does it seem impudent to thus rebuke the assumed universality of knowledge of Mr. Mill? The whole Spiritual movement is one united and unassailable disproof of this sensational philosophy of Messrs. Mill, Spencer and Lewes. An uneducated shoemaker's apprentice, blindfolded, paralyzed beyond all sensation of pain, revealing the science of astronomy and geology, and analyzing the whole history of the human race, here before our very eyes; a Swedenborg in London, seeing a fire in a far off city, or conversing with the spirit of the departed sister of a king; Jesus reading the secret life of the woman at the well; a Joan of Arc leading armies to battle and to victory; a Socrates foretelling the ruin of Athens; and the wide-spread facts of spiritual clairvoyance throughout all America, are more than a match for Mr. Mill's unsupported assertion. This whole sensational philosophy is utterly destroyed by the most extensive and wide-spread movement of modern times, Spiritualism. And Spiritualism is the only system

of philosophy that can master fully this antagonist of all spirituality and religion.

It is thus evident that all our knowledge is not merely of the relative; but that it takes hold on the eternal, the infinite and the spiritual; that, since Mr. Spencer's, Hamilton's, Mill's and Lewes' assumptions have failed and come to pieces in our hands on investigation, some portion of our knowledge is, again relegated to the realm of the infinite and divine. And it further appears, from an analysis of Mr. Spencer's argument for the "Relativity of all Knowledge," that the very idea of a knowledge of the actually underlying all appearances as implied, that the relative itself is inconceivable, except as in relation with the infinite, and hence that the real, actual infinite must be in relation with the relative, that so his whole argument destroys itself. And it further appears that Mr. Spencer's "absolute" is a pure negation—zero—and in no sense therefore to be confounded with the actuality of things—it is not a thing defined in a term of thought, as existence—it is nonentity taken as entity. And here I remark, by absolute knowledge I do not mean knowledge out of all relation to our faculties, for nothing can be known to us except by our faculty of knowing, but I mean that since our existence implies infinite existence, "the ever-present sense" of infinite existence, is a direct cognition of that existence of the absolute reality itself. Else how and whence the ever-present sense thereof?

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A Clear Case of Infidelity.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

In my letter entitled "A Marked Illustration of Infidelity," I make the statement that people are being deceived in regard to the debt on Paine Hall. That is either true or false. If it is true, the interest of the people who are being imperturbed for money for Paine Hall, demands satisfactory evidence of the fact. If it is true, truth and justice demand that the truth be told so that justice may be done. The men who have been guilty of making the misrepresentations will denounce my statement as intended to "sland and injure" them. But truth cannot be slandered, and if it injures them so much the worse for them. Heaven avert the day when Truth must hide her face and consent to bolster up fraud because, forsooth, knaves may lose money if she shows herself. I propose to prove the truth of my assertion.

On January 27th, 1877, the "total" debt on Paine Hall, as reported by a committee of five, who had been examining the account, was \$70,611.34. This statement was made in the Investigator, a paper published by Seaver and Mendum. In the same paper of Dec. 18th, 1878, is a financial statement signed by S. and M., which, they say, covers "every transaction from the inception of the enterprise (Paine Hall) to date Dec. 10th, 1878."

In this statement the "total amount of indebtedness" is, \$ 83,106.42

Now mark you what follows. In this statement of Dec. 10th, 1878, signed by M. and S., are these items: Total expenditures since Jan. 27, 1877, \$13,971.19 Total receipts since Jan. 27, 1877, 3,394.58

Amount of expenditures over and above receipts, \$ 4,602.61 Balance "in hands of joint tenants," Jan. 27, 1877, 447.53

This leaves a total of expenses over receipts of \$ 4,155.08 To this add the "total" indebtedness, Jan. 27, 1877, 70,611.34

And we get what (if figures don't lie, and I don't see how they can in this case,) should be the total indebtedness at the date of the statement signed by M. and S., publishers of the Investigator, a paper, \$ 74,766.42

But their statement, as I have said, is to the effect that the "total amount of indebtedness," "December 10th, 1878," is, \$ 83,106.42

Here is a discrepancy of the snug little sum of, \$ 8,400.00

The committee of Jan 27th 1877, found mistakes in Mendum's accounts amounting to about \$1,000 in his favor, but only about \$50 in favor of Paine Hall. M. begged off and pleaded that he didn't know much about book-keeping and that these were only errors made in that way. The committee, wishing to be charitable, took him at his word and called these things, (I don't know what to call them,) "errors." Is this overestimate of the debt on Paine Hall of \$8,400.00 another "error" due to inadequate knowledge of book-keeping, or is it something more profound? Don't get mad and throw dirt, but tell us what it is, ye men of the infidel persuasion and paper. Their statement covers "every transaction from the inception of the enterprise to Dec. 10, 1878," and according to that announcement they have misrepresented the facts to the amount of \$8,400.00! There are the figures, gentlemen, estimate for yourselves.

What was the object in creating this discrepancy? I don't know, but in my opinion it was to make an opportunity for the exercise of that notorious magnanimity which offers to give all the debt over \$65,000, that is, the difference between \$65,000 and \$83,000, if the people will pay \$50,000 and give Mendum \$15,000 interest in the stock company.

I have now shown the reader a grave misrepresentation in the statement of the debt in one instance. If they, S. and M., can do this in one case they may in another. I shall show that they have. But first let me say that in this case I have been considering the misrepresentation of the debt could not have affected the stockholders in the proposed company, as S. and M. had agreed to annul all debt over and above \$65,000. But in the point I am about to present they are concerned, and I warn them to have the matter settled before they let go of their money—of course that which was pledged under false representation cannot be collected.

James Lick, it is well known, donated a valuable estate in California, as he supposed, and intended to the cause of freethought. The estate he put into the hands of the men who had been advertising themselves fraudulently as "Trustees" of "The Paine Memorial Building Fund." Renamed them as "trustees" of this estate, they accepted and the property was placed in their hands as the deed says "upon trust." The deed instructed them to sell the property in "a reasonable time" and dispose of the money as follows:

"One-half of such proceeds to be applied to the Paine Memorial Hall Building Fund, and the remaining half of such proceeds to be invested (by the trustees)—only the interest or increase from such investment to be used as a fund to defray the expenses of lectures to be delivered under the direction of" (the trustees). Now let us see how James Lick's positive instructions to these trustees were carried out.

In the summer of 1873, about eight months after the property was given, it was sold and the money forwarded to J. P. Mendum by D. R. Burt, one of the trustees, who had gone to California for the purpose of making the sale. Mr. Burt says "the aggregate" of the price of the property, and the premium on the gold, which he received, amounted to \$20,242.08. One-half of this sum belonged to Paine Hall and one-half, \$10,121, was to be invested so as to yield an income for the expenses of lectures. That money lay in Mendum's hands from early in September, 1873, until the spring of 1874, and no effort was made to invest it. Then at a meeting of the trustees they agreed to put this lecture-fund money into Paine Hall. (They knew perfectly well that no income could be obtained from it there, and yet in violation of Lick's instructions they agreed, so they all say excepting one, to put the money into Paine Hall. That informal talk is all that was ever

*Not yet published.

done about, or with, or for, that money. There was no security given upon the Hall for this money; there was no article showing that it had ever been put into the Hall. Mendum and Seaver stated to Judge Thomas once in my presence that this lecture-fund money was in Paine Hall, and he said: "Well, gentlemen, if that is so, the very first thing for you to do is to give the trustees of that fund security upon the Hall for that money. If it is in there, it should be recognized." For reasons of their own, they never did recognize it, or give security for it.

The case stands now as follows: Either J. P. Mendum has put that \$10,121 into his own pocket; or he put it into Paine Hall. If the first supposition is true, then J. P. Mendum is answerable to the commonwealth for a criminal misuse of trust money; in which case, he will have to disgorge the money if he is worth it and also in my opinion go to the penitentiary. If the second supposition is true, that he put the money into Paine Hall, then Paine Hall must stand as security for that money. And when suit is brought against Mendum for recovery of that fund, he will go into court and swear that it is in Paine Hall. Then, if he can't prove that it is there, he will have to refund the money from his own pocket, but if he can prove it to be there, no power on earth can prevent the law from taking it out. And so if you pay your \$50,000 now and get Paine Hall and give Mendum his \$15,000 worth of stock in your company, gentlemen, you will find yourselves called upon to settle this other bill. And what will it amount to? Let us see.

The money was put into Mendum's hands in Sept., 1873, five years and a half ago. What rate of interest shall be fair? Mendum loaned some money to Paine Hall and charged 12 per cent. per annum for it. This he expected the people to pay. At the same time that he was charging 12 per cent. for his money—and he was charging interest on more money than he had loaned, too—he was using a large store for his private business, and heating it and lighting it with gas; he was using the editorial room and printing office of the Investigator, a paper, and lighting and heating the same, all and entirely at the expense of the Building, and never paying one cent of rent. And that is not all; he fitted up his printing office, and bookstore at an expense of nearly a thousand dollars and charged it all to Paine Hall, and was asking people to pay him 12 per cent. on money that he had loaned to their Hall. Would it be about fair to charge him the same rate of interest on the Lick lecture money? Let us figure it at that. It will stand thus. Principal, \$10,121.00 Interest five and a half years at 12 per cent., 6,679.86 Total, \$16,800.86

This then is the amount of the second misrepresentation that Seaver and Mendum are making to the people of the debt upon Paine Hall. And this amount, or the principal at a christian or human rate of interest, will have to be paid sooner or later. Gentlemen, you may get Paine Hall for \$50,000 and saddle a perpetual "old man" on its back in the shape of the Investigator, an infidel paper, and find too late also that you have bought a law suit to recover money that Mendum says was put into that property. Trust money can't be lost in that way.

Take my advice, and I won't ask \$15,000 worth of stock in your company for it either, and settle this matter of Lick's misused trust money before you take possession of Paine Hall, and then you will have plain sailing, but I warn you that you will never be able to do anything with it for progress as long as the fossilized infidelity of the present incumbents have control of it.

One word more. Let us suppose that the statement of M. and S. that the "total indebtedness of Paine Hall, Dec. 10th, 1878, was \$83,106.42, is true. Then add the Lick trust fund for lectures, \$16,800.86, and we have a total debt of \$99,907.28. Or let us suppose that my figures are correct, that they made a misrepresentation, and that the "total indebtedness," Dec. 10th, 1878, was only \$74,766.42. Add to this the lecture fund, and we have still a right smart debt of \$91,667.28! Take the facts, take the figures, and then take whichever sum you will, it is quite different from what Seaver and Mendum would have you believe.

Some may wish for the name of the unburied people, that this should not be made public, but I say let the truth be known though the infidel party, as represented by the Investigator, a paper, be swept out of sight! If we can't have a clean Liberalism, let us prevent the foul from passing itself upon the world as genuine. If they wish to beallme for the exposure of their conduct, I can stand it, and I have more yet to give in my revelation of the true inwardness of infidelity that will induce many an honest person to change parties. CHARLES ELLIS.

THEOSOPHICAL AUTOCRACY.

Autocrat of the Theosophical Society—Foreign Order—Number One—Mysterious Powers of Art Magic—Chaos in Ideas of Bankers—Questionable Prerogatives—The Presidential Almightiness—A Despotism Theosophy—Pagan High Priesthood in America—The Baron's Cremation—Sowing the Ashes of de Palm—Apostrophe to the Winds and Waters—Reviving the Old Superstitions—Corrupting Spiritualism.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

COLONEL H. S. OLCOTT, President of the Theosophical Society, who, some time since, left this city for India, paused at London long enough to make known, to all whom it may concern, his sovereign pleasure respecting several "fellows" whom he has left behind. The theosophical philosophers, or to be more explicit, the Fellows of the Theosophical Society—whom he has been pleased to distinguish by appointing them to offices—are expected to look after the sacred interests and further development of Art Magic, and the special claims of ancient Paganism; which, under the supervision of himself and Madame Blavatsky—assisted by Mrs. Emma Hardinge Britten—have been transplanted to the uncongenial soil of this democratic country, where such views are not likely to flourish with all the primitive luxuriance. I copy from the Herald of the second volume his remarkable

FOREIGN ORDER NO. 1.

LONDON, Jan. 17, 1879.

By virtue of the authority vested in me, I hereby designate and assign the following named fellows of the Theosophical Society to perform the duties of the offices respectively named, with full power: President ad interim, Fellow Major General Abernethy Doubleday, U. S. A.; Corresponding Secretary ad interim, Fellow David A. Curtis; Treasurer, Fellow George Valentine Maynard; The Recording Secretary, Fellow William Q. Judge, will officially notify them of this order, and after consultation with Fellow Doubleday call an early meeting of the society's officers to carry out certain instructions which that gentleman has received, among which is a change of the passwords.

By order of the * * * H. S. OLCOTT, President of the Theosophical Society. A true copy. WILLIAM Q. JUDGE, Recording Secretary.

After the promulgation of this imperial order, there is no telling what Art Magic may do to humble the great and to exalt the lowly. We see that it transforms and transposes the nature and relations of men in a way that excites our special wonder. We never for a moment imagined that a Colonel of Militia could so easily contrive to rank a Major-General of the Regular Army. But Olcott, the autocrat of modern Theosophy, has done this by his own peculiar Art Magic, and with-out seeming to strain his amazing powers. His sovereign will, acting ad libitum, makes the real hero of Fort Sumpter—Fellow Major-General Abernethy Doubleday, U. S. A.—President ad interim! We know General Doubleday and have a high respect for his administrative ability; but apprehend that he is too democratic to feel quite sure of the legitimacy of executive prerogatives derived from such a source. Colonel Olcott's method of conferring authority, is a little too much like the unequalled, "Thus saith the Lord," of the man found by a royal princess among the bulrushes of the Nile, and subsequently trained in the Art Magic of ancient Egypt. The Colonel not only speaks

"as one having authority," but he recognizes no superior. His prerogatives far exceed those of the centuries on who came to Jesus. His rank was inferior. In modern military parlance he would only claim recognition as a Captain. He frankly acknowledged his subordination and allegiance to higher authority. It was only when speaking in respect to his inferiors, that his language was: "I say to this man, Go, and he goeth; to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

It will hardly be denied that the first foreign order of the supreme head of our Theosophical Society, saviors of the Almightiness, which assumes unlimited responsibility and power, without so much as saying,—"By your leave, Sir," or, with the concurrence of the representatives of the People. It appears, in this case, that the remaining Fellows of the Theosophical Society are not allowed to express their preference in a choice of officers. One of the imperial functions of the Presidency appears to be to determine all matters of this kind for the whole body. It is presumed that in such an institution as this there must be a supreme head, and Olcott is this name. The somewhat ambitious name of the society, derived from the Greek, literally signifies, *ecce in the things of God*. Of course, in the refinement of its exalted fellowship, the democratic vulgarity of voting can never be tolerated. It is easy to see that the head of this heathen institution has no sympathy with the idea of human equality, and no respect for the principles of representative governments. Every line in this Order indicates the assumption of that absolute supremacy which recognizes no limits to enthroned power. Altogether it sounds like the haughty edict of some Asiatic satrap on whose soul the light of republican institutions never dawned.

Colonel Olcott seems to have a peculiar taste for ancient superstitions, a passion for picturesque situations, and an ambition to be himself the central figure in every tableau. Since he finished his pen-portraits of spirity by moonlight at Chittenden, in her mid-air dance, (whose weight he ascertained by availing himself of the services of a distinguished stranger. Then he appears as master of ceremonies at the cremation of the late Baron de Palm; and again on shipboard scattering the ashes of the noble Baron to the four winds while apostrophizing the elements. All this may, perhaps, furnish a pleasant entertainment for those who have a morbid fancy for grim and ghastly novelties.

But the attempt to graft all this, with many ancient heresies and superstitions of the Middle Ages, on to the rational and scientific Spiritualism of our time, invites severe criticism and unsparring condemnation. This is precisely what the heretics, lunatics, mystagogues and magicians, of the first century did to the simple, natural, and spiritual religion of Jesus. They loaded it down with the miserable trumpery of Paganism. By degrees they buried it beneath a mass of soul rubbish, from which it has not yet been exhumed by the modern schools of Christian theology. If one would discover the truth beneath the masses of moral scoria, he must dig for it as for the golden treasures of buried cities. No name can honor such corruption of a great truth, that judgment should either sleep or remain irresolute. It is to be hoped we have witnessed the end of that old Night, wherein foul superstitions were fondly cherished by the people, and mischievous heresies were daily conceived and born of ignorance; but still, unsteady minds drift away from the simple truth, while, here and there, "Black vapors climb aloft, and cloud the day."

S. B. BRITTON.

2 Van Nest Place, New York.

[We have long regarded Mr. Olcott as wholly unworthy of notice or credence. The most charitable conclusion in his case is that, the vagaries, absurd and whimsical beliefs and peculiar actions which mark the last few years of his life, are indications of a diseased brain. From his connection with the New York press he obtained a notoriety among Spiritualists and was taken by some as trustworthy authority; when in fact, all that he ever wrote pertaining to Spiritualism is utterly worthless unless corroborated. His affirmation of the genuineness of a particular phenomenon is sufficient in itself to throw suspicion on the manifestation, in the minds of well-informed investigators.—ED. JOURNAL.]

Resolutions Adopted by Brooklyn (N. Y.) Spiritualists, in Conference Assembled, March 15, 1879.

WHEREAS, Since the thorough and complete exposure of the Oakley-James fraud in this city, we have noticed with deep regret and astonishment, the supercilious treatment in influential quarters and by professed Spiritualists, of the Brooklyn Spiritual Conference and its Investigating Committee; and

WHEREAS, A certain scurrilous and libelous sheet, new to the literature of Spiritualism, and calling itself "Mind and Matter," has, since the above-mentioned exposure, persistently and venomously assailed Mr. Wm. R. Tice, a prominent member of the Conference and one of the Investigating Committee, and a gentleman whose spotless integrity and devotion to Spiritualism, constitute him pre-eminently worthy of respect, esteem and honor; and

WHEREAS, We desire and are determined that the Spiritualists of this country shall unmistakably and thoroughly understand our position in this whole matter, therefore be it

Resolved, That we, the members of the Brooklyn Spiritual Conference, in conference assembled, do hereby unanimously place ourselves on record, as utterly condemning and unqualifiedly denouncing the Oakley-James fraud, and the above-mentioned libelous sheet, edited and published in its interest; and as standing by our committee, to whom all are most deeply indebted for bringing to the light, one of the most disgraceful frauds in the annals of Modern Spiritualism.

Resolved, That to Mr. Wm. R. Tice, more especially, we tender our most sincere and heart-felt thanks, in that, by his recent visit to Philadelphia, and attendance while there upon one of the Oakley-James' séances, he so successfully and entirely made doubly manifest the real character of said séances, thus rendering transcendent service to the cause of Modern Spiritualism.

Resolved, That our acknowledgments are due and hereby most gratefully tendered to the RELIGIO-PHILOSOPHICAL JOURNAL, for its manly and magnificent attitude towards the Spiritualists of Brooklyn, for its fearless denunciation of fraud, and its grand aim to get at "the truth, the whole truth, and nothing but the truth," concerning all alleged spiritual phenomena.

Resolved, That a copy of these resolutions be sent to the RELIGIO-PHILOSOPHICAL JOURNAL, Banner of Light, Olive Branch, and Spiritual Offering.

S. B. NICHOLS, Chairman.

J. L. MARTIN, Sec'y.

Ethics of Spiritualism.

The Ethics of Spiritualism, a system of moral philosophy, by Hudson Tuttle, founded on evolution and the continuity of man's existence beyond the grave. The book considers man in all his relations, present and future, as well as traces his past. It devotes attention to the individual, the family, society, the government, and the inter-relation of all. For sale at the office of the Religio-Philosophical Publishing House, Chicago—New North-West.

The Watska Wonder.

We have received from the Religio-Philosophical Publishing House of Chicago a pamphlet with the above title. "A startling and instructive psychological study and well authenticated instance of angelic visitations." It is a pamphlet that will be eagerly read by those interested in the subject of Spiritualism. As it is not in the province of secular journalism to discuss theologic or religious questions, we refrain from a lengthened notice of this work. It can be obtained by sending 15 cents to the publishers.—Dallas Herald.

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JNO. C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

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CHICAGO, March 19th, 1879. TO READERS AND SUBSCRIBERS. From and after this date make all checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Manager.

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Prof. Swing on Spiritualism.

In a recent Sabbath discourse, Professor Swing selected as his text the words: It is the glory of God to conceal a thing, but the honor of kings is to search out a matter.—Prov. xv, 2.

From this discourse we quote the following paragraph, in which some reference is made to Modern Spiritualism: At times there rises in some new shape of thought, some analogy of Butler or some notion of theology of Swedenborg—and then that more material kind of later days, which declares an actual exchange of language and sentiment between those who once lived and those who live now.

Modern Spiritualism, which has made most promises of late years, is found to-day laying more plans and devising harder tests, as though not yet perfectly assured that its voices and forms and music might not be all of an earthly nature and origin. Even the best friends of the idea are busy all the while trying to find some confine of the Spirit-world which may not be found also by some acute magician.

One may well wish that Spiritualism might, in its highest form, be true, but from all that is here yet said or done I, for my own part, cannot but turn away feeling that man in his discovery falls far behind nature in her concealment. God has thus far kept some door closed against returning feet. No man has yet thrown back the bolts.

Here we are given to understand that Modern Spiritualism is "a more material kind" of Spiritualism than that taught by Swedenborg; and the reason given for the statement is, that the former "declares an actual exchange of language and sentiment between those who once lived and those who live now."

Is it possible that Professor Swing is not aware that this is precisely what is claimed by Swedenborg? The Queen of Sweden said to him: "Is it true you can converse with the dead?" And his reply was: "Yes." "Is it a science that can be communicated to others?" she asked. "No." "What is it then?" "A gift of the Lord." The fact is notorious that Swedenborg claimed the exact thing, which Prof. Swing sets down as a peculiarity of Modern Spiritualism. (See White's Life of Swedenborg passim.)

But a higher than Swedenborg manifested the same "gift." John the Revelator, declares that he conversed with an angel, who, when John fell down to worship before his feet, said to him: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets." In this "exchange of language and sentiment," the angel gives us most distinctly to understand, that he is an ex-human being, and that he is exchanging "language and sentiment" with an individual still alive in the flesh.

Will Prof. Swing, with his admirable powers of acute analysis, please explain to us how it is that what is expressly taught in the New Testament, and in the writings of Swedenborg, is any less "material" than the same fact revealed in the phenomena of Modern Spiritualism? Does the Rev. Professor reject the testimony of John the Revelator as to the appearance and conversation of a human spirit or angel? No? Then why give a bad name to the same fact when attested by Spiritualists? Why stigmatize it as "material"?

But the Professor tells his hearers that our attempts to rule out fraudulent imitations of genuine phenomena, is an evidence that we are not yet perfectly assured that "the voices and forms and music might not be all of an earthly nature and origin."

This is very much as if one should say that the passage of laws against counterfeiting is a proof that legislators disbelieve in genuine money. We repudiate utterly and distinctly the intimation that the frauds practiced in counterfeiting spiritual phenomena, affect one jot or tittle the "perfect assurance" of the confirmed Spiritualist. The very temptation to fraud springs from the presumption that there is a basis of genuine phenomena which can be simulated, and, through their fixed belief, in which persons not disposed to think too meanly of human nature, may be deceived by base impostors. In making war upon all sham interlopers into the ranks of mediumship, we but manifest our convictions that Spiritualism is the grand truth of the age, and that all who would profane it by their mountebank imitations of phenomena deserve to be dealt with like any other cheats.

Prof. Swing says: "God has thus far kept some door closed against returning feet. No man has yet thrown back the bolts."

What? No man? But the Professor contradicts himself by his own words, a paragraph further on, where he says: If there be one mountain-top from which the living human race can come nearest to getting a glimpse of a better world, the New Testament is that high table land, highest above earth's smoke and cloud. Although saints have doubted even there, yet on that height the sky seems nearer. There voices are heard which seem above earth. Persons to and fro who, above all who lived before them and above all who have lived since, seem entitled to say something about the origin and duty and final destiny of the soul. They are plain men who tell us plainly what they saw and heard, and in the centre of the light-grope stands the whom all those around them knew as one who had come back from the grave.

If it be true, indeed, that "No man has yet thrown back the bolts," what does our Professor mean by this attempt to make us believe that Christ did it? Will he try to explain away his inconsistency by telling us that Christ was not a man? That theory will hardly pass current in these days, and is opposed to the Professor's past teachings. Besides, there are many other facts related in the Bible, conveying the impression that other departed human beings had "drawn the bolts," and re-appeared on earth. Three angels in the human form come to Abraham. Spirit voices are heard, (Gen. ii, 16; iii, 9; iv, 6.) Angels of the Lord met Jacob on his return from Padanaram; also, at Peniel, an angel met and wrestled with Jacob. An angel appeared to Hagar, and two to Lot; one talked with Zachariah, (probably using "language and sentiment"); one appeared to the two Marys at the sepulchre; one opened the door of Peter's prison; two were seen by Jesus, Peter, James and John. Indeed, the Bible is crowded with narrations wholly at variance with Mr. Swing's assertion. Are we to understand that he repudiates all such as fabulous? So does not the modern Spiritualist. And Mr. Swing is not one of those accommodating theologians who will maintain that phenomena that were common nineteen hundred years ago, are not possible now. He is too honest a thinker for that.

We agree with Mr. Swing, that nature is often reticent and uncommunicative. But what has not been done by the persistent thought and courageous effort of man? What stupendous discoveries, verging almost on the spiritual, the present generation has witnessed! See how science goes on, spiritualizing matters, and reducing the wonderful complex to a still more wonderful simplicity.

What reason have we to suppose that the great and most significant spiritual facts, presented in Modern Spiritualism, will not be co-ordinated, and colligated into principles and laws, till from them shall spring the science par excellence—the science to which all other sciences shall be found tributary?

"One may well wish," says Mr. Swing, "that Spiritualism might, in its highest form, be true." Would it not be as wise to say that life only "in its highest form," ought to exist? The Infinite one would then be alone, and there would be no finite intelligences. Spiritualism "in its highest form" can be predicated only of Deity itself. We must accept Spiritualism in all its forms, as co-extensive with the universe, visible and invisible, and with all its contents, good, bad and indifferent. Spiritualism is true because we all live and move, and have our being through the inflowing of that Infinite life with which the universe is palpitating, and which is a spiritual efflux ever going forth from the Infinite Spirit for the sustentation of his creation. Spiritualism is true because there are ten thousand daily recurring facts which verify it to our experience and to our reason.

There is one passage in Mr. Swing's remarks, which is wholly unintelligible to us, in its reference to Spiritualism; it is the following: Even the best friends of the idea are busy all the while trying to find some confine of the Spirit-world, which may not be found also by some acute magician. If any one will explain what this means, and in what sense it is applicable to the "best friends" of Spiritualism, we shall be much obliged. It is a knot that we have tried in vain to unloose. Does Mr. Swing himself understand what it means? Or has he not been reported aright?

That every veil between us and the future is lifted by the revelations of Spiritualism, no rational student of the phenomena will assert. Nature yields up her secrets, fragment by fragment, only just so fast as we can receive them, and assimilate the truth which they involve. Spiritualism, like every other great fact of nature, is full of what to our short-sightedness seems obscure, contradictory, baffling, and as Mr. Swing would express it, "undignified." It does not close for us the volume of creation, and say,—"There, you have got the whole of it!" It but introduces us to the A B C of spiritual knowledge; it leaves us still in the rudiments.

Behind the dark and thick-enfolding clouds that have obscured the destiny of man, it sheds illuminating rays that promise the dawn of a science that shall make immortality a certainty in the heart and mind of humanity and educate coming generations in that full conviction. One grand truth at least has modern Spiritualism extorted from this reticent, this dumb and brutal Nature, which so hems us in with mysteries; the truth namely, that the heart's premonitions, that the intuitions and previsions of saints, seers, mediums, and little children, in all times and among all races of men, were not founded in delusion and fantasy, but really presignified the veritable, objective fact that our departed loved ones still live and think—still cherish their pure affections—still preserve their individuality—and await a joyful reunion in a state of existence freed from many of the limitations and obstructions of this; where we shall breathe "a purer ether, a diviner air," and draw nearer and ever nearer to the possibilities of the Supreme Good and Wisdom and Love. It is the grandeur of modern Spiritualism, that through its agency "the bolt" has indeed been drawn so far as to impress upon us this sublime assurance.

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Spiritualists Not Interested in Orthodox Sermons.

An esteemed clergyman remarked some time since, in a letter to the JOURNAL, that he had observed that when members of his congregation became interested in Spiritualism, they did not seem to care to hear him preach. It was an honest confession, made evidently with a desire to learn the reason for such strange indifference. And it is more than likely that the students of spiritual phenomena themselves have often wondered why their interest in church services should diminish just in the degree that they made progress in their investigations. But why should pulpits or pews wonder at the inevitable result? The subject admits of easy solution.

1. The pulpit simply asserts; it does not prove. Under its teachings life remains a mystery. We are told that we must believe, and no evidence whatever is given to support our faith. The first series of little raps, giving answers to mental questions; in the silence of the night possibly, when one is alone, are as the dawn of a new day to the soul. Here is something real, tangible; a crevice is opened and the light is admitted from its primal source; a fountain is discovered; it is an era in a life. From this moment all existing books of theology and all religious teachers, are, to say the least, of secondary importance.

2. The loss of interest in these things is occasioned not only by the startling character of the discovery made, but by the completeness of what may be termed a new theology. As one gets into the light, and drinks from the fountain, all the painful mysteries of life are solved. Men are all brothers; good and bad; God is father; life has no break at the grave; the to-morrow of death is as to-day so far as character goes, and happiness depends on character here and hereafter; we are parts of a great system which brings good out of seeming evil, and all things tend toward ultimate perfection. So the spirits teach, and so we believe. Then there is constant freshness of thought, and increasing broadness of view. The theology of to-day becomes childish, weak, and of course distasteful.

Now, if we can drink at the fountain, why long for water that left its source thousands of years ago? Why not drink and be satisfied? However much of a sense of solitariness in the first coming out and breaking away from church associations, it is soon followed by compensations that more than compensate. If one has been of a devout and contemplative character, he soon experiences sensations that are a sort of realization of former hopes. The great army of the dead are now alive. His dead are alive; and more, they are entities, almost palpably near about him. He lives in a new world. All that the church could do with its promises and its threatenings to incite him to uprightness of life, is not to be compared to the potent influences that now exercise their power over him.

The Spiritualist leaves the church and its teachers, because he has found a "more excellent way."

Spiritualism in the Oregon Supreme Court.

We have received from G. W. Lawson, Esq., of Salem, Oregon, the respondent's argument in a will case, where an attempt has been made to set aside the will of Elizabeth J. Greenwood, on the ground of insanity, which the plaintiffs have attempted to prove by showing that she was a believer in Spiritualism. On the subject, "Of Insane Delusions—Spiritualism," the brief takes the history of Modern Spiritualism, traces its footsteps in the Methodist and Catholic churches, refers to "who consult spirits," gives the long, classified list quoted by Mr. W. E. Coleman in his Philadelphia lecture, shows that "Spiritualism is believed in by a large class, and may be as true or as false as any other belief. At all events, it is all the religion that many of our citizens possess. The Constitution forbids any religious test." Mr. Lawson says: "They (Spiritualists) claim the right to make wills and to receive devices just as freely, and upon the same rulings of the court as Methodists, Catholics, or mere infidels or any other man; and they seek a definite ruling of this court upon full bench, upon this, to them, most important right. To them it is a question of rights of property and estate." He also says, "Because this new and highest court which the state can ever have is just now entering upon its record, and making its reports, and it is both proper and desirable that the status of Spiritualism should be definitely established."

LIBERALISM AND LIBERTINISM.—In another column we republish an able editorial from The Index. The issue here so clearly shown between liberalism and libertinism, is worthy of attention by Spiritualists. To large numbers of good people, libertinism is not only synonymous with liberalism, but with Spiritualism. The cloud is now lifting. Whatever cause there may have been in the past few years, for the charge of libertinism in the ranks of Spiritualism, it is now passing away. Let us hasten the day when the thin mist which now obscures, in some places, the Sun of Purity, may be dissipated.

Taking it all Back.

Somemonths since the Rev. Alfred Wheeler, D. D., editor of the Pittsburgh Christian Advocate, in a long editorial, freed his mind on the subject of Spiritualism. He denounced it as a humbug and a fraud, in the most approved clerical style; nor was he sparing in his use of adjectives. But on the 6th of February, when Mr. Wheeler opened his mouth on "A Discovery in Science," he put his foot down through the middle of his article on Spiritualism. In the latter instance he comments on the alleged discoveries of Mr. Lockyer, which if true, are to revolutionize science. Hear him: He says, "The science of the day is about the most contradictory thing with which men have to deal at the present time. It is absolute knowledge, and yet much of it fails to last over night."

And then this good man, who but yesterday was engaged in laying out Spiritualism colder than a wedge, proceeds to quote what Mr. Nichols, of the Boston Journal of Chemistry had said regarding Mr. Lockyer's discoveries, which was as follows:

"He is now to take his first lesson in abuse, for no man, however high his position, can in this age startle the scientific world with new views—views leading towards a revolution in accepted theories and principles—without bringing down upon his head an avalanche of ridicule, misrepresentation, and abuse—the respected and trusted Lockyer must now take his turn. Crookes, Wallace and Varley have within a few years past tasted the cup of bitterness, and have learned the lessons which were taught to Galileo centuries ago. Science cherishes as bitter a spirit of envy and persecution as theology, and its controversies are as severe and unrelenting."

And the editor of the Advocate immediately adds, "Pretty bravely said for a scientific journal, but no more bravely than truly."

Very good Mr. Wheeler, and so you approve the courage of Messrs. Wallace, Crookes and Varley when they publicly testified to the truth of the phenomena called Spiritual, for this is precisely what Mr. Nichols was talking about. And you don't really believe what you wrote about the fraud and humbuggery of Spiritualism, and if you justify those great men in believing what they saw clearly demonstrated, and praise them for their courage in publicly declaring their belief, then of course you are equally just and generous toward other men who bravely follow their logic regardless of where it leads, even though it be to Spiritualism.

We are glad to see a great religious newspaper correcting its testimony on this subject. Mr. Wheeler is, without doubt, the ablest among all the editors of the Methodist Advocates. Now that he comes out so fairly and squarely in defence of Messrs. Wallace Crookes and Varley, we freely forgive the naughty words he uttered on a former occasion. To change a word in his own sentence we may say: "Pretty bravely said for a religious journal but no more bravely than truly."

Dr. Watson's Work.

Dr. Samuel Watson, of Memphis, Tenn., has been for years doing a work for which he had been particularly qualified by labors of over a quarter of a century in the ministry of the Methodist church, and as the editor of the Southern Christian Advocate. His "Clock Struck One," coming from one so well known and so well beloved, touched a popular chord among the ministers and members of the church, as well as among the Spiritualists, and his "Clock Struck Three" carries the banner of Spiritualism straight to the citadel of orthodoxy. For some three years he published a spiritual magazine from a Christian stand-point, and has given lectures in various parts of the United States, showing the relativity of ancient and modern Spiritualism, and the intimate correspondence of the enlightened Spiritualism of the present with the teachings of Jesus of Nazareth. His fearlessness, boldness and bravery in defending what to him is truth, is told in the following: When preparing to issue "The Clock Struck One" he called upon the late Prof. Wells, of New York, to get him to publish it, when the Professor exclaimed with astonishment, "You a Methodist preacher and going to publish a book on Spiritualism?" Mr. Watson replied, "Yes, I am." "Well," said Prof. Wells, "you must be a brave man."

Few can comprehend the full import of this unless they have passed through a similar ordeal. Mr. Watson is now writing another work which is calculated to reach the great mass of orthodox believers, and to prepare their minds for the liberalizing and elevating influences of spiritual truth, and his friends on the other side have promised that he should remain on this side of the river to see the fruition of his hope in the accomplishment of his work.

We have been credibly informed that some seven years ago, a lady while in a circle in Maine, became influenced to such a degree that she was supposed to be dying, and two physicians were sent for. In her agony, before their arrival, she called for the former family physician who had been in spirit-life about a year, who came, telling her instead of calling upon him she should have called upon the Lord. Finally this physician gained control over the dark influences surrounding her, and controlled her organism; not only preventing her taking hydro-chloral, but also giving prophetic information through her lips, announcing the near death of two children, which literally occurred. While in this condition, she also stated that the Lord appeared to her and showed her a beautiful city as her future home, but telling her she must wait five years before she could enter it. Our informant has lately

received a letter from Maine, stating that her spirit suddenly took leave of its body, by an apoplectic attack in 1877.

On what ground can our skeptical friends account for the fulfillment of these predictions?

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

Hon. Nelson Cross, of New York City, cheered our office with his genial presence last week.

We would again call the attention of our readers to the notice of "State Mass Meeting" at Cleveland, Ohio.

When funds are wanted for church purposes, the winning card is an exposé, or a lecture by a Rev. Ignoramus against Spiritualism.

A. J. Fishback has lately been lecturing with great success, at Plainwell and Vicksburg, Mich., and also at South Bend and Elkhart, Indiana.

Next Sunday the Chicago Lyceum and the First Society of Spiritualists will combine their exercises, and a pleasant and instructive time is anticipated.

Prof. Denton's lectures in Boston were a grand success. He has so many calls for lectures now that he does not know as he shall be able to go to Australia the coming season.

We fully agree with J. J. Morse, in the last number of Spiritual Notes, that unless well-informed and capable opponents be secured, little is gained by debates on Spiritualism. He also well observes: "We want more of the higher life in our midst."

D. D. Home says, "I consider 'Hints to Mediums' worthy of special notice, and am in hopes they will be adopted by all my brother and sister mediums. Let it be proved beyond a doubt that we are neither self-deceived or seeking to deceive others."

We have received B. F. Underwood's two latest publications, entitled respectively,—"What Liberalism offers in the place of Christianity;" and "Modern Scientific Materialism: Its Meaning and Tendency." They are written in his best vein.

Dr. J. B. Campbell informs us that the People's Lyceum meets in Murdock's Hall, 195 West Fifth street, Cincinnati, O., every Sunday at 3 p. m. Free seats and free discussion. Its officers are, J. B. Campbell, Pres't.; Alexander Longley, Vice-Prest.; J. H. Emy, Sec'y; T. H. Sawyer, Treasurer.

Rev. Jasper L. Douthit, Pastor of the First Congregational (Unitarian) Church of Shelbyville, Ills., has published "A Plea for Religious Honesty," entitled, The Creeds, or Christ; Which do You Believe? He makes copious quotations from different orthodox authorities with Liberal comments.

We have received from W. R. Clifford two finely executed photographs of Paul Castor, the healer. In one of them he is presented in an alcove or arch formed of the trophies of his healing power in the shape of crutches, canes, and mechanical supports left by those who have healed.

"The ungrateful task of exposure, which must needs come before amelioration; but which always brings disfavor on those who undertake it, requires a truer kind of courage, and a higher quality of courage, than even fighting in the field for one's country and one's flag."—Belgravia Magazine, London.

In reviewing a book, an editor should act as the servant of his readers rather than in the interest of the publisher or author. Some of our friends whose books have been honestly criticised in the JOURNAL, must in time thank us therefor. If a buyer procures a worthless or poor book on our recommendation, we are morally responsible to him for the loss of money.

To those of our subscribers who have written us complaining of the stuff J. M. Roberts is sending them, we would say, be patient as you can with the old man. Having, as reports say, surreptitiously come into possession of one of our old mail lists, he is bound to get satisfaction out of it; it pleases him and don't injure us, so we take it complacently.

THE ANGELIC THEORY is the title of an article on our sixth page, by an old Spiritualist. The subject needs to be repeatedly brought to the attention of investigators and superstitious Spiritualists. Few, if any of our regular readers need to have the dangers our contributor suggests pointed out to them, but there are thousands less well informed, whose eyes need opening.

Dr. C. P. Sanford says he has just finished a course of twelve lectures in the vicinity of Wellsville, Kansas, to crowded houses. During the time, he gave, in the public audiences and at private sances, fifty-five plainly identified tests of spirit presence, by descriptions given in a similar manner to those of E. V. Wilson. He also gave quite a large number that were almost but not positively identified. He is engaged for every evening and Sunday for sometime to come. His address is Minneapolis, Kansas.

Hon. Amos H. Mylin, member of the Pennsylvania Senate, has our thanks for a copy of the Legislative Directory. The receipt of this book carries us back in memory to 1838, when the present Pennsylvania Senator was a classmate of ours at Andover, Mass. From the top of some granite boulder, or stone wall, Mylin would spread his eagle, and soar aloft into ethereal space, brilliant scintillations of wit and streaks of sound German sense marking his flight. He was a general favorite with his class, and all hoped to be able to vote for him at some future day.

Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Song to Our Pioneers.

BY MRS. EMMA TUTTLE.

[The following song was written expressly for a "pioneer meeting," but it is equally well adapted to the "pioneers of thought," and written to a popular tune as it is, we have no doubt it will be sung in thousands of Western homes, where brave thoughts and brave hearts are united.—Ed.]

From the labors of today Let us turn awhile away To the memories of the consecrated past. With a ringing rhythmic tone, Let each heart call back its own From the shadows death and time have o'er them cast.

CHORUS:— On, on, on, the world is marching! On to regions grand and vast, But we offer up a song, As she wheels her souls along, To the brave and valiant heroes of the past.

Where we live in ease to-day They were wearing life away, Doing battle with privation, want and toil, Chopping down the sturdy trees, Leaving acres such as these, Where the gold lies, almost shining, in the soil.

CHORUS:— Now these hands which labored best Have been crossed in well-earned rest, Never more to ache with weariness or wound, Save that now and then we meet One whose head is white with age, Left a hero on his former battle-ground.

CHORUS:— Let us keep their memories green Through the days that lie between, Bid good-bye and glad good-mornings Over There; Laying by crope's mourning weeds, Let us tell their noble deeds, Write on pages to their memories white and fair.

Spiritualism in the South.

Montgomery, Ala., Feb. 21st, 1879.

I had a deep interest in Spiritualism at a number of points in Georgia and Alabama. My friends ask, "Can't you send us a good medium?" One gentleman said to me the other day, at LaGrange, Ga. "If a good medium will visit our town, I will keep him or her at my hotel for a month free of expense, and no doubt a large number of converts can be made among our citizens." This current of interest generally is found timid and almost afraid to manifest itself, yet it is growing stronger each year, and now appears ripe for a first-class medium. I could not offer much encouragement to a medium to come into these States unless their stock of patience and their capacity for giving marked manifestations was strong indeed. A direct, clear, and clairvoyant, or slate-writing medium of peculiarly attractive address, I believe, could succeed well, and in fact, I have seen several in paying expenses. At Atlanta, Social Circle, Columbus, LaGrange, Newman, and other points in Georgia, and at Montgomery, Mobile, and other places in Alabama, a strong interest underlies the popular current, and a good medium would do well. I regard the whole South as peculiarly susceptible to conviction, if they have access to reliable, good mediums. During the summer, however, nothing can be done. The business of the entire section depends upon cotton, and until the cotton crop begins to move and get into market, money is scarce and money spent except for absolute necessities. After the first of August, however, money begins to come into the hands of merchants and farmers for the cotton crop and other products, and the medium coming into the South then and until the following January or February, would be able to do well. I will investigate. As a body, the people are liberal with their money when they become interested in any matter, and for this reason, I believe that expenses will easily be made, and possibly more. I have written this letter to advise you of the situation as I have observed it, in my business relations with the South. It can be of no business interest to aid the development of this wide-spread interest in the subject throughout these States, it will be of great service to the cause, and afford a good field for mediums who would like the genial climate of the South.

My address is the Nashville, Tenn., for the next month, or at any time correspondence addressed to me at that point, will be forwarded if I should be absent from home.

C. H. STROCKELL.

Successful Impostor.

The Galveston (Tex.) Citizen says: "Dr. Davenport, the charlatan and humbug, who gave a performance at the Opera House last evening, on the subject of Spiritualism, succeeded admirably in disgusting those who were foolish enough to invest fifty cents for the support of this most arrant impostor. He and the woman who accompanies him were the recipients of numerous complimentary epithets—some of the audience being in favor of compelling the fraud to return the money taken at the door. "Davenport, or whatever alias he may travel under, is not recognized by any of the respectable citizens of Spiritualism. The Religio-Philosophical Journal, which is considered the principal authority on all questions of Spiritualism, publishes the names of all those who are recognized as having any connection with such subjects, but no such name appears. To permit such fellows as this to escape after swindling the community out of several hundred dollars, is wrong. He and his female accomplice should have been promptly lodged in jail, and prosecuted as common swindlers."

W. D. Seales writes us from Union City, Tenn., that in his opinion, much good could be accomplished by the aid of a good circulating library of Spiritualist literature in that region, but the Spiritualists there are few and unable to purchase the books that would be read could they be obtained, by those inquiring upon the subject. He, therefore, requests that all friends having books which they can donate, will send them by mail to his address. Mr. S. gives good references, and donations for that object may accomplish much good.

The Angelic Theory.

To the Editor of the Religio-Philosophical Journal.

In my boyhood days the Orthodox Congregationalists taught that our friends in heaven were angels; that they were interested in us, and surrounded us as "ministering spirits"; also that these angels would be the guardians of those who loved the Lord. Nothing had ever been thought of in connection with the Spirit-world; it was heavenly, celestial, angelic. Spiritualism, in its infancy, had no sufficient basis of fact to go upon; nothing could be more natural than its acceptance of a pleasing theory, which was already commended to its heart. In accordance with its nature the sentimental side of Spiritualism was the first to develop; great has been its influence on human sympathy. But Spiritualism has grown; it is no longer an infant; it has intellect and intelligence to satisfy; its theories must be brought to the test of a searching criticism. The facts have accumulated; experience, no longer lacking, should become fruitful. However beneficial the angelic idea may have been, there is no question that the facts of mediumship have gradually modified its import; we now expect communications solely from human and not from celestial beings. Furthermore, while it is possible for the highest and best of our friends to reach us from the other shore, we have been made aware that the crudest humanity has, at least, equal facility for doing the same thing. In short, we have discovered that the Spirit-world is neither heaven nor Samarcand; neither can its occupants properly be termed angels, because we know them to possess all the infirmities of human nature. Facts are stubborn things, and we should not knowingly strive against the inevitable; but to many this discovery was painful, disheartening and wholly unwelcome. We find that spirits were all human was not so bad; the disappointment laid in finding the character of communicating spirits, was not of a higher average, and that some manifestations were plainly delusive and immoral. Undoubtedly the angelic may there be found; so also may the satanic.

A lying communication that I once received, is well remembered. The lie was soon detected, and seemed to have been perpetrated without the least excuse except sheer devilry. I questioned the "guardian," and he replied that he followed and desired his friend to send him a letter or later that guardians are neither omnipotent nor infallible; sometimes they are badly mistaken. I am acquainted with a lady of excellent character, who was once a superior trance medium. On one occasion she was grossly imposed upon by a spirit controlling her hand, and she, through more experience, she resolved to resist the trance. It was a hard struggle, but she finally broke up the trance condition. She is to-day a staunch Spiritualist, but has never regretted the destruction of her gift.

A brother of mine once called upon a medium reputed to be the best in New England. She went into a trance, and for a long time annoyed him by a childish prattle, containing all manner of puerilities, but nothing that was interesting or satisfactory. He had seen one "Boston notion" too much, and came away astonished as well as disgusted. A few years ago, I visited a private medium of high standing in a trance condition for a long time, she rattled off the most trashy mess of language that one could imagine; it was wholly devoid of good sense. At another time a private medium, also private, furnished me with communication from Prof. Hare. It was made up of Scripture phrases, sentimental moralizings, with here and there a hint of nature, and while it might have been the product of a departed country deacon, could by no possibility have been the work of a scientific professor like Robert Hare.

In all of these cases the mediums were unquestionably upright and strictly honest. Their most noticeable feature is, that the controlling spirits were far inferior in culture and ability, to the mediums. This I have observed at many sances, and, for aught I know, it may be the general exception. A book could be filled with true accounts of the follies and deceptions of spirits. This is not saying anything new to Spiritualists, who are old in mediums lore and would not need to be mentioned, were it not that certain facts appear anxious to fasten upon the minds of the uninitiated and innocent investigators. The attempt to fix the blame where it does not truly belong, is fraught with mischief to the cause. Have we not from the beginning, earnestly urged and exhorted all people to investigate Spiritualism? After giving this heavy invitation abundant opportunity, and guests of breeding evil by their persistent and unholly power over the mediums? Such a position is quite close enough to the "height of absurdity." It is not the object of this article to touch upon the impositions of persons in the flesh; but while you are doing without mediums, you are doing in that direction, I desire to emphasize the fact that mediums and their friends are liable to be deceived by ignorant or vicious spirits.

The reason of this statement can readily be deduced from the nature of the case. What is mediumship? It is the controlling of a person in the flesh by an unseen operator. It is a mesmerized subject is obliged to see, feel, hear, taste, think and believe anything that pleases the operator. Does it not logically follow that the responsibility for the character of mediumship is chiefly on the operators? If so, the character of the operators becomes the point of greatest consequence. What is that character, and how may we be enabled to judge of it? Here we come upon the hardest puzzle and the most painful problem of Spiritualism. The first is the question of identity; the second, the doctrine of "evil spirits." The latter only belongs to my present purpose.

Mediumship is a mesmerism process; it is governed by magnetic capacity. Therefore, there is no necessary connection between morality and mediumship. If the unseen operator has the knowledge and power, he can control a medium, and control a medium, though he be a chief of scoundrels. Admitting that there are evil spirits, and that their immorality does not deprive them from the power to control mediums, the doctrine becomes of serious import. The fact that the operator is unseen, can make the medium see or believe what he chooses to say, and, particularly if the friends of the mediums are unduly influenced by the angelic theory. That the character and surroundings of a medium have a bearing on the nature of the manifestations, is readily admitted; but it is equally true and more important that a slaver, honest and true, may be deceived and imposed upon by spirits. In our daily life an upright man is constantly watched, lest he be deceived by sharpers in business, politics, religion, or the social relations. But there is vastly more reason why unseen and unknown powers should not be trusted without scrutiny. It is true, we may "entertain an imp of darkness unawares, or a fool. There is another reason in addition to the obscurity of spirits, why it is best to be discreet and watchful concerning their manifestations.

The investigator soon notices that the guides and "hands" of mediums are made up mainly of uneducated people, a large proportion being American Indians. It is said that Swedenborg has explained the necessity of this in one of his books. He describes the class of spirits closest to us by saying that it is composed of the most crude and undeveloped of the departed, together with those who have died while laboring under a sense of disappointment. Ignorant spirits, colored or white, may be honest, faithful and useful, and a disappointed spirit may not be aascal; but, alas! they are not angels, and they are not even wise men and women, and it would be unjust to judge them by the fruits of wisdom.

A friend once informed me that several Spiritualists had lost \$30,000, in a short time, by following the advice of a "familiar," whose medium was a leader of all wells. My informant—a truthful, intelligent man—was engaged in the iron and remodeling industry and economy, he had gained a moderate fortune. In an evil hour, acting under the instruction of that familiar spirit, his property was nearly all sunk in a worthless hole in the ground. His efforts to recover from the disaster brought to a sudden and untimely end in his death. He left a broken hearted widow and three small children to struggle on alone in poverty. This sad affair is one of many similar cases. Persons who have a genius for failure and bankruptcy are apt to betray an energetic and peristent anxiety to distribute other people's money; next to the most dangerous of the devil's devices, and the most dangerous spirits, and it is unfortunate that death seems not to be a remedy for their disease.

The angelic, the sentimental, the mystical, have a use and purpose; but their natural position is one of subordination to intellect and common sense. The true theory of Spiritualism must be based on scientific evidence; it is not a matter of faith; it is a matter of fact. "Try the spirits." For obvious reasons, mediums are likely to conceal their most pungent and bitter experiences from public view; also, for an obvious reason, we shrink from the logical conclusions that flow from the doctrine of evil spirits. But progress is made, and the law of darwinism, as well as of light; and as it has been written, that Spiritualism is a leaven that is to raise the whole lump of human knowledge, its future career demands from us not only a study, but an understanding of both sides of its phenomenal shield. P. D. Castana, Iowa.

TERRIFIC CYCLONES. What Controls the Weather? Important Suggestions for the Readers of the Journal.

To the Editor of the Religio-Philosophical Journal.

To the readers of your excellent and fearless paper, I wish to present a few thoughts on the value and wonderful accuracy of Prof. Tice's weather forecasts for 1878, 7 and 8. For the three years indicated, he has made the laws of darwinism, the aid of an English Aneroid barometer, and affirm his predictions have been wonderfully verified. Few will deny the importance and value of correctly forecasting heavy and devastating storms. To agriculture especially is it of paramount importance, particularly during hay and harvest time. To be of practical avail, a forecast must be made a few days ahead, and this must rest on a scientific, physical basis, and within the reach of all. Suppose ten acres of fine grass is to be cut. Now look in Prof. Tice's Almanac for 1878, in which the weather is predicted to be overcast in the day, and in the night, and the period of falling barometer and rising thermometer, and there note how many days of storm-period, and how many of fair weather. Also fixing it well in mind that falling barometer is the period of storm, and rising barometer the period of fair or clearing weather.

The almanac alone will guide any one accurately in this respect, without the aid of barometer and thermometer. But it is much more interesting and instructive to possess the instruments, and study the states and changes of the weather, and to know the words, their significations, and thus enable you to recognize and almost feel the pulse of the mighty universe, as you will see further on. The first thing every intelligent man should do, immediately after reading this, before he has time to forget it, for the benefit of himself, his family and his neighbors, is to send twenty cents to Prof. Tice & Co., 520 Pine street, St. Louis, Mo., and get his "National Weather Almanac" for 1879. In this you will get more knowledge of the laws producing rain, hail, snow, cyclones, earthquakes, cloud-bursts, electricity, planetary positions, and the whole of the weather, and the position of planets at the storm-periods, etc., than in any other work in the English language. Parents, get it for your own children. Teach them the laws and mighty forces of our grand old universe, and it will make them wiser and better men and women. It is a valuable and interesting scientific committee in publishing the time of county and state fairs; also for committees of grove meetings, picnics, camp meetings, etc. Quite a number of county and state fairs of 1878, were opened at the beginning of storm-periods, on falling barometer; were deluged with rain, and the result was the loss of thousands of dollars. Open fairs, grove meetings, etc., cut your clover and other grasses, at the beginning of rising barometer for your locality. A falling barometer, which is the storm-period, lasts from two to five days, and the same time for rising barometer, and the same time for clearing weather. The majority of storms in the United States originate in the Rocky mountains, and move eastward, requiring from two to five days to pass out of the "gateway" of storms, over the Gulf of St. Lawrence, into the Atlantic ocean. The rising barometer, which is the clearing weather, lasts from two to five days, and the same time for clearing weather. The passage of the storm across the continent. The condition of atmosphere and clouds in low barometer, is highly electric, and being charged with vapor, grasses, etc., do not cure as readily, even if there should be no rain in that locality during the storm-period.

The philosophy of storms, the motions of barometer and thermometer, is very interesting to old and young. Let me see if I can make it plain. Follow me closely, and see if I hear to the line. I, I, I, let me hear you through this paper. Nothing gives me so much pleasure as to explain the conditions of the weather, and the system of a group of electrified bodies, the sun being the center and fountain of electric energy, and holds all the nine primary and secondary planets and satellites under its sway and unvarying control of its positive and negative electricity; and in accordance with the laws of attraction and repulsion, the sun of an electric group promptly affects all. The sun is a magnificent glowing orb of light, 877,000 miles in diameter, and contains 500 times more matter than all the moving orbs and secondary planets revolving around it. Vulcan, the nearest planet to the sun, is 68,800,000 miles from the sun's fiery domain, and is about the size of Saturn, makes his circuit of the sun in about 23 days, Mercury in 88 days, Venus in 224 days, Earth in 365 days, Mars in one year and 321 days, Jupiter in nearly 12 years, Saturn in 29 years and 167 days, Uranus in 84 years, and Neptune or "Leviathan" in 164 years. The orbit of the sun is elliptical, and every planet, at which it receives the sun's electric and magnetic charges; the electric at 80 degrees and 260 degrees, and the magnetic at 170 degrees and 350 degrees. All rotating bodies generate electricity upon their equator. The sun's electric and magnetic charges, at 80 degrees, and every planet passes through this belt at 80 degrees and 260 degrees. The magnetic force is at right angles with the equatorial belt. Each primary planet, at the four given points, develops meteorological conditions in proportion to size, orbital axis and velocity.

The passage of any one planet through these points, produces what is known as falling or low barometer, caused by a temporary electric or magnetic charge in the earth and its envelop, the atmosphere, producing mighty agitations and upheavals, great vortexes of rushing, surging, upward pouring, and downward rushing air from all sides, as a feeder of the storm in its formative stage; in little less than six days Vulcan passes perpetually one of these critical storm-points. He feels the electric or magnetic tension about 90 degrees before reaching the line of highest pressure, and passes through it. This is the line of every planet in passing the storm-points. It often happens that two or more planets reach these critical points at, or about, the same time, and hence electric phenomena are intensified. These electric charges passing through the earth and atmosphere, develop falling barometers, and rising thermometers with all their attendant phenomena of cumulative, dark and portentous clouds, with vivid lightnings and crashing peals of thunder, rain, winds, hail, snow, cyclones, hurricanes, cloud-bursts, water-spouts, etc. Vulcan, Mercury, Venus and the Earth give us our frequent storms and ever recurring atmospheric vicissitudes. True, Mars gives us a mild salute once every six months. Old Jupiter, the mighty thunderer, who is 1,400 times larger than the earth, and who rolls over every ten hours, comes in with his grand salute once in about every three years, and pours off upon us such magnetic and electric charges, that the grand old earth fairly rolls and dances in her orbit. "This then she shakes in all her timbers and spouts volcanic mud, lava and fire. Seismic lands may then well "dread the fates that thunder through the sky." Saturn sweeps into line once in little over seven years, with his grand array of silver moons and self-tilting belts or rings, and demands recognition and consideration, on the score of gorgeous splendor and genuine virtues, "shed down on all things that grow, made hereby apter to receive perfection from the sun's more potent rays." Herschel comes to them on the storm period once every 92 years, and Leverrier or Neptune once in 47 years. Peculiar seasons, recurring at long intervals, may find their cause in the position of some of these distant, grand and slowly moving planets. This is the Holy of Holies; enter it with care, and the central light will be revealed. Let us have the light of the Infinite God and flow in ceaseless rhythm, evolving immortal and sentient forms of refined and sublimated matter,

whose conscious happiness has a sure guarantee under the law of progressive development. But this is a digression. With a little careful thought, I apprehend the reader will get the idea, and that the passage of planets through the 80 and 260 degrees produces falling barometer, and this generates all the storms that bless and agitate revolving worlds. Prof. Tice's forecasts were all made ten years ago, and their wonderful accuracy demonstrates the exactitude of his astronomical calculations, and the correctness of his theories. May his countrymen properly appreciate the great boon now laid at their feet. Will the states, through their normal schools, agricultural colleges and state universities, introduce this grand science of meteorology to the world? Let us aid and encourage the expounders and teachers of nature's laws and secrets. Let us not, in this nineteenth century, repeat the old and barbarous methods of crucifying the friends of science and humanity; and when too late, a wiser age build monuments to their memory. Let us endeavor to multiply the loving monuments of culture, science, art, religion and philosophy, until an enlightened, prosperous and happy people shall honor God and glorify humanity. D. HUBBS, M. D. Mungerville, Mich.

A Haunted House.

Battle Creek, Mich., March 17th.—The little village of West Kalamao, Barry county, is all agog over its excitement occasioned by a newly discovered haunted house. It is an old dilapidated frame building on the corner of two streets, uninhabited except by the almost nightly visitations of spirits, or some strange elements. The peculiar noises are not confined to the night, however, but are also heard in broad daylight. The structure has been tenanted for a number of years, and the last occupants disappeared in a very mysterious manner. The neighbors are much disturbed over the unusual demonstrations, and various schemes have been discussed for the removal of the disturbance by tearing the old rookery down, and thus, perhaps, discovering the cause, and perhaps the last occupants disappeared in a very mysterious manner. The neighbors are much disturbed over the unusual demonstrations, and various schemes have been discussed for the removal of the disturbance by tearing the old rookery down, and thus, perhaps, discovering the cause, and perhaps the last occupants disappeared in a very mysterious manner. The neighbors are much disturbed over the unusual demonstrations, and various schemes have been discussed for the removal of the disturbance by tearing the old rookery down, and thus, perhaps, discovering the cause, and perhaps the last occupants disappeared in a very mysterious manner.

Dr. Channing a Spiritualist.

At a "historical conversation" lately held at the room of Mr. and Mrs. Joseph Green, in Boston, the character and religious position of Dr. Channing was discussed. Among other things presented by the different gentlemen present, Col. Higginson read a letter from the only son of Dr. Channing, Mr. William F. Channing of Providence, whose statements are in his father's opinions. In his last days went to show that Channing grew younger in spirit as he grew older. He was a Spiritualist, and in his later days was greatly interested in perfectionism. He came to believe Christ to be an inspired human soul. He condemned the atonement doctrine as immoral, as a bar to conscience and an assault upon the justice of God. He implicitly believed in future retribution, but utterly disbelieved that God would torment his creatures forever. In his very latest days he told his son, who asked him what his views of Christ's nature were, that he was more and more disposed to believe in his divine humanity. His reverence for the Scriptures and for Christianity was something wonderful. It was so vital that it would put to shame the puny faith of half the "evangelical" preachers of the present day, but his Christianity had no trinity, no vicarious atonement and no hell. Channing was a spiritualist, and his son was without passion or excitement. In his religion he lived and died in a serenity of soul which has seldom been approached.

An Interesting Incident.

Believing the following little incident may be of interest to the readers of the JOURNAL, I send it to you. In the fall of 1877, while paying a flying visit to your city, I obtained a seance with one of your—at that time—celebrated mediums. Through her there came to me a little spirit, a dear little niece of mine, who, after a long and interesting talk with me, suddenly said: "Auntie, do you know my mamma will have another little baby brother for me? Ain't you glad?" I replied, "No, dear, I do not know it, and I think if I did, I should not be glad because poor mamma's babies all suffer and die, and it grieves her." "But, Auntie," went on the little voice, "this one will not die; and please, Auntie, tell my papa to name him Victor." In the fall of 1878, in the same month, the mother of this little spirit was compelled to flee from her home to escape the yellow fever. Her destination was the city of Chicago, and while there, she, too, visited a medium, an entire stranger to her and to me, and our little spirit came, also, to her mamma, as she had to her auntie, and told her all that she had previously told me. On the 9th of February, 1879, the promised babe was born; and the mother named him Victor; a fine babe, and gives full promise of fulfilling to the end the prophecy made in connection with him and in regard to him, seventeen months previous to his birth. "What will the skeptic do with this? Call it a coincidence, perhaps? Any amount of reliable testimony as to the truth of this statement can be had right in this little town, by any one choosing to investigate it. Yours, A. A. HARBRELL. Cairo, Ill.

David Earle writes: A. J. Fishback, of Battle Creek, Mich., has delivered a course of five lectures on Spiritualism in Eureka Hall, Plainwell, which were largely attended, and gave excellent satisfaction. Mrs. Ole Oulda, of Greenville, Mich., a musical medium of rare gifts and great promise, discoursed music for the occasion, which added largely to the interests of the meeting. We are much encouraged, and determined to go ahead with renewed energy in the good work.

G. O. Castanman writes: "Go on with your sifting process! Spare no fraud, high or low! Honest ones will lose nothing by it, but, on the contrary, will be the gainers, and will sustain you and the JOURNAL more cheerfully. Another thing! Draw the lines sharply and unmistakably between Materialism and Spiritualism, and untwist that rope of sand—the organization of the two in one. There are some days when it is impossible to think, and when it is unwise to try to do so. The mind, like the mail, has whimsical spells of falling to be left alone and to have its own way. On certain days are the oracles to be consulted.—Amos.

See what any man, and all men, will of the power of the fallibility of reason, whatever it is, plainly "Irrational we are bound to reject, wherever we may meet with it.—W. G. Conway.

Notes and Extracts.

The Lily's Gem. We may draw from the lake a Lily, When the summer's noon is sweet, And sparkling low in its heart of gold A gem from the winter's frost. 'Twas an icicle's bead, it may be, That passing the window by, A sunlit gem looked cheerily in, Like the glance of a kindly eye. On the breast of a tiny streamlet, Then down to the lake it flew, And wandered long till the Lily leaned And claimed it as her pride. There is oft in the heart of a blessing, That after a woe doth fall, Some grace from the hour of sorrow, The dearest joy of it all. —Boston Transcript.

There is a universal yearning for spirit communion. Death is a part of the constitution of things as well as life. The spiritual philosophy reaches up to the highest heaven. Stein, an old Dutch artist, paints through Mr. Duguid, the Scotch medium.

The principles of justice will be in the Spirit-world, and her demands are absolute. No truer words were ever uttered than the text: "As ye sow, so shall ye also reap." Mrs. Hialec executes beautiful paintings in the dark; so does Mr. Duguid, of Scotland.

Spiritual things can only be understood and comprehended through the spiritual sense. The Rev. John Tyerman leaves London for Australia in the steamship Cuzco, on the 24th of March. There are spiritual manifestations which can be accounted for through and by the laws of psychology.

Spirits possessing strong mental forces can and do control media, through, and by the laws of psychology. Live bravely for the present. Few seem to care for the future, and yet the future is all in all of human existence, because it is eternal. If men can be transported from a state of uncleanness to the home of the glorified in heaven, they will be satisfied to remain in their uncleanness.

A single man is, heaven be praised, sufficient to himself; yet were ten men, united for a good cause, able to accomplish what ten hundred could not do alone.—Grove.

The afflicted mother consults the clergyman regarding the whereabouts of her deceased child. The answer is, "We hope, we trust, we believe, that your child is in heaven."

The aim of the Spirit-world is to change old systems, and give in their stead something better, something better adapted to meet the growing necessities of the times. Rev. John Tyerman gives an account of two pictures drawn in the dark, through the mediumship of one Duguid, of Scotland. He says the two pictures are artistic gems.

The great mistake made by the world is in supposing that when the soul has fled the last rites are to be performed for the loved dead; on the contrary, those rites are the first rites. Christianity, as in former ages, stands as a walled city, with her gates closed and guarded lest some one within should catch the silvery strains of heavenly music and ask to be free.

Many Spiritualists recognize the existence of a soul, but not the principle, but the principle is not property of any one sect or person, but is coequal with Deity, pervading and filling the whole earth. Prof. Tyndall says: "There is something, in my opinion, which the mind of man has never yet seized; but which, so far as research has penetrated, is found indissolubly joined with matter."

History tells us that in the early times, "and in the uncivilized portions of the earth, all the crude, undeveloped and savage elements were but foundations, and necessary to the higher growth evidenced in our modern civilization. Science walks boldly to the open grave and stops. Spiritualism here enters the arena of thought and discovers the elixir of life; it shows plainly that the machinery of life, and the river of soul which guides the life, are as much factors after death as before it.

"Little by little," sure and slow, We fashion our fairer of bliss or woe, As the present passes away, Our feet are climbing the stairway bright, Up to the regions of endless light, "Little by little, day by day."

It is a first principle of genuine faith that, falsehood and error are not so good as truth, however edifying they may seem. The principal vice is not may have an ennobling tendency; yet if they be candidly accepted as true while they are not true, the falsehood is sure to propagate evil.—W. Newman.

Spiritualism must become a power for good in the world. It must be accepted by the world as one of the powers for good. Opposition will continue until the Christian, but the Materialist arrayed himself in his scientific armor, and hurled his feeble reasonings against the philosophy of a continuous existence.

As a rill from a fountain increases as it flows, rises into a stream, swells into a river, so symbolically are the origin and course of a good name. At first its beginning is small, it takes its rise from home, its natural source, extends to the neighborhood, stretches through the community, and finally takes a range proportioned to the qualities by which it is supported; its talents, virtue and usefulness the surest basis of an honorable reputation.

"The stars go down to rise upon some fairer orb, And bright in heaven's jeweled crown they shine for evermore. There is no death. The dust we tread is quickened 'neath the summer showers To golden grain and mellow fruit, and rainbow-beds of everlasting flowers. And all around us, though unseen, the dear immortal spirit's tread; For all the universe is life—there are no dead.

A Parable of Death.—"I asked him what he had done with the beautiful flowers he had stolen from our earthly gardens; for he had done that thing to me, and I felt that I had a right to ask. But he replied very calmly, 'You should not say stolen, for I am not a thief. These flowers that own all upon this broad, green earth, and he has a right to transplant them when and where he pleases. He sends me to your gardens.' 'But why,' I asked, 'do you snatch them so suddenly, and leave hearts all torn and bleeding?' 'Alas! replied death, 'they will not mortals feel; they are the Little children are paradise flowers,—of such is the kingdom of heaven.' But be the world ever so bleak and desolate, mortals would keep them here; so they bind them with cords lest they be taken away; and then these cords are twined with their own heart strings. How can I loosen this one without breaking the other?"

Our good brother, W. H. Chaney, of Portland Oregon, who is versed in astrology, predicts that as Saturn and Mars will come to a conjunction— if no accidents and the weather is propitious— about the 30th of June, and the sun at the same time transiting in the sign cancer, if no preventing providence, there will then be terrible disasters occurring in various parts of the world. Now, as there never has been a time when war was not raging to some extent on the globe, Mr. Chaney is perfectly safe in predicting that there will meet his brother man in battle when certain conjunctions of the planets occur. Any body could prophesy that; any school boy will tell you that cyclones and convulsions of nature are constantly occurring somewhere on the face of the earth; and in order to appear wise, predictions must be made under the cloak of astrology, or predicated on the perihelion of planets, etc. As a distinguished writer well says: "Eren now, as the science of astrology is dead, it lives on in our language. But as a corpse will, when under a strong salvanic, and perform certain gymnastic feats, so will the 'science of astrology' prophesy like 'a good fellow' when rendered insensible by the fertile imagination of some one seeking notoriety.

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